LIBRARY

DATE DUE

UNITY LIBRARY & ARCHIVES
Occult diary.
CLOSED BF 1301 .045
0 0051 0019540 0

Digitized by the Internet Archive
in 2026

https://archive.org/details/occultdiary0000vari

CLOSED COLLECTION

OCCULT DIARY

"*Try the spirits whether they are of God.*"— I John 4:1

UNITY SCHOOL
LIBRARY

H. Madson, Distributing Ag
154 W. Randolph St. Chicago, Ill

HOFFMANN PRINTING COMPANY
1920

UNITY SCHOOL LIBRARY
Unity Village

133.93
Oc1

632

BF
1301
.O45

UNITY SCHOOL
LIBRARY

INTRODUCTION

THE investigations in spirit intercourse recorded in this book were not begun and continued for the purpose of eliciting scientific proofs in regard to such intercourse, but solely for the purpose of learning what helpful inspiration and instruction could be obtained from such intercourse. There was no effort made to satisfy any natural curiosity, nor for any material gain or profit, directly or indirectly. The earthly portion of the circle was mostly composed of but two persons: H, the amanuensis or natural instrumentality, and B, the natural recipient. At times there were as many as five persons in the circle. The sittings were begun December 1, 1888, at the desire and suggestion on the part of H.

In these communications between 1888 and 1912, coming generally through the medium in the state of trance (but sometimes in the natural state, illuminated) there may be found a mine of spiritual truths for which the world is waiting. The main communications were meant for the enlightment both of the immediate recipient and the medium, as well as the world at large. The smaller number of private communications (printed in smaller type and given often at the end of the sitting on separate tablets), were meant particularly for the recipient B, yet these are also significant and instructive for men in general.

An uplifting life and mission awaits all those who learn and follow the spirit of the teachings. An ever-present Father will counsel them and guide, and will reward them with achievements in love and charity toward all men. The mystery of the purpose of life on earth will reveal itself to mortal man and the knowledge will become an uplifting power to the wise and to the simple. God will become to them as a loving and merciful Father and companion of mortal man, revealing Himself in the clouds of heaven, that is, even in the vicissitudes of life whether they embrace losses, afflictions, doubts and fears, or whether they be ways of blessedness and peace. Nothing in God's providence is in vain and without use in His Kingdom. God is present in all conditions and at all times, suffering with the sufferer, and rejoicing with the gatherer of the sheaves of the harvest.

Man on earth is ever in touch with the inmost life of the men of the supernal spheres. Humanity, mankind, is a continuous cord stretching from infinite to infinite. The whole of humanity of all ages and genius is used in the building of a GRAND MAN, consisting of an infinitude of individuals, experiences and consciousnesses. This GRAND MAN reflects each component atom of the whole as a perfecting likeness and image of the Infinite Creator.

It is important that the reader should know that the occult voices recorded herein during a period of years are not an isolated instance (a special irruption) of supernal instructions and guidance. All men are influenced and moved from within in accord with their personal genius, development and character. However, for reasons not readily explained, but few men have become personally conscious of suggestions and impulsions coming from an interior source. The contents of this book may enable them to recall some instances in their own life.

In regard to any spirit promises or prognostications, let it be clearly understood that these promises are but revealments of possibilities or potentialities showing in signs on the spiritual horizon of individuals and of nations. Whether such promises will work out or come true depends on the individuals or nations, and, to a degree, on the realm from which any revealment comes.

—Editor.

OCCULT DIARY

NOTE: *Throughout this book, words, phrases and sentences, interpolated for clearness' sake, are enclosed by parentheses ( ); and those of undecipherable script are enclosed by brackets [ ]; and stars * * * *, indicate cryptic signs or characters.*

DECEMBER 1, 1888

Medium had nervous twitchings after sitting down and felt burning pains in chest. After (making over himself) passes Dr. C. introduced himself and stated that medium's organism had been disordered by the control of a female (influence), and that he could not at present state the cause. The effect of control would be different after a few occasions.

DECEMBER 4, 1888.

Planchette wrote "Kiss Robert for me." After some time of making marks (on paper), table moved (automatically) and leaned against foot of bed. Table also replied by raps. Charles A. B. and mother bespoke their presence.

DECEMBER 5, 1888.

Planchette wrote, "My dear husband, have patience; I will soon be with you." Mrs. B.

It also wrote as follows: "Friend B., we gladly welcome you to our circle of earnest investigators of spirit. 'Seek and ye shall find, knock and it shall be opened unto you,' saith the great Teacher. You will find it the path that leads to light, love and wisdom. Willing hands are ever ready to welcome you."

DECEMBER 7, 1888.

No phenomena except trance writing as follows: "Good morning, my dear husband. I am so glad that you have given the blessed opportunity of communicating with you. Much depends upon yourself. The bright spirits composing the circle are kindly aiding me with all in their power. This is much, when you consider that they have to forego other duties in order to do this. All is governed by a desire to aid in consideration for my wishes and your elevation. They inform me that it may be some time before conditions are ripe for a complete manifestation of my presence to you, but you can be assured that the time is close at hand. The friends (who are) conducting this circle tell me that all other manifestations will have to give way to me, until M.'s organization is used to the peculiar influence of myself. I am so anxious to have you (personally conscious of

me), that [I cannot sufficiently control my anxiety to attain success, and now] the spirits say, that my earnestness retards development. Goodbye, my dear husband. Kiss for R. Mrs. B.

"Do not be over-anxious for phenomena. The time is not far distant when every thing will be harmonious on our side; for this is essential for success. Be of good cheer. Very soon the light from the celestial will make all things clear. Your friend, I. E. E."

DECEMBER 10, 1888.

"Whatsoever you desire in spiritual gifts, shall be granted unto you. Choose which you will have. The world is destined to reap the benefit of your work in a spiritual direction. Feed my lambs (or teachable elements), keep your mind clear, use your gifts for the good of all. Look upward for the celestial light, the source, from which all love and wisdom emanates. Your spiritual guardians."

(Postscript) Sit a short time longer, for Mrs. B. desires it.

DECEMBER 12, 1888.

An alphabet was put on a sheet of paper to spell words by. M. appeared to experience disturbance in chest and throat, and over top of the head, while there was great restlessness of the limbs. "My dear husband, do not be too impatient with me, for I will soon overcome the earth conditions, by constant attention to the laws governing control. I am so sorry to force you to witness those conditions, that characterized the last scenes of my earth life. Do not worry; for these are only earthly conditions, that will soon be over with, when we shall enjoy a glorious communion with one another. O how thankful I am to the medium, who has so generously offered himself to aid me in my elevation out of earth's conditions. I would so much like to speak with you, but the guardian informs me that M.'s organism is not in that condition of quietude necessary to control his vocal organs. God bless him, for he is just as anxious to aid me, as I am to enjoy the blessed opportunity of communing with you. God bless him and you. Good darling R.—a thousand kisses for both. Goodbye, dear husband, until we meet again. Dr. C. here on our side is [looking into your physical condition and finds it in such a state that he is] very anxious about you, and will give you some advice in regard to your health. [You can trust yourself to him] for he is one of the highest and he speaks a message from the wise angels who [are striving at all times to benefit and] enlighten earth's children. [They do their work in the light of God's divine laws]. The bright spirits composing this circle send you greetings, and wish you to understand that they are ever watchful of your interests spiritually. Bless you again. From your dear wife."

DECEMBER 14, 1888.

Medium in quiet semi-trance, and about beginning said, "I am the means, by which all is to be brought about, but you will have the real work to do. You will write a book to help in developing the true spiritualism of the New Church, and (will aid) in elevating spiritualism as now found from its low estate. Put down the headings as they come to you."

After this the Planchette was used to produce freedom of motion

which was interfered with now and again, by (my) predominating will. Medium had the vision of an influx coming from above and passing out through the cerebellum in denser form.

DECEMBER 17, 1888.

M. said, "there is a beautiful light over your head," and made a diagram illustrating. He wrote then, "From the inexhaustible fountain of love and wisdom flow innumerable streams, guiding your footsteps into new fields of thought and action, illumining the way, making all things plain and clear. Keep the mind pure and teachable, heed the inward voices, obey the soul's monitions. God speaks. Use all for the good of humanity's advancement in all avenues. From your Celestial Guardians."

You diffuse too much mental force in your work; be careful there are danger signals ahead. We will guide and protect; heed us when you are impressed to overtax your nervous system. Your business is too mechanical to draw out the spiritual; it should be of a more intellectual and spiritual nature. The high angels have a glorious work for you to perform. Prepare yourself. Mrs. B. in second sphere. Before this last there was laying on of hands.

DECEMBER 19, 1888.

Medium made marks on paper showing a spiral, coming down from a high point above, stated to be intensely luminous and around this there appeared the following heading: "Celestial spiritism in its relation to the New Church—its knowledge necessary to the advancement in discrete degrees." It was stated then that but few were called upon to fill such high functions as sons of light. Medium said that he could not explain this, nor should I anticipate his experience. Mrs. B. came, shook hands and said goodbye. A message came (asking us) to sit, although no phenomena occur. Medium says Mrs. B. does not like a closer business relation with some one whom she would not mention by name, but stated that impressions had been given. (E. L. G.)

DECEMBER 21, 1888.

Medium said that he (he could see) streams of light enter the cerebrum, and come out more dense from the cerebellum. The Dr. says that the influx of desire to simply impress is so strong, that he finds it difficult to come down to the purely human, (in order) to make ideas intelligible to (the apprehension of) men. In speaking the other day of the sun angels he stated further that I should become acquainted with them, whose son (or disciple) you are. After some physical restlessness M. wrote as follows, "My dear husband, how nice it would be if I could be with you and R. on this Christmas; although [I am] not in body, I will be with you in spirit. Watch for my coming for I will certainly come in the depth of night, greeting you both with loving kisses. Give R. that bag with what it contains, and tell him it is a Christmas present from his Mama, and that he must keep it always in remembrance of her. Do not forget this, my dear husband, and for yourself, what shall I give? You know what I always give for my present to you. Goodbye."

DECEMBER 22, 1888.

M. saw the building of a temple, made with huge stones, with finely made joints going up spirally to an apex. The stones became more transparent as they were nearer to the top, and from the top a brilliant light shone forth as a halo, and in this halo there was an inscription in strange characters which he could not read or retain. Medium says that Mrs. B. will draw you up, and will lift you into a higher love through the love for her.

DECEMBER 24, 1888.

Medium seemed on this day to have a difficulty in hearing a message from Dr. C. which was written afterwards and (runs) as follows: "My dear, aspiring brother, I greet you. I am now only acting as a messenger of glad tidings from a loved one in the soul's sphere. I feel a desire to aid and to impress so strongly. It is hard to leave the realm of spirit (impress), and to enter into the purely human (by human words). The loved one desires to warn you against a powerful physical band, now in business, who seek to influence your life and to control your actions in certain directions. This would becloud your spiritual sight, and thicken your soul's veil, so that no light could make glad your outer life. From myself I would say, 'Keep the higher court pure and subject to those who guide by loving work; then fear not.'" Mrs. B. desires me to inform you that she will endeavor to carry out all you desire. She wishes to communicate with you tonight in the quietness and privacy of your own chamber. She will try to impress you with a sense of her presence. Have the room dark, and place your thoughts in subjection to spiritual influences, and you will receive an avalanche of kisses and loving greetings from her.

Upon talking to M. in regard to the business warning (already given), intimating that Dad was appealed to (by some one), M. was strongly moved, and during this interval the words, "the Lord is my shepherd," and the words, "I will look up to the mountains whence cometh my help," were vividly impressed on the mind. Then M. said, "I am R. A. Cella (Dad), and if any band think they can use me in business to aid them with injury to others, they do not know their man. I am sorry for that unfortunate friend of yours, who wants only money, money, money—which is the curse of your world." To this it was replied, "I am glad to hear you say so." He said, "I am fortunate to belong to your noble circle." After this Mrs. B., with less ease than before, indicated that watch, ring and breast-pin should go to R. (as Christmas presents) and said (audibly), "will try tonight" (to impress on you my presence).

DECEMBER 26, 1888.

Dad came today stating first that perfect health and quietness were requisite for M. Further you too will have to (surrender something), sacrifice something; you are not now understood; you are a queer fellow, smart and intellectual, but your interior is not known, though felt as something unusual. You have already drawn to yourself those who seek light. The time is at hand, when spiritual things must be understood in their discrete degrees. Even my mind has to rise (from the natural plane) after the same manner as yours in getting higher truths. M. thinks he is

a mere plaything, but let him know that he is a mouthpiece for angels, and blessed beyond mortal comprehension. You can do a vast amount of good, not in the distribution of money, for thousands are starving for food for their souls. Send none away. To lift up, to lead into spiritual truth, is your mission. A female spirit beams upon you now. Her identity will be made plain to you—not in a vulgar way. Little is known of the soul's growth in its degrees, one within another. This will be shown for all who choose to make use of it. Emanuel (Swedenborg's) light streams down upon you. His light will be made clear and plain, in a short time, to his followers. The external phenomena will only go as far as necessary to make plain and clear the truth. Have no fear of demons, devils, undeveloped spirits, that are more to be pitied than condemned. I myself have been the humble means of raising many of these to a higher life. We want to lead you into celestial spiritualism, for the soul-advancement of men. It would be well to have a quiet room. Most may come when least expected. To show how God works is seen in the manner M. was led around until he was brought to yourself. We, here, do not know God. How can we comprehend a being of such grandeur, magnificence, glory, power and omnipotence? Your faith will be shaken in many things, but only with the object of making all things clear for the church, and of bringing about the advent of the power and light of the celestial. The orthodox church closes the doors [against this influx]. Let the New Church open the doors for the hungry, starving souls. Be always prompt, avoid all interruption, and remember that we are there at the time, but call us at any time. Fear not outside influences, they cannot harm. Let M. be at ease and remember that the Lord will provide.

DECEMBER 28, 1888.

Last night was experienced a powerful influence in both forearms and on top of head, seemingly akin to swoon. This was between waking and sleeping. The same power was evident at this sitting. M. saw forces sweep around in whirlwind form, and also saw a high and beautiful fountain, corresponding to the temple, previously seen, which was built of stones more resplendent toward top. To this fountain many people came to drink of its waters. M. placed hands on the sitter's head, and upon doing this for some time heat between the (see Jan. 9, '89) shoulders was strongly manifested as if a hot iron (were placed on the outer garment).

DECEMBER 29, 1888.

M. last night saw a flock of sheep all looking toward a ram, large and tall and as in other scenes, a brightness radiated from the center to circumference. The sheep had golden bands about their necks.

DECEMBER 31, 1888.

After sitting a good while M. fell asleep, as it were, writing as follows: "Dear H., I am sorry I could not make myself plain to your perception on our anniversary. I did try so hard, but you were not in the necessary condition of mind. Your angelic guardian informs me that it is necessary that your spirit grow into my sphere, before you can be made to (perceive) my spirit. Do, dear husband, strive to lift yourself upward to

meet me. How happy we both shall be, when you can live in my life, as well as in this one. What a glorious mission, dear husband, the angels have for you to perform! To be a recipient of divine (or down-flowing) intelligence, I am informed comes to but few on earth. The Dr. stands beside me, instructing me in what to say to you, but I see how utterly I fail to express in the language of your earth the beautiful thoughts, that he seeks to convey to you. Do not get disheartened, dear, for when every thing is ripe, I will certainly be with you and darling R. How hard I tried to show myself to you both, with the veil on me. Did you not feel the loving kisses that dear R. gave you as inspired by his dear Mama, and did you not feel that I was standing by your side; for I was surely there? Goodbye, my dear husband, with kisses for R. and yourself. Remember our anniversary, and that of your loving wife."

JANUARY 1, 1889.

At this day's sitting the following names were written on a paper. Nothing else occurred. "Clem Wolf, Mrs. Orr, etc., etc."

JANUARY 2, 1889.

At this sitting felt force in forearms as before, but not as strong, also felt force entering at back of head and come out on top. After sitting a while M. leaning (head) on his left elbow as usual, before writing, reached backward (behind himself) with his right hand as if asking for instructions. This answer came in writing and upside down to the writer of it: „ˈpuɐqsnʏ ɹɐɐp ʎɯ ˈsɐʎ„ This was done for the benefit of party sitting on opposite side of table who could thus read it. The medium then continued thus: "I was much pleased to see that you made out to spell my name. I wished so much to give you something, that you would consider a good test of my identity. It is so hard to present anything outside of my actual presence that would be considered a satisfactory test, just now, in the infancy of your [development]. Your angel guardians bid me to say to you that light and warmth from the celestial will soon pierce the clouds of seeming darkness, making every thing clear, as even now the soft soul-breezes move the leaves, quickening many beautiful germs, that have been hidden in the twilight of your soul. They will manifest in their season. Give them all you can of their sunshine. I cannot write the words, that your celestial angels inspire me to write to you; they are so grand and beautiful. I was privileged this morning by your band to act as a medium for the soul-inspirers. O what a happy privilege, my dear husband, to be one in the holy band to lift you up into the angelic heavens! I am also informed that you are progressing very fast indeed. This is in accordance with your soul's aspiration. I am learning so many fresh and glorious truths, dear husband, so grand that I want you to be the partaker of them conjointly with me. Is it not glorious to think, that we can actually aid each other to ascend and live in that life, where all is truth and love and wisdom? I have oh such grand teachers. Do you notice that what I say indicates a higher development into celestial unfoldment? The angels bless you, my dear husband, and our darling child. With love to both, I am, Your precious wife."

P. S. Those who wrote those names yesterday are good spirits, who

UNITY SCHOOL
LIBRARY

desire you to remember them, and to preserve the paper on which the names are written, as they were given as a test, and something will shortly happen that will recall this to your memory (Johnstown flood, see June 4, '89), and this will be a satisfactory proof of spirit return and immortality.

JANUARY 4, 1889.

Good morning, dear husband, the angels greet you with the sweetest music. O how I wish you could hear them. They will soon be able to make you cognizant of their presence, when an exchange of sweet communion will take place, in which you will be led into a comprehension of the laws that govern and control angelic intercourse, which gives them such wondrous power and beauty. O how they seek to draw out and upward from the transitory to the real and lasting. There are many little things (dominant with man on earth) in habits, desires and thoughts, not evil in themselves, but which act as obstructions to the light of heavenly truths. It is my blessed mission to help to clear these mists from the windows of the soul, so that the influx from the angelic heavens can flow in, in all of its fulness and power. Open the windows, my dear, and let in the sunshine. Know you not, darling, that I will ride on the sunbeams and nestle on your love for everlasting, in order to draw you into my life so as to live in this life where I live, and (that we may) together grow into wisdom and the knowledge of divine things, progressing onward and upward, hand in hand, in response to celestial voices, "Come up higher?" Many, many happy hours will be brought to you, my dear husband, this new year. A new world will be opened to your soul's vision, proclaiming many new and beautiful truths. I must now give way to another who wishes to say a few words. Loving kisses for yourself and R. Know me as your loving wife. (Hand shake here) (From Dad)—"How truthful is truth, my brother. Wisdom, the divinity of mind, whispers, 'Ask and ye shall receive, knock and it shall be opened upon you.' Knock, knock gently, earnestly and persistently, my brother, and the pure waters of celestial truth will flow in abundance into your soul. I will say a few things more at another meeting, that will embody a few instructions necessary for your guidance, in the path of celestial truths."

JANUARY 7, 1889.

Good morning, dear P. I greet you with a loving kiss. We find it very hard to control M. this morning, owing to conditions that we cannot control. This may seem strange to you, but it is nevertheless true, that we cannot (do so) without entering into a sphere that would obstruct his spiritual vision. Circumstances now surrounding him will soon be overcome by things that will be brought about by his spirit friends. They inform me that he need not be disheartened. The means will be added to lift him out. Dear husband, you know that conditions and circumstances as also the highest and purest aspirations are necessary to the soul's elevation, and to its conjunction with the Lord. You must keep your mind at peace. Your guardians cannot hold your mental force, as they will do, when you know them better. As was said before, you are almost through the phase of human unfoldment, so that the light from the celestial will make all things clear. We have used our forces this

632

morning to write on the slate but [we meet with] considerable [difficulty in writing on slate]. [We think we] shall very shortly be able to do so.

Dr. C. wishes to give you some instruction before you leave home. Be careful, my dear husband, and take care of yourself. You know you are very careless respecting yourself; and the change of climate will necessitate additional care to prevent cold. "I cannot say much this morning, my dear friend; will say, Seek ye first the kingdom of God and its righteousness and all things will be added unto you. M. is much agitated this morning and we cannot control as we would like. All is well; the sun will shine soon, making blessed all conditions." Dad.

JANUARY 9, 1889.

M. dropped off at once. Dad came and said orally, "Ask your friend McK. not to forget the grip, and what he was told. I will speak in regard to business on Mrs. B.'s request. She thinks there are obstructions in your path. All seems to be pleasant. The man lately associated with you is exactly opposite to you—honest as the world goes, fair, square, but more so to himself; keen for his own interests, aims to keep within the law. There is nothing spiritual in his composition. He will probably be an acquisition to you. Be yourself. You are the head of your business and you will control your own affairs. Take no dictation from any one; guard strictly your own interests. He will do well as the world goes, but you would consider it dishonest. He can be made a valuable aid. Your success is assured, and you needed to shift the burdens on others. We do not propose to lift you into the spiritual, and leave you at the mercy of the natural. In a short time you will be able to throw up all business, and live in the realm of the spiritual as you desire, to do offices of charity and love for the neighbor. We have no fear about you at all in giving you our assistance. You mentioned about the heat felt between the shoulder-blades (see Dec. 28, '88) the other morning. That was due to correspondence in a conjunction between heart, back, and brain on top. The medium reaches out too earnestly, almost leaps out of the body, the reaction of which is the cause of the despondency of which he complains. He is so very sensitive, is like an Aeolian harp, not comprehensible to others. The angels have ideas for me to express to you beyond my power to express or yours to comprehend, if I could express them. Have patience, patience, patience. Independent communications will come to you, not through me or other controls. I will stand as your protector in natural affairs, and your success is assured. (On paper) "My dear husband, I will try to do better in my writing this morning. You seem to have considerable difficulty in making out the meaning of some sentences. I tried very hard to control M. sufficiently to talk to you, my dear husband, but it seems I am still too ignorant of the laws of control to do this satisfactorily to you or myself this morning. I am so desirious of speaking to you before your leaving home, in regard to your business that Dad has kindly consented to act for me, and he seems to look at it in a different light from what I do, for you know I am still a woman, though in the spirit world, even with some of the weaknesses as is shown by my over-anxiety in your behalf. Dad assures me I need have no fear for your success, but you know how I always felt about taking any one in business with you. This anxiety, my dear husband, you can understand was

caused by my love for you personally, and by a desire to shield you from all danger. I am now satisfied that your interests both naturally and spiritually will be guarded by your angel guardians. They now bid me tell you, that I will cease to worry about your earthly conditions, having faith in their protection. Goodbye. My dear husband, listen to the prompting (see Aug. 20, 1904) of your angel guardian as I know you can not err. In your travels be sure to communicate with us at the time fixed at your home. Remember we will always be at your command, guarding and protecting and instructing in spiritual and celestial things. With much love to dear R. and yourself. From your loving wife. P. S. Remember me oh so kindly to M. Tell him I know how intensely he suffers sometimes. Tell him his reward will be great. I will soothe him, as much as I am permitted for his good, with soft breezes from the angelic heavens.
* * * * *

JANUARY 11, 1889.

This morning M. had first a psychometric vision showing Bon. claim from river and stated that the rich mineral was northeast from present workings and low down. After this Dad said orally, "We endeavored to show something by psychometry which is new to the medium and therefore necessarily imperfect. We are interested in your spiritual and have not neglected your material welfare. You are a little off in your calculations. We do not make this our business; psychometry is not spiritual. Be guided by your intuition when there. You will be instructed. There are very few natures that can stand the temptations that you will be called to bear. We have chosen you from among thousands to proclaim the truths that we give through you, more valuable than all mines. We are not your teachers, dictators, but your co-workers and friends in God's vineyard. Both of yourselves, and all of us will receive this influx of divine truths necessary to you and to us. Our world rests (organically) on yours. We advance in degrees inwardly, outwardly, on and upward. You have thought how you can help the spirits above. We stand on the same level. We take with us the same experience and knowledge. We do not know anything about predicting events. We, or our circle, are seeking knowledge from angelic sources, and are imparting to you until we reach the highest perfection, that will prepare us for the divine influx, which comes (from within) independent of our aid. We will be conjoined with (you) and receive in unbroken condition. We do not propose to make you a prophet or mouthpiece of spiritual theories. We guard you from undeveloped spirits. It is perhaps saying too much, that this is a purpose of God's, but we perceive it from highest angels. You will find it a slow process, but sure. Seek, you and M., for this light, earnestly desire the highest and purest. We want to acquaint you with all of these laws and manifest them to you, and make them clear. Live (always) in the atmosphere of love and charity, from which all things flow." (In writing) "My dear husband, I should so much like to talk with you this morning, but find I cannot owing, the angels tell me, to my extreme anxiety. I will try to overcome this, dear, and then we will enjoy a loving communion together, won't we, dear? Do not forget that I, as well as my angel friends and your guardians, will be with you in your travels. Do not forget to call on me and them, at the time set, for we will always be at your bidding, to aid you in all things spiritual. Have no fears for

R.; we will guard and protect him. I wish in your travels you would be free from anxiety and care. You need rest from business cares, so the Dr. informs me, and this will benefit you much in every way. You have kept your nervous system on a continual strain for so long, he says, that there was serious danger of a breakdown, but if you follow instructions coming through your intuitions, you will be fully restored and be well equipped to push your interests in a spiritual as well as a natural way. Now, my dear husband, shall I say goodbye? No, no, no, for, although perhaps you cannot see me with your mortal eyes, I shall be by your side always. God bless you and my R. Your loving wife. * * * * *

JANUARY 21, 1889. (Two Inspired Letters Mailed to California)

"My dear husband, I am so glad to write you a letter. Does it not appear strange to you, that I should be enabled to write you from this (earthly) side? What a glorious privilege it is, my dear. God bless you. We are ever watchful of your happiness and advancement in spiritual truths. Have no fears for dear R., who is under the guardianship of angelic spirits. Loving kisses from your dear wife."

"Dear aspiring friend, we greet you from the heights of love and wisdom and would say to you, be brave of spirit and your reward will be great; but remember that in earth's pilgrimage (see July 8, 1908, May 3, 1889, June 4, '89) trials, disappointments, and sore temptations will assail, for this is the Alembic through which all, all, must pass whose souls' aspiration leads to knowledge and wisdom; but fear not, for these are but stepping-stones (see Feb. 6, '89) in celestial degrees of regeneration. Your guardians."

FEBRUARY 4, 1889. (On Return from Cal.)

Mrs. B. (through medium) stroked the back part of head and shook hands and wrote as below, "My dear husband, oh how happy I am to have you with me again, not but that I am always with you, even unto the end of the (your) world. Wherever you are, there will I be also. Do, my dear husband, be careful of your health. You know our darling R. has no one but his own papa to look after, and care for him. Although to have you with me would be supreme happiness, your duty demands your attention on this side for a while longer. Soon the time will pass, when we shall be united again never to part. O how glorious it will be to walk hand in hand the path, that leads to the everlasting fountain of wisdom and purity, there to unfold and grow into the likeness of Him to whom we owe our being. God bless, and we welcome you back to our home circle. I am more than pleased in the loving care bestowed on our darling boy by M. S. She is well and truly capable for the protection, and I am attracted to her with love for her motherly attention. Some others, to whom you owe much, desire now to say a few words to you, today. I must bid you very reluctantly goodbye for the present. God bless you and dear R. with a thousand kisses, and with love from your wife." Shook hands with Dr. and with Dad.

"Lead us not into temptation."

When we see the wrong and pass it by, because we know it to be wrong then we are delivered from evil; but when the evil takes hold of us so that our affections drive us thitherward then are we led into temptation. From this we pray to be delivered.

Dr. C. made an examination (physical) at the request of Mrs. B. and stated that the constitution was good for a thousand years. He spoke of the organization of the brain as unusual, also of the fitness for the possession of means in not having the love of the possession for itself.

FEBRUARY 6, 1889.

It was said orally, "We are satisfied with the advancement that you are making in celestial degrees. Have patience, and in a short time you will see and appreciate our efforts. We will now take the spirit of M. with us, leaving the body with you. Place yourself in a frame of mind as with a child in its mother's arms, and we will endeavor to surround you with an atmosphere spiritual, that will make plain some impression which we wish to impress on your mind. Your guardians.

(In writing afterward). "My darling, did you not feel the soft kiss on your cheek. I was beside you, oh, so happy for a few moments. Soon I will be enabled to stand by you longer. I endeavored to make you conscious of my presence; the medium is too much disturbed to go on with the message. God bless you, my darling. I shall soon be able to show myself to you in the evening in the quietness of your chamber. Await my coming, darling. The good angels are ever kind and loving in their efforts to aid me. Kiss R. and yours I will give now myself. Did you feel the soft breezes on your cheek? I was so happy, my darling, in standing by your side with your angel guardian." Signed, S. W.

FEBRUARY 8, 1889.

No phenomena and but faint movements about the slate. Goodbye.

FEBRUARY 11, 1889.

My dear husband, the anniversary of my departure from your world to the angel world—a birth from death to everlasting life—is approaching. Do not let it become a cause of darkness and despair, but rather of rejoicing and gladness, for the "lost one" is found (see Jan. 26, 1901), and is now ensphered into the fold of the Good Shepherd, who cares for and leads by the blessed paths of love and wisdom into the city of the New Jerusalem, there to grow and progress in knowledge for ever and ever. I desire, my dear husband, that you and dear R. make it a day of rejoicing. O would it not be a happy moment, if by permission of the loving Father, I could stand by your side, and that your spiritual eyes could see me, as I am. I know, then, the fountain of your precious love would overflow, and that I would then be able to lead you, my darling, to the gateway of the inflow of celestial life. Your guardians desire to transmit to you the knowledge, that the time is near at hand. I am so assured by our angelic friends. God bless, bless, bless you and dear R.

You will please sit a short time longer for writing; change the slate to the other side of the table. She then stated that the physical (counterpart) was becoming more quiet, and said goodbye.

FEBRUARY 13, 1889.

Table moved to the wash stand where all the linen, etc., was stored, the same being a hint for (anniversary on) February 15. M. clair-audi-

ently heard, and stated that the day was to be one of rejoicing, as the date of birth to a higher life.

FEBRUARY 15, 1889.

M. saw two circles, also Mrs. B. and others, who were to be received, welcomed and crowned with flowers and festoons. Inquiry was made about ours on this side, which though ordered had not yet come. "You, my dear husband, can understand how the one desire of my whole being spiritual is absorbed in the desire to make myself felt at this day and occasion, and yet the dear angels tell me that my intense anxiety prevents and checks the accomplishment of my desire. They tell me that I agitate the organism of the medium, through whom we desire to communicate, preventing the thought we wish to convey from being transmitted clearly. This of course is so, or the angels would not so inform me. In time I will overcome this condition, and be able to communicate my thoughts clearly. O, how I wish you could see me here, surrounded by my angelic guardians, and hear their words of welcome to their beautiful homes. Dr. C. greeted me, oh, with such beautiful and cheering words of wisdom. A beautiful spirit came forward and placed a crown of violets on our brows, explaining that they were emblems of imperishable love, and teaching us how to so live as to be ever recipient of the blessed waters, flowing from higher spheres of angelic life. Oh, we are so happy that the beautiful soul music seems to fill everything; and we will endeavor to make you conscious of its angelic sounds. Can you not stay in this room this day, in gladness, and meditation on the grand possibilities of the happy reunion, and the glorious possibilities of the life beyond? You can be sure that I will surround you with an uplifting atmosphere, drawing you upwardly and nearer to divine things. I am promised the aid of those bright spirits, who act as your soul's guardians. O, if you could only see the bright radiance of the glorious sun that shines upon you with its soothing and love-generating influence. You would be amazed at its exceeding brightness and splendor. Not all, my dear husband, are so blessed, and you will soon feel its quickening and uplifting influences, that unfold the interior love and wisdom into outward expression. I will now leave you, no, not leave, but will mingle with the happy groups, who by loving work are seeking to make earth's people happy. This, it is the promise to do, of the loving group of which I am a member. To do good for its own sake is the inspiration transmitted to this happy circle, who are earnestly striving after the pure and the good. I am more than blessed to be privileged to enter such a circle of blessed angels. That the full force of this celestial attribute (to do good for its own sake) shall be expended on you and dear R. this day, shall be my loving work. Bless you, darling, for the many promises fulfilled. I know that everything that was desired will be lovingly carried out in the future, as it has been in the past. Many, many, many kisses from your loving wife.

P. S. Although covered up in apparent obscurity these hieroglyphs will be made plain to you in the process of your awakening. * * * * *

FEBRUARY 18, 1889. (Before Going to P.)

M. spoke of heart difficulties; that there was a bubbling in the artery coming from the left arm and that the heart was immersed in a liquid.

Some force was felt in arms, extending even to the shoulders during the treatment. Dad afterwards came and stated that he had said too much at a former occasion. He said (also that) there were invisible vibrations between myself and M., and that he came to establish quietness in him. He said they were guarding my affairs, but simply in subservience to the end which they had in view. That I should not hold any anxiety. They would apprise me of danger; I should be calm for physical and spiritual reason.

The following came in answer to my saying, "I am going away"—"Never, never away from your dear wife. I will be with you and dear R. in your journey, as I am always in your home. You will notice the apparent interference in the control of M. This is produced through my not comprehending laws spiritual, the which I am learning about, every day.

You sometimes feel disappointed in not getting the information which you most desire, about the laws of which you wish a knowledge. All this is, or will be, outworked according to spiritual laws, that enable the spirit to extract life from the perfected operation of the law. Gladly step by step, my dear husband, though unperceived by you, I am leading and guiding and directing you, happy as the young mother who guides and directs the first steps of her darling babe. I am so pleased with my efforts [in watching and guiding your spirit in the processes] of the spiritual unfolding, and in its absorbing the knowledge to itself by which (it is) to [come into the consciousness of spirit]. Do you know, dear, that we, you and I, are advancing hand in hand together? Know too, darling, that this is necessary in order that you may be with me in the realm of spirit which I am occupying. The wise and the enlightened ones of your band bid me to say that the advancement made by yourself and M. is all in accordance with the receptive quality in yourselves, which is all that can be safely given. They say that you are advancing in the perception of spiritual truths satisfactorily to them. Every step in the pathway must be firmly and fearlessly taken, and the reward will more than reach your highest ideal. Now, dear husband, be careful of yourself and dear R. I was going to ask you to take with you my love to my sisters, and to friends in P., but they are not as yet prepared to accept the truth of spirit communion. But everything in this respect is so veiled in mortal obscurity that it is hard (for them) to realize that a spirit in a natural body can commune with one out of it. But so it is, and the laws answering to these conditions are so little understood, that the people are not prepared even to be taught. But the time is rapidly approaching when it will be considered a wilful sin, to live in such ignorance and wilful rejection of laws (that are) of God. Now, my dear husband, for a short time you will be away from our earthly circle, but you can in thought and desire be with me. Let this be so, dear husband, thus keeping the chain unbroken, adown which the influx of love and truth descends. It is not necessary to give you instruction in natural things for your guidance during your journey. You will be guided by loving friends, who will lead and guide aright, if you heed the voices of the spirit within. Now with spiritual love, and kisses for yourself and R., I am your loving wife.

FEBRUARY 22, 1889. (In P.)

Mrs. A. W. B. stated to me that while in a trance during a severe

sickness and while her friends thought her dead, that she saw Mrs. B. (her sister), then dead who, among other things, said, "Touch me not or you cannot go back, to your world," and to reconcile her to going back she said, "You will have a great work to do still in your own family; and your dear boy will need you in his affliction."

MARCH 1, 1889. (Return from P.)

The following communication came this morning, "God bless you, my darling husband, and I welcome you to my heart this morning. I am so agitated, that it is almost impossible to suppress my feelings sufficiently to talk to you this morning. But I will aim to be calm, suffciently at least to receive you quietly. I have learned so much, my darling, that I am so anxious to impart to you. Our angel guides now say that I possess the necessary knowledge to lead and draw you into that atmosphere which they are so desirious to place you in, in order for them to accomplish their holy purpose of lifting you up and into the realms of celestial light. Please sit with me this morning, and I will endeavor to draw you into my heart (my inmost purpose). Oh how happy it makes me to know, that the time is so close at hand when all things, heavenly and celestial, will be made plain to you. What can I say or do to express so high and holy feelings, that overcome me this morning? Words fail me. But you will soon be made to comprehend and to absorb all that we wish to convey to you, the same permeating and penetrating every fibre of your natural and spiritual being. God bless you, my darling; kisses to R. from your dear wife.

Dr. C. then said, hold the hands of M. and (through him) she will endeavor to draw you to yourself. You need make no effort, but simply desire to possess the holy affections, desired to be conveyed to you. M. then stood up, looking forward as if for aid, then looking down with hands folded as if in deep humility and submissiveness. He sat down and placed (as inspired) his hands on the table, and with much agitation grasped and held mine for some considerable time. Dr. C. (afterward) came and said, "The agitation was apparent only on the approach to your sphere, while all is calm and peaceful in hers." He said, "If a string tied to you could suddenly pull you over, another one could with equal ease pull you back." He stated, that progress was satisfactory, and that all would be successful after further trials. The atmosphere (felt at the time) tended in direction of divinity rather than toward personality.

M. afterward saw a large concourse among whom was Mrs. B. and some others who seemed to be preparing themselves for some special purpose or function. The light of each one was different according to each one's particular state. They seemed to absorb knowledge from the atmosphere around their teachers, rather than learn by effort. Though they eat fruit and see delightful things, all these are derived from their atmosphere, as well as the music which is the result of the harmony existing all around them. They see not only the flowers, but, as it were, the very efforts that produce them. The angels come down to mortals by a law of love, and take up some of their sufferings, and bear them in their behalf. He saw E. Swedenborg, who came not to individuals, as such, but to societies and with a face beaming with wonderful benevolence, and

with a light not so much more intense, but clearer and purer. As he came to them, the societies seemed to absorb this light and retain it, and when he left them he seemed to pronounce a benediction. Then the assembly dispersed.

MARCH 2, 1889.

M. saw manifest a spark or seed, representing a truth or society of great power and purity, pass spirally around to other societies, giving off light and brightness corresponding to that existing in the (seed or the) society, and thus leaving its impress thereon. This sewing or seeding was (is) going on through all grades and degrees of societies, and each seed is left to grow, and develop in the future. This was therefore representative of the sewing of the seed of regeneration and spiritual growth, and it was meant to show also that truth, and each truth is (organically) in the form of a society, and that it affects each degree of each society, continuous as well as discrete. The spark or seed thus seen was composed atomically as was said of innumerable divisions, all of which had a common spiral movement. Of this the general motion was also spiral and the resultant of all the others.

MARCH 6, 1889.

Dad came, and said that there were parties planning against our interests; that he could give names and plans but would not do so; that I need not fear as I would be guided by my intuition. Love is the guiding law in our development. He stated that he had been long over there before he saw this (important fact) manifestly. The Divine reaches out constantly, and seeks to draw all, from highest to lowest, upward. He said that perhaps he ought not to attempt to teach, and that there were others who would take me further. "Do you not feel a sensation over your heart?" But Dr. C. says that he will attend to that. And now a vision comes to me through the brain of medium, but by what law I know not. I can see further, with intensified vision. This seems to be done for my education. I can almost see and mingle with love with some other society. In connection with yourself and others, I fulfill one of the lowest uses to bring you under the direct rays of the sun of light. I see you now surrounded by earth's people, who partake of the food which you are giving them. You seem to be able to make plain to the simplest in mind the most complicated truths." M. next saw a society come together, and by united effort, as it were, materialize a beautiful crowned figure, which seems to indicate that their united efforts so express their potentialities before God. During the night following I seemed to realize plainly that it is possible to rise to an atmosphere of predominating love. The lesson in this was, that it is not a going away, but a realization of a deeper consciousness, and a calmer one that is inherent, in our own being.

MARCH 8, 1899.

After waiting for about two hours and a half, during which the (spiritual) force was thrown upon the slate, the following message came, "My dear husband, you have not been in the condition necessary to receive me in the way that I wish to approach. This is owing to a great extent, the Dr. tells me, to your mental condition, as well as to

your physical, both of which have been disturbed within the past few days. He bids me to say that you must keep your mind free from business cares and anxieties, if you wish to advance in spiritual knowledge. Do not worry about your worldly affairs. You will be taken care of in that, as well as in your spiritual affairs. Do not be over-anxious for the manifestation of proof, to meet the demands of your soul. This is a work of stupendous magnitude, and is governed by a law, that must be fully comprehended by yourself, before this will be attained. This will soon prove itself to you fully, thus furnishing the key (faith and patience), that will unlock the door that leads to paths of wisdom. I had to deny myself the privilege of communicating with you this morning. A circle was formed, on this side, for the purpose of concentrating the spiritual force upon the slate. They are desirious of communicating with you through this avenue, as soon as possible. But, my dear husband, until you can fully comprehend and feel the full force and power of unselfish love, such as that is, that is the light and essence of the society in which I dwell, the line cannot be completed connecting you with your celestial guardians. All, all, is love, unselfish love, that actuates and controls God's ministering angels, and we must grow upwardly and outwardly into this sphere of love, in order to be nourished with the delight of spirtual good.

Dr. C. says that you must watch R. carefully, as there is danger of his mental faculties being strained to the extent of inflammation of the brain. This can be avoided, if you watch him closely. Your dear wife.

MARCH 13, 1889.

This morning another treatment was given by Dr. C., for absorption of the liquid about the heart. Efflux was felt through right arm, but after connection was made with left arm the flow was reversed. M. absorbed the diseased conditions and carried them for some length of time. Dad then came and spoke about as follows—" As to our advancement, would say, have patience, patience, in spiritual and divine things. We have lack of it, which goes to show that we are not yet prepared. You may have formed some idea as to what you are to accomplish. We cannot do so. The book is but the beginning. The understanding of its truths is but the beginning, the primer, which has to precede the first reader of succeeeding knowledge. You will be used not as a blind instrument. The truths will become a part of yourself, and you will seem to evolve them yourself. You will act simply as an agent or shepherd. The time will come, and it is hoped, it will come soon, when you can be impressed so as to understand this to some extent. The time is coming, when your circle will be enlarged, and we will make the selections. Physical manifestation will absorb your attention for a time, but the other advancement will not stop. When you get into condition to receive the light, you need not fear of being overshadowed, so as to lose individuality. The passions can be controlled, and their force can be absorbed by the system even so as to build it up. Progress, in this respect, to us is satisfactory.

MARCH 15, 1889.

Clair-audient instructions were spoken, and were of the same import as those of March 13th.

MARCH 20, 1889.

The pencil was made to leap automatically on the slate. Treatment of cerebrum down the arms and down the spine, making connection of heart with kidneys. Advice was given as to the inflammatory condition of system with advice as to its care; the value of its repression through life, its capacity of restoring health and power. It was stated that no information can be given, except as far as capacity has been developed, and that they, on their side as we on ours, gained by the knowledge of the laws.

MARCH 22, 1889.

My dear husband, I could not refrain from saying a few words to you this morning, and bringing to you the encouragement and hope in your endeavors to reach your highest ideals in the realms of spiritual work. Remember, my dear, we are both walking, hand in hand, unselfishly leading and assisting each other to reach this ideal. You and I, perhaps, my darling, in our pilgrimage will realize that it will become necessary to the needs of our spirits, that we drink from different fountains, but this need not, my dear, separate us spiritually, and never will, if the needs of the spirit's demands lead each other into the realms, where live our spirit guides; and there in the same society where dwells love and wisdom we may advance together forever in the path of celestial light, growing forever in knowledge and comprehension of God. I have watched with loving attention your development under the guidance of your spirit friends and guardians, and know full well the needs of your soul. Seek for that natural good, and you will find it, and you will come into the possession of that knowledge of love that has so long been denied you. I cannot say why this has been so; but the wisdom of the Lord is made manifest, and his works carried out sometimes (visibly) to our natural light in a way that causes us to rebel; but His ways are always based on love for His child, and He chastens only for our good. This, in our life, has been fully manifested to me, here: All, all will be in harmony, my dear husband, and the outworking of the designs of your guardians will bring you into that state, where we will realize the divine plan in our own lives. I can not say much, my dear, this morning on a subject too vast for me to comprehend fully and make clear to you in our feeble language. Kiss R. for me, and blessings for you both. Your dear companion.

MARCH 23, 1889.

Medium was told that I was to extract truths out of these communications, and that by means of them I should get direct instructions through my intuition. I was told to put down all such ideas, as seemed to me to be truths. That great mental distresses would naturally follow, but these would serve in the process of elevation; that they did not wish to instruct, but simply to guide to direct illumination.

MARCH 26, 1889.

M. saw a concourse of people in a place of instruction and heard them converse. Some one taught, and the perception of the knowledge by the groups in succession could be seen from the expression of their faces.

They discoursed about the way that men are led by their loves, such as sympathy, love of animals, etc.—by anything that allows of attractions, and through which attractions they may be led to higher and higher development. The following then came from Mrs. B. and at first in response to the thought in the mind that we all have our tasks (to do). "Yes, my dear husband, we, both, have our tasks to do, and we here do them ever with willingness, lovingly, and with unselfish devotion to truth, and for the elimination of evil from the world, and for the establishment of peace and good will to the neighbor. This, my dear, is the Divine (attribute) made manifest, through that divine love-principle (in men), which is the spiritual germ (existing) in all men, (and is) implanted by the Lord (Himself) in the breasts of all of His children, and which (is and) forms the basis of His regenerating (power). This precious gift from the Lord, it will be our mission to bring into cognition of earth's children, in opening up to their spiritual consciousness their own nature within themselves as that spark of infinite intelligence that acts as their beacon-light, which leads to the realms of divine love and wisdom their poor, hungry, thirsting souls. Know ye then that the ever flowing fountain is within yourselves, whose crystal drops assuage the soul's hungry cravings. (Come then) with holy love and thankfulness to Him who is all Love. I, my dear, [live here and I am glad to inform you so] and you will no doubt perceive in the essence of my communications, that I am learning and progressing in proportion to the needs and development of my soul. Oh, the grand and divine love of unselfishness Do you perceive? Are you not glad? Oh, how my soul leaps for joy, when I am permitted to view the possibilities in divine progression of that (gift) which has been made manifest to me (knowing as I do), that we may work together for its birth-place in the natural world, and that its infantile expression through us shall be made manifest in that world (as our mission). Know also, my dear, that it is joy for me to know, that it is in the divine plan, that you are to come into the enjoyment of that (which has been denied you), while being led by myself. Oh how blessed to know, that I am the possessor of the beacon-light (that is) to lead you into the truths of love and wisdom's plan (in order) to bring us into a comprehension of ourselves and of the Lord, and (to conform us) that He was (ever) out-working a holy plan and purpose. I am informed that the manifestations and blossoming of the bud of that love pent up in your soul last eve, was but a step in the birth of the soul's affections. God bless that poor girl. I love her as my own child. Be kind and responsive to the cravings of her loving nature and through her, perhaps, may flow into your soul the loving warmth of that love typical of heavenly blessedness. Now, blessed and loving companion in loving works, I am unselfishly with you in all things for your advancement, as well as one of your (privileged) angel guardians and guides; and I will be always with you as your companion in your weary steps up the steep hills of celestial knowledges. God bless you and M. Kisses to R. Goodbye.

MARCH 29, 1889.

M. saw a band of men (see Apr. 5, '89) with high peaked hats and tunics on them, having inscriptions on the breast, and above them some banners with more characters thereon. The following then came. "Fear

no evil, for I am always with you, saith the Lord." In thy own inner self, the Lord [lives as the interior] divine, which is manifested in the outward life in proportion to the nearness of its approach to Him, who gives His life, the divine life and heat of His love and wisdom. Remember, that He diffuses His light and heat only in accordance with the soul's desires. Have no fear of devils, demons or evil-disposed spirits, for we are always with you and M. Tell him, that what appears to have an influence of evil, is only the leavening process of a perfect and harmonious spiritual development. Look to Him in your hours of despondency who will protect, for has He not promised to temper the wind to the shorn lamb We wish you to ever keep your mind in the atmosphere of tranquillity, allowing no earthly interests to draw you from the desire for the soul's advancement. Do not expect me, my dear, to give you an exposition of the laws that govern the spiritual world. This must be left to other noble spirits, who are well prepared to give you light on these vast and sublime subjects, when the time comes. Many and varied are the subjects which they are prepared to make plain to you in the process of time. With heavenly blessings for you and the medium, I leave you to that peace and serenity of mind, which your guardians infill you with. Here is one bright spirit of sweet and holy attributes, who is ever with the medium encouraging and uplifting him from his trials, and inspiring him into unselfish work. She desires to be ever remembered by him.

APRIL 2, 1889.

The force was new and different in character. Medium had chills running up his back and down his arm and was overcome with sleep.

APRIL 5, 1889.

The ancients (see Mar. 29, '89) made their appearance again, and one was reading from his scroll. To the rear of these was thick black darkness or an abyss, in front of which was a flaming sword. There were also seen young men, in shining raiment, being solicited by maidens of goodly appearance but with spotted garments. There was seen an infant in womb being nourished by substances, some of which were absorbed and others discarded. The maidens represented affections, that were seeking a union with higher truths, and were drawn upwards toward these by their aspirations.

APRIL 9, 1889.

Medium saw four discrete societies, one above or within another and he traveled through these so as to see and understand the different degrees of interior life. Each society is divided into four divisions, and these divisions are subdivided. The lowest one represents those who have just died. These lowest seem to act unwillingly, but unless belonging to those in utter darkness, they are by degrees brought into harmony. There seems to be some force beyond themselves, urging and drawing them upwards. The progress is seen by correspondence in their looks, clothing and surroundings. This was also a representative vision, and Dr. C. states that but few while on earth reach the second degree, such as teachers of wisdom.

Mrs. B. then came and wrote as follows: "My dear husband, for you

are still in that relation to me while I am aiding and directing your spiritual footsteps. O how I feel my utter want of strength in purpose, except as I have the divine sustaining force from our Lord. O, the mighty power of His unselfish love! How he seeks to draw all of his children to His bosom! We are endeavoring to show you, my dear, the workings of the wondrous law, and make plain to your understanding and spiritual sight its divine operation in all of its fulness; how by the wondrous power every faculty, every degree of that faculty, is brought into life and external expression, to the end that perfect understanding of the inward principle (the divine essence of Himself) may be brought to the fullest external expression, in order to bring to His beloved children that heavenly beatitude of those [high and holy ones] who know and love Him. How wonderful all this is, my dear! Who of us ever thought that we should stand one to the other in the relation of teacher and pupil in representations of divine truths! How blessed it is to me to know and to feel, that I am worthy to stand in the relation of teacher to you. And know you, my dear, that I am the recipient of much power from you and our dear medium, that aids and blesses me in my spiritual advancement to everlasting love and knowledge. He who is All, in all of love, will bring to you both the full measure of the reward of unselfish work in His name. Now, my dear, I am not here to explain and prove the inward truths of that, which has been presented. That is beyond me, and must be left to the intuitions of wisdom flowing in from your celestial friends, who have followed you hitherto in all of your investigations. And the apparent darkness will soon be made bright by the rays from the celestial sun of love and wisdom. I can not express to you my delight—our delight—at the birth of that holy love, so long lying apparently inert and dead in your soul. Be sure I, we, will (ever) nourish and feed it to its ultimate growth into that maturity of expression, which is desired by your inspirers before a full comprehension of that, which they wish to convey, can be effected. May the angels guard and bless you and R.; and now with love from that holy band to the medium, Goodbye.

APRIL 11, 1889.

My dear, we wish you, while ever looking toward the delights and blessedness of the holy city on the hill-tops, to be vigilant in guarding your spirit from the lurking coils in the underbrush (of daily life), while passing through the valley. Remember, we are always with you, seeking to guard against these stumbling-blocks; but you must always and ever live in the light of the Lord's guidance. In the instructions of your guardians toward a higher comprehension of His first and holy law (of) Love (in self-dedication), it is necessary for you to pass through some severe experiences in spirit, in order for you to come into the fulness of its divine potency. You are now passing through the temptation of the allurements of the fleshly delights. Be careful; these although the necessary adjuncts of development in the human mind, they are dangerous to the spiritual unfoldment, if not known and comprehended. This first great law of love is only made clear by its infiltration through the sands of its lower self. It is so hard for me to convey all the beauties of angelic utterances, but these must be my light, and only in accordance with my own spiritual advancement, can I come into the essence of that divine inflowing of good.

But to the extent of my capacity will all that I receive, as from a living fountain, flow out to aid and bless you, my dear. There are some things that I would like to say to you in the way of caution in many little things, that look to me like dangers, but your guardians say that they will always be with you, and guide you in the right path. With this assurance from them, I am content to leave you to their loving care. Last eve I was with you and thought I sensed danger, and wished to give you a warning. But, my dear, the light is ever burning brightly on the hill-tops (of angelic inspirations). Keep your eyes steadily on that light and its bright rays will guide, and its heat will nourish to the fulness of regeneration.

Do you not notice a change in R. sometimes—a dullness, as it were, a maturity of thought expressed at times? This is a cause of alarm, to some extent a mental intenseness, that may bring on inflammation of the brain. He needs watching, and all causes that tend to excite him must be avoided. With a little care, the Dr. says, all danger of this can be overcome. His mother blesses him with many kisses, when he is in the innocence of sleep, and oh how happy it makes me feel when these kisses bring a smile to his face, which they do oftimes. Bless you and him. Goodbye.

All thoughts and feelings come to us; some spirits flow into our bodily actions, and take particular interest in our bodily life; some more interior flow into the motives of these actions; some still more interior, and not attached personally to us, flow into the principles which are a law to these motives. So on upward, where there reigns a universal care and love for all mankind in all ages, conditions, and degrees. Conjugial (or conjunctive) love is the most general love, and it is so, since it is that love that opens the soul most perfectly to the divine influx. All others are but feeders of this great central love. All the relations of life are valuable to us, as far as they serve to open to us an influx and overflow of the divine. Each phase of love has its own peculiar nature and quality, but the conjugial is the chief, inasmuch as it feeds and maintains and lies at the base of all others.

APRIL 16, 1889.

My dear husband, your instructors have been working toward a comprehension of God's law of the spirit to your innermost understanding. To this end it must be demonstrated that its base is Love; hence is their continual presentation of this theme and reality. The soul (whose germ is the divine essence, or the true ego) is love, as wisdom is the divine ego of the understanding. An absolute knowledge of these truths is the foundation, on which we propose to rear the mansions of heavenly truths. I feel myself incapable of instructing you in these sublime truths. I feel overwhelmed with reverence, that prevents me from seeing clearly, because of the dazzling brightness; but as I grow into this knowledge I shall, step by step, penetrate to its innermost depths and bring into myself—yourself—the celestial manna, that will feed the divine essence of our soul, to the end that it may grow into the likeness and attributes of the Lord, so as to warm and bless ourselves, and also the whole of humanity through us (in degree). You feel that you have lent yourself to a task that is too formidable, and beyond your strength sometimes, but have no fear, the strength will be given you. Your guardians bid me say to you that you must not be over-desirious to grasp too much (to strive to acquire by force of the intellect), as that retards. Sufficient will be furnished to supply the needs of the soul's progress in divine knowledge.

This is graded and governed in accordance with the needs and desires of the soul's aspiration. A friend who earnestly seeks your material welfare, and who believes that to be a factor in the soul's development, wishes to say, that everything looks bright and clear for you in a business direction. Accept and take advantage of opportunities, that may present themselves, and that look to you to be advantageous. He will inspire you aright. This friend is known to us as "Dad" and greets you with a cordial shake of the hand. He would like to talk to you through the medium, but it would interfere with my control somewhat. But he says he is with you (notwithstanding), watching and caring for your welfare, and will find means to counsel when necessary. Now, goodbye, my dear, with blessings upon you and R. I am ever your guardian angel.

APRIL 19, 1889.

There need be no fear of evil influences or consequences in the medium's family. All is and will be made manifest to you—the wondrous working of God's plan in the ultimate. In the grand plan which we, all, have in view, it is absolutely necessary to its fulness, that a perfect harmonization of all the forces of goodness be brought about on your side, as well as on ours—a unity of understanding and action, thus forming a circle around which the divine current and influx may freely circulate. To bring about this, a vast amount of work has to be done; prejudices old and engrafted have to be rooted out, and freedom has to be established in the mind of each one, before successful work can be done. I am in loving sympathy with Mrs. H., and readily understand her condition, and it is my blessed privilege to minister to her; and be assured that we, I, will bring not only to your family but to the medium's family peace and happiness. But it is necessary that the laws of God be comprehended and obeyed to the utmost of your understanding. Tell medium to fear no evil obsessions. All is the outworking of a harmonious life, necessary to our grand plan. Now, my dear, keep your mind free and calm, and in sympathy with our loving work, and you will not fail to receive, and be guided in the right way. There has been much more accomplished than you can perceive with your material sight and understanding, for your spiritual self is daily growing and expanding into the knowledge of the spirit and its laws, that will grow into and form a part of your natural self, enabling you to receive the divine influx of love and wisdom, by which to interpret aright all that may be given you. Assure the medium of our loving sympathy and aid in his high and holy resolve to live up to the higher law in his daily life, and he can rest assured of his reward in so doing in the gift of the divine understanding to the extent of blessing humanity. God bless him, and we will be with him in his home, aiding, and instructing. With the blessings of the angels in the good that passeth all understanding, we wish all goodbye. Many kisses to R. and your companion in love.

APRIL 23, 1889.

This morning Dad came and gave a talk, speaking of the trials that have to be gone through with, not as punishments but as means of opening the soul to a comprehension of the good. This was instanced by the experience in the medium's family. He stated my peculiar influence on

those I do business with, which will grow and may be taken later on as a weakness, of which advantage might be taken; but that there need be no fear as ample protection will be provided if the mind is kept in a condition to perceive the instructions. Mention was made as to how I was to be reached through medium and the companion by malicious means. He stated that Mrs. B. thought that I could be led around obstructions (slippery places), but that that was not desirable for the end to be attained, though it was possible. He stated that there was as yet a bare beginning of the work planned out by them.

APRIL 26, 1889.

My dear, you now begin to perceive that the object of your angel guardians is to bring you into the truths (or absolute realizations) of spiritual laws; in order to open up to your internal gaze the heavenly conception and birth of that, out of which is evolved divine truth. It was thus to be made plain, that love is the father and mother, the essence divine, from which truths draw their sustenance for blossom and fruitage. This morning I am in loving sympathy with Mrs. H., who is now suffering the pains of the recognition of the ignorance of the laws of this divine principle, love. She sees now how necessary to real and lasting happiness both in the natural world and in the spiritual is this germinating force of unfolding spiritual (or omnipersonal) states which are being accomplished. Though trials and heart-aches may assail you, you will in time to come, looking from the hill-tops, see how necessary (see Jan. 29, '89) they were, and that the only way, by which the eminence could be reached, was through suffering and obstructions formidable enough to bring into full force the divine principle of love and desire. Although from a worldly view, they are enough to quail the stoutest heart, viewed from, and looking backward from our side, you can cheerfully smile at these trials, seeing in all of them the evolvement of love and wisdom. First then you see that the law of the divine is based on love (on beneficence). Comprehend this, and you will be prepared to receive instructions on the lesser but no less divine unfolding truths of God's holy laws. Much will be given you in the near future that will open wide your spiritual perception. Soon you will see the good, that is to bless, and is to be made manifest in sundry ways. With God's blessing, and encouragement from your guardians, we will bid you goodbye. * * * * *

APRIL 29, 1889.

My dear, the clouds of apparent darkness will soon pass away, and the celestial light with its life-giving warmth will stream in, lighting up the inner chamber of the soul. O, how we long for the time when the angelic music (or harmony) will be heard by you. Then all will be peace and joy. We are well satisfied with our progress at the harmonization of the loving elements in the medium's family. Although apparently cruel and hard to bear, our methods are based on love and they will call forth responsive, holy love when viewed from the highlands of heavenly beatitude, as that is the ultimate of our loving work in God's vineyard. We do not wish to arbitrarily lead you but to clear away obstructions, leaving you free to follow in the path of your divine intuitions. But in the removal of these obstructions, pains and heart-aches will be felt; but they are but the

accompaniments in the sifting process, and in the elimination of the false from the good. Have no fear of lurking devils in the path; tread boldly and they will flee as from fire, for evils cannot face nor obstruct advancing good. Perhaps you may have to wade through some stubble before reaping the fulness of the harvest, but remember your measure will shortly be filled in accordance with the soul's desires and deserts. Remember, God never leads blindly those whom He desires to bless. The lamp will always be burning on the altar of the soul, but you must keep it supplied with the oil of desire and love. Shortly there will come unto you a revelation that may perhaps startle and quicken your mind into a realization of new truths, startling and suggestive of the ignorance of the theological teachings of today. This will be brought to you and the medium, as an opening up to your comprehension of the divine mission of your lives. The spiritualization of the church must be brought about first by knowledge of the spirit, and its influence on the understanding of God's holy law. Knowing this, the paths will be clear to those who desire to walk therein. The medium and you are destined to open the gates. You will say, "What is this, in demonstrating the spiritual laws that you promised would be made plain?" Do you not see in our communications a demonstration of the law of love? In every step, there is a law made plain to the interior understanding. Examine and you will find it so. The light must be opened gradually to your sight, lest its excessive brightness might paralyze and blast. Knowledge is both life and death. Flowing from the divine fountain into the prepared recipient with its life and heat, it brings blessings indeed. With the blessings of the angels, with assurance from them of their loving protection and care, we all wish you goodbye. Loving kisses for R. * * * * *

MAY 3, 1889.

My dear, in our last communication we spoke of the blessings derived from knowledge and hinted somewhat at its dangers. We used this expression "that knowledge is both life and death." We wish you to understand this in the sense that divine knowledge leads into life—love and wisdom—and necessarily in its progress with the higher estate it clears its own pathway by destroying and removing obstructions of ignorance (which is falsity) destroying them. From this you see, that what we said contains a law most important to the pilgrim on the road to regeneration. In your nearer approach to the divine, you will perceive the immutability of this law. Truth advancing conquering and to conquer is death—death to falsities and eternal life to the good and true. This is another illustration of the wondrous power of God's law. The false is removed from the path of advancing truth never to obstruct again the feet of his children, who reach out earnestly toward Him. What is the law of spirit? Can we explain it to your understanding? No, no, the divine alone can do this. We are only His loving co-workers, and our mission is to remove obstructions as we perceive, clearing the way for His inflowing essence, divine truth. Now in speaking of the removal of these hindrances to inflowing light, bringing pain and penalties in their train, we have only to do with the internal good, the nourishing and nursing of the spark (the divine ego), the child of God within, and have no concern with external suffering. Although as we said, they may seem hard and cruel, they are

the transitory concomitants of the soul's birth into the higher. In the process and advancement into these states of the soul, the winnowing of the tares from the wheat is like separating old friends, and the pains of separation are only natural to the undeveloped state. Many, many groanings (June 4, '89; July 8, 1908), perhaps, will fall from your lips while wrestling with yourself in the garden of Gethesemane, before the goal will be reached. But ever remember, "Our Father who are (clearly manifest) in heaven." He, He will give you strength and loving encouragement, beckoning you onward and upward. Remember that the (conscious) birth of the higher love is through the natural, and will be fraught with the pains and sufferings corresponding with that natural state. We do not wish to say more in regard to these sufferings so repeatedly hinted at, except only in the way of preparation for your work. There is work for you to do—ever reaching out to you highest ideals of the divine, ever nearer approaching to a pefection of your earthly state, in order to aid us in our work. Some difficulties may assail you, but they will be removed. God bless you and the medium. Tell him to have courage; all will be made straight that seems crooked, and light will replace the darkness. Again God bless you. Goodbye with a kiss for R.

E. is ever with you in your work with the truths of the church instilling with earnest efforts.

MAY 7, 1889.

My dear and aspiring companion, all greet you this morning with many blessings. We would say that the time for new revelations is near at hand, for revealing to your mind the law of spirit, and its divine potency in all regenerating processes. We wish now that secrecy be maintained in every particular—even of the fact of these sittings. The nature and purpose of these communications must be withheld from your nearest friends. In speaking of the laws of spirit, we would say first that the subtle force and power of mind is such, that if these communications are brought before those who have not reached the eminence of the spiritual meaning to their comprehension, they develop an antagonizing atmosphere that is projected toward you, which tends to retard us in our work. This is a law, that you must understand, in order to aid us. The sittings and communications from this time must be secret from all minds but your own, until we bid you to make them known. We are now prepared to enter into the most interior recess of God's temple, the Soul, and bring you face to face with its living countenance. The medium must be guarded against the malign influences of the world of antagonizing forces. To do this, you will have to be ever watchful of him, and you must know that the development of the divine spiritual is at the expense of the selfish propensities, or that force that is necessary to success in a worldly way. Hence your meetings should be held quietly and unknown to all but you and ourselves. The curtain then will be lifted, and revealments to your understanding will bring delight and knowledge. We do not propose to enter into the degrees of these laws at this sitting, our purpose only being to instruct you in preparation for the light of these revealings. The time has not arrived when it is necessary to increase the force by admitting other sitters with us, and this will only be done when we find it necessary to demonstrate a law to your mind. As we have said we have

now reached the point where new (see Jan. 4, '89) light will be given you, and from its nature it must be sacredly guarded from antagonizing minds. Hence we enjoin secrecy. With blessings and congratulations on your advancement into truth, we will leave you for the present. Blessings and kisses from yours.

MAY 10, 1889.

My dear, we have worked hard this morning, although you may think otherwise, in judging from your stand of earthly perception. It has been our mission to escort the spirit of the medium this morning through the different realms and spheres of spirit light, instructing and explaining to his spirit the wonders of the law which we are desirious of bringing to your understanding. While the spirit of the medium was absent from the material body, a guardian or housekeeper was left in possession, whose duty it was to clean up and clear away the dust and cobwebs from the innermost recess, and at the same time guard it from intrusion until the master's return. We can assure you that he has obtained a vast amount of information of spirit life, and of the divine laws that govern, and that will be imparted to you in due course of time. There are some things that I am desirous of saying to you by way of caution and instruction in material affairs, but your guardians bid me to refrain, saying that they will guide and protect and inform you of all the threatening dangers when they think it necessary. But I will say that you must guard yourself and medium, especially so at this stage, from any and all influences that would obstruct and tend to produce inharmony. We could inform you of the parties who have lately started, and who are determined to endeavor to defeat and hinder us and you. But they can not harm, and will only be permitted to go as far as we deem it necessary to our work. But we will say that you must do all you can to avoid any and all semblances in excuse to your enemies for persecution. Remember, that the higher we endeavor to lead you the more powerful the evil will be to prevent us. This to us is not a danger or retarding force, but only in so far as you are led by them. Hence we desire to instruct you in these and all other things, to enable you to perceive and overcome them. Keep your mind well under instruction from the higher fountain, then you will be guided in matters that only concern your material happiness and prosperity. They will protect if you will let them, and remember that I am always by your side, aiding in all things for your happiness. Mr. Cella desires to say, that there are many things coming up in the way of business propositions that may look clear to your interest, but he desires that you think well and listen to your good friends on this side before you accept. He desired very much to speak to you this morning, but the conditions were not right and he did not want to interfere in other and more important work. With blessings of the angels and assurances of my love I say to you goodbye. Purity.

MAY 14, 1889.

After some time Dad came and stated first that there must be a complete union of the natural and spiritual, in control; that he comes as a tale-bearer, stating that spirits in and out of the body are endeavoring to prevent advancement; that medium is becoming very sensitive; that

friends most intimate socially are endeavoring to hinder you and us; that you have a Judas; and that you will be assailed by the affections. In matters of business we can smile. We have endeavored to provide for you a response to your pent-up affections, and we think we have succeeded in finding a suitable response for that craving. It is the foundation on which we propose to build. This other circle on this side, formed at the same time as ours, and knowing all in view, will do all they can to prevent us from gaining success. We must keep around you an atmosphere to oppose them as a wall of protection. A great deal depends on yourself. You, Medium and the companion that you propose to take to yourself, all, have enemies, not merely personal but enemies of the good and the true which are intended to be brought forth. We advise you to give no cause for talk, and separate your social from your business life. Dr. C. says that you hold defiance in yourself to all of these shafts, but that you are not as strong as you think. Mine in all probability will pay and all is provided for in a material line. We, I, in my sphere have seen to this. Much is required of you, and the means are at hand.

You see it is difficult for me to control, owing to the high development of the medium. I must advance to go with him. His atmosphere is purer than that, which I developed while living in this world. I have to perform my work. These truths will be food not to you alone but to myself and all of us. The light now shining upon you affects me as much as the medium. For want of perfect adaptation there is this trembling and halting. I go to that other circle sometimes when I can, and endeavor to teach them of their error. They are watching to reach you through your child, as indicated in the cautions of Dr. C. We are not supremely happy, seeing the sufferings of the unfortunate ones. Many of these have I brought to the love of the pure and the true. We sometimes enter the lowest hells at the command of the Almighty. There is a light beaming upon you from a bright spirit, and above it all is a yet brighter light overshadowing all the lesser lights. Conjugial love is the love embodying all other loves. Spirits grow slower over here than they do with you, owing to their not having a (personal) termination on the physical plane.

MAY 17, 1889.

Dad came and stated, that he was sent to give the information from his sphere; that Medium was above them, and that it was difficult to control a higher sphere but easy to control a lower. As a high control elevates, so a low control from a lower sphere retards. He stated that two souls were placed in my care, with responsibility for them; that he was just entering into the next sphere; that they had selected a companion, and thought they had made no mistake; that I was to raise her as my mission; that this is now the most critical time. He stated that Medium was invited to instruct their circle in order to give him confidence; that the incarnation principle is being exemplified; that thoughts are substantial things with us and may be even boulders or mountains in our path.

MAY 21, 1889.

You will understand from our last communication, that our object now is to bring into life and being that divine principle, or spark of conjugial

essence in the proposed companion. This must, as we said, be left to yourself, to a great extent. This grand result of complete conjunction of this celestial principle is absolutely necessary to your happiness and to the harmonious working of your inspirers. We have allowed the natural forces and desires to work from their plane of life, in order to bring into conscious being the higher and holier attributes of God's loving plan to the interior perception of the inner self. We desire that the torch of conjugial love burn so brightly that by its divine effulgence it may disperse and dispel all grosser light. This will be done in accordance with the plan of your celestial guardian. We have allowed things to be said not for the truth that may be in them as much as for the purpose of opening your interior perception, pointing the way for your guidance in instruction, leaving your mind free and untrammeled by outside influences. You may perhaps be annoyed somewhat at our apparent ambiguity in some of our communications or instructions. But this is all for a purpose, leaving you to delve into the interior for the true essence of its meaning. This is a high spiritual law—"Seek and you shall find, knock and it shall be opened unto you." Do not forget this. As we have said, this apparent ambiguity is for the purpose of developing the faculty of sincere and earnest inquiry into all spiritual truths. We are—at least I am—tempted to speak more plainly to you, feeling tempted as is natural in my plane to make things more plain to your natural understanding. But please bear in mind we are not developing the natural mind, but the divine spiritual within you. Dangers are only natural to this development, because spirits in and out of the natural body are continually working to obstruct us, by silently working on man's selfish nature and so dragging the aspiring soul downward by continual temptations external, which to the natural man are more alluring. Remember the importance of the knowledge of this law, which is essential to man's spiritual elevation and protection in his ascent to the sublime eminence of divine love and wisdom, and that it aids you (on earth) and us (here). In our advancing, this seed has been sown and its fructifying principle is ever guarded and overshadowed by God's holy sunlight, and in His good time He will bring it to bud and blossom. Remember, that our purpose is to bring it to hardy growth and maturity of strength for resistance to the freezing blasts of evil, emanating from the undeveloped spheres of natural and spiritual conditions.

You seem perplexed as to what your course should be in certain directions. This is only transitory, and perplexities are only natural to the (perplexed) state, into which you allow your mind to enter. Keep your mind elevated and in the faith that He will make all things plain, and that His guiding hand will lead out of gloom into the pure sunlight. I will not say much this morning in reference to your material prospects, only that in a very short time you may expect cheering news. There are still dangers threatening, that necessitate the carrying out of our suggestions as to removing your place of business to some other locality, thus separating your business from your domestic life. This is important to prevent contemplated attacks by enemies.

Mrs. B. bids me to say that she is conscious of the loving emotions, that well up in your heart in view of some loving acts of hers while with you. Oh how grateful she feels, and how her soul responds at these moments. She is conscious of your loving considerations in the plans con-

templated, and she will be ever with you in the sense that every loving attention and consideration shown to you through mortals is a projection from her soul. These blessings come to you in many ways, unthought of by yourself. She sends greetings and blessings to you and her darling boy. From myself and those who have your spiritual welfare in their keeping, I say that we greet you with blessings innumerable. From your spirit friend. R. A. Cella.

MAY 24, 1889.

For some length of time the spiritual force was thrown on the slate so powerfully as to affect the medium's stomach. Then came the following, "My dear and blessed companion in the loving work of our Father who art in heaven, I greet you with expressions of heartfelt love this morning. Although not manifest to your natural mind, but intuitively felt within your innermost being, I with others in loving work am striving earnestly to bring in light—that life essence of the soul—by winnowing and fanning into flame that conjugial (or conjunctive) essence, so that by the reflected light it may draw into its embrace the corresponding principle within her, whom we have selected to be the instrument of the expression of that, which I so earnestly desire to transmit to you. We are succeeding well in our work. How I wish you could see and understand how wonderfully God works, in bringing into life and being the best and holiest principle within us. It will be soon made plain to your interior sight. I will say that there is considerable work to be done in the weeding process in the garden of the soul, before the ripeness and fragrance of the essence of God's inmost jewel will be made conscious to your sight and being, but the gardeners are earnestly and lovingly at work with their pruning-hooks, and their labor will not be in vain. There are in store for you many blessings in your life. The most blessed privilege it will be for me to contribute my share. There are some things yet obscure that will and must be made clear in God's sweet time, before your emergement into the fulness of realization of the grandeur of the work you are destined to perform. Remember * * * * *

Mr. Cella bids me to tell you that he is well satisfied with the result of his work, and says that you may expect to reap a rich reward. You must carry out the idea you are impressed with, still further. By so doing you will aid him and yourself. With blessings to you and dear R., goodbye. Purity, etc. Greetings from E.

JUNE 4, 1889.

After an intermission, there came (again as on Jan. 2. 1889) this day the following names—Thomas Newman, Mrs. Orr, and Clem Wolf in connection with the Johnstown flood, which happened a few days ago.

"Keep the inner Eye of the Soul steadfastly on the light that leadeth the Feet (the natural perceptions) into the holy temple."—E.

Those, who were desirous of communicating with you this morning, were allowed to come in, out of sympathy for their agitation of mind. They seemed to be dazed and bewildered, as it were, on finding themselves so suddenly cast into another life. Allowing them to come into contact with mortals, aids them to come into a satisfied state of mind, and opens them to spiritual influence. Purity.

Your friends greet you this morning from the elevated heights of angelic hill-tops and bid you thrice welcome to their circle; for you must understand that the change in your domestic life was necessary in steps of celestial development in their discrete degree. It placed you temporarily outside of the circle; but, perhaps, you do not understand this, but you will, as you advance in the knowledge of spiritual law, understanding as you do or must that this principle, called conjugial, contains within itself all the degrees, in their discrete of divine good. Knowing this, we had to place you on the same plane with your companion, you having to live in the same degree of that principle in which she was, as step by step in knowledge she could be lifted into that degree in which you live. As you will see, this was to an extent a retrograde movement, the operation of which was insurmountable, until equilibrium of degree (that is some degree partaking of both spheres) was established in this principle. The success of our work depends upon harmoniousness and unity of knowledge and aspiration of this principle. Perhaps you will wonder why this principle is only necessary to the development of the companion. Because, as we have said, this is the Base by which divine law is builded, and as advancement in the knowledge of this principle through its discrete degrees is made, the law operating degree by degree is made plain to the understanding as onward and upward we travel toward the celestial heights. The first round of the ladder is the lower discrete degree of the conjugial principle. So you see, that a divine understanding of this leads to all truth spiritual and natural. Mr. Cella says that you need not be worried about medium. Although we have experienced difficulties not anticipated nor which we thought we could control without difficulty, yet we will take care of him. Remember, there are always pains and heart-aches (see July 8, 1908; May 3, '89) to be encountered, that may appear appalling, but this is only caused by the cleansing process. The evils and falsities cling so tenaciously to the natural man, that it is only with pain that they can be wrenched from him, thus producing pain. But, remember God will always be a Sun of righteousness bringing balm and healing on His wings.

Tell the medium that although he guards and tries to hide his troubles from the outside world, we know them and will be ever watchful of him, bringing encouragement and help to his soul. All of your friends would like to greet you this morning with a few words of congratulation, but the Dr. says, who is the guide, that it would be better deferred, until some other time when conditions may be better. Your physical condition has undergone a change that has an influence on the spiritual force operating. Hence he enjoins a more suitable time for congratulations. That your earth life may now be so infilled with peace and happiness, that congratulations may be always in season, is our wish. With God's blessing we leave you and yours to His loving care. Purity. Mind what you say to E. L. G.—Traitor!

JUNE 6, 1889.

After waiting for some time Dr. C. came, and said that the medium had assumed some of my conditions physically, and that my condition was not what it should be, and that the perfection of this was necessary to success. Gave treatment for about an hour. Torpid state of kidneys was

said to be the leading ailment. He made the following remarks, "There are spirits corresponding to every degree of our life and by stepping upward from one degree to another we rise ourselves, and give invitation to these to go with us. If they accept they gain. If not, they leave us. All, (even) the lowest demons, may rise. Medium will in time become a wonderful healer, being so constituted as to allow himself to become an efficient instrument.

We are developing the divine natural. We can now control the inflammatory conditions. You are not favored for we would lead all in this way, if they would let us. We have chosen you, because you have controlled the passions even to the injury of the physical. Nothing will be revealed to astonish the world, or break up the existing order of things. Your friends would like to communicate, but this treatment was necessary. There is a spiritual atmosphere inside of the natural, from which man might draw sustenance every hour of the day. The healing force comes not from me, us, for we are but media. Some here think that they have this power (in themselves) but these can lead but a few steps. By finding the God in us, we become prepared to find God without us. Dr. C. stated to the medium afterward that the higher truths would come through Purity and that I had misconceived of what he told me.

JUNE 11, 1889.

Your angel friends and guardians, through the medium, greet you with many blessings this morning. Do not forget that Purity is more than blessed by them in being selected as their messenger to you, and the instrument through whom celestial truths are to flow, bringing the lamp that is to light you into the mansion of understanding, and explaining them to your interior comprehension, for the purpose of feeding the hungry souls of God's children, thus clothing the naked, and lifting them out of the slough of despondency and despair into His blessed sunlight. How more than blessed I am in being selected as the one, connecting us with yourself in the grand work. Although so highly blessed in being permitted to carry out my loving desire to aid you in the noble work of God, do not forget that there are innumerable others who take equal delight in the loving work, and who form the connecting links in the golden chain that leads upward into the celestial life, that is ever flowing from the fountain of the Divine Being into all of His children according to their needs. The Dr. says that you misunderstood our message and discovered certain inconsistencies; but that, if you apply them (and pass them through) the crucible of analysis, the apparent inconsistencies will disappear. In regard to the questions propounded by you, although understood by him, the conditions were such at the time that they could not be answered satisfactorily while he was engaged in an exterior work. Ministering to the needs of the physical body, brought him into an atmosphere necessary to the successful performance of that work. You must know that though in spirit it is impossible for us to live in and operate successfully in more than one degree (or phase of it) at the same time. This is only possible with the infinite Father of all. The doctor's object in talking to you at that time was not so much to convey any particular law or truth, but to place you in a condition of mind necessary to the operating of the healing force. He said at that time that you must not think the absolute Evil One

to be personified in the (separate and distinct) shape of a devil, as he did not believe so, having never seen him thus. He did not believe in his existence outside of Man. We find many suffering in the hells of their own evils, but this is a matter of choice with them. They need only to come out of (these evils) and into the development of the heavenly states (that are potent) within themselves. It is one of my blessed privileges to visit these unfortunate ones, bringing celestial sustenance—love—to them, and as they imbibe and assimilate this divine essence, they will grow out of their unhappy condition into the heavenly degree of dawning perfection in knowledge and wisdom, thus leaving the outer garment of falsities behind, in order to take on the garments of light in the degree of inner development. All fear of devils and demons must be eliminated from the mind, as this obstructs the light and retards. I am now unable to say more at this time, but will continue to convey to you all the truths, that I am capable of giving and that you can receive from time to time. I feel overpowered (and this affects the medium), with the grandeur and sublimity of the divine or descending truths, and am incapable at this time to say more. With God's blessing, goodbye. Purity, the name I am known by on this side.

JUNE 14, 1889.

That the Father of all may bless you this morning with an inflow of His divine light, bringing to your inner self the sweet consciousness and perception of the glorious truths conveyed to you from time to time is my desire; and to Him be all honor and glory. Purity (who is) the gem that sparkles in the crown of your inner self—the bright spark that illumines your pathway, and a beacon of light that shall lead you into the celestial city of the Sun. From your guardians and inspirers.

We endeavored to transmit to you some fragments culled from the descending sunbeams as they (although only crumbs from the Master's table), embodied within themselves encouragement, and the special sustenance necessary at this time to the soul's growth. This will be supplied to you in abundance in your journey through the valley. We would earnestly enjoin co-operation in our work, by keeping your inner sight steadfastly on the light of God's temple, the light that grows from knowledge of Him. You are troubled with doubts and fears sometimes, fearing that you might be led into darkness, and thus be left to grope blindly in the wastes of errors and falsities. Fear not, for did He not say, "Fear not; for I am always with you"? Be ever watchful of the descending truths (of your own realizations), for by them is made manifest the workings of His divine law or will. Remember, that He works in a mysterious way, but that the end is to supply the needs of each ascending degree of the soul's elevation. (As was said a new truth is showing forth) and all will be made manifest to His people—the dawn of a complete comprehension of God's love and wisdom, the knowledge of evils and their rejection for the good for its own sake, the taking by the hand the evils and falsities by the good, thus leading them, without fear of contamination, into the pure light of good. And this will be done through the operation of God's highest law—Love. Be patient, patient; all will be made plain in good time. Do not worry over apparent set-backs in earthly affairs. All will be wrought out for your good. May the blessings (of the presence) of God's

ministering angels ever attend you, and bless you with holy and pure inspirations. Yours in Purity.

JUNE 18, 1889.

Night before last M. was choked and released upon calling for assistance thus, "Dissipate this devil." This morning (he first) saw the absorption (of atom by atom) going on in atmospheres; saw the action of individual atoms. Then came the following, "The angels greet you this morning through their messengers of love and purity. As instruments in the hands of God, they lovingly convey to you the truths of His will. And as these truths are absorbed and assimilated by your innermost principle they give sustenance and warmth to the child within the spiritual womb, bringing it into vigorous growth and expression. You must not look for manifestation of divine (intuitive) intelligence, except as our growth into the elevated states needs it. You would be more than satisfied even with your own progress, if you could see into the spiritual workings of things as the angels can. You are merging into the evolution of the spiritual meaning and essence of things, which will enable us to transmit clearly to you the messages of our Master, bringing consolation and encouragement, and pointing surely the way to love and wisdom. Dad bids me to say, that there are many conflicting ideas in your mind as to the operation of your business and as to how you shall act. Act not at all, but listen silently to the whisperings within who will not deceive you. He says he is watchful of your material affairs and will guard them closely. There will be many propositions coming to you ostensibly for your interest, but beware of some of them for they are only snares set by those who desire for you no good. Not being able to reach you in one direction they will try every method to entangle you in difficulties, so as to defeat as much as possible your spiritual advancement. With God's blessing and kisses for our darling boy. Purity.

Your guardians are ever watching and guarding your footsteps, lest you stumble. Purity (who is) in the lead, with her light ever shining, will lead you near and ever nearer to Him. God bless you and the medium.

JUNE 21, 1889.

With blessings from your friends and inspirers this morning, we invoke God's holy sunshine at this hour, that we may draw blessed warmth and light therefrom in order that we may transmit the same to you. We, in our workings for the transmission of light from on high, are ever in harmony with Him; and, in order that a complete conjunction may be brought about, it is necessary for you to live in harmony with your highest aspirations. A great and glorious work is contemplated in the celestial heavens, that is, in an opening up and uncovering to the gaze of those, who have eyes to see, the celestial degree of man's comprehension of God, as revealed in the writings of the inspired prophet and servant of God, Emanuel Swedenborg. In the records he made plain to the understanding his experiences in the spiritual heavens, embodying in his writings divine wisdom germs, leaving the interior life and essence (of these germs) to be received and uncovored by (some) one who is destined to come after him. The time is now close at hand, and lovingly the angels of God are working to the end of this new revelation. It will burst upon

the world with a rainbow of glory, and its divine splendor and effulgence shall light up that church, that will draw within its embrace all those who are earnestly desirous of the truth of God's Word (in all manifestations). To those it will be made manifest clearly, to the spiritually-minded, and this will forever put at rest all doubts and fears. This, this, this, is the destiny of the New-Church as founded by E. S. E.

Mr. Cella bids me to say, that all things material are working in harmoney with his desires. God's blessing upon you brings all joy and harmoney. Purity, your ever guiding star.

Before this the medium saw, as it were, a conflict like a tornado which reflected the obstructions there would be to this revelation. During the following night he saw a bright, intensely bright, spark over which was written, "Conjugial Love." From this point light streamed downward upon other scenes representing perversions of this love and a voice said, "Here the battle will take place."

JUNE 25, 1889.

Medium saw (this day) a city covered with thick black clouds, churches afire and houses crumbling. Above the black clouds, were white ones which seemed to gather substance from some source below, and themselves were absorbed into the sun above.

Greetings from Purity, and blessings from God's high and enlightened ones this morning. We welcome the aspirations of your spirit for light, heavenly light, as an angel babe, born and reared under the warmth and love of purity. May many, many sunbeams from the hill-tops of your interior love and wisdom be wafted to us by the gentle breeze of God's breath, that we may nourish them into flower. Your inward desires reaching out into the realm of spiritual being will be fully satisfied, in the fulness of time and in the degree of your illumination. To attempt, even if it were possible, to open the floodgates of the celestial light that it might shine in its full force and splendor, would destroy the vision, and defeat the object of your celestial inspirers, which is to make (the inner truths) plain to your understanding, and that this undertaking may bring in the life and warmth (for others) direct from the rays of the celestial sun. To make way for the coming of this divine light, we are the advance guard, clearing the way for the light of Purity, who is ever in the vanguard, with the fire of divine love urging (her) ever onward and onward, until it is planted firmly on the altar of your soul, thus inviting the direct corresponding rays from the altar burning in the temple of God. To attempt to bring you under direct influx of divine things, without the necessary preparation by growth in spiritual perception, would be futile, even if brought direct by the angels of heaven. Divine light can not be brought from the spiritual world direct to man, as by the transmission through these realms it must be warped and eventually destroyed before reaching you. We are working, and which is necessary to the carrying out of the purposes of the holy ends of God's wisdom, that these rays should shine and be received free and uncontaminated by infiltrations through the world of natural life as well as through the spiritual realms. The (written) Word (as revealed by Emanuel Swedenborg), contains all the truths divine in their essence and simplicity. To this end, he served the holy purpose of God, as no other mortal could have done. Through

him, as is evident in all of his writings, there is made no attempt to create enthusiasm, nor is a desire manifested to proselyte; and this is an apparently singular want of wisdom, in that he so performed the work entrusted to him by Him who guides and controls, to the end that another should come, who would enthuse and quicken into life—one instructed by him (E. S.) who now in his celestial abode sends down rays of life and light hidden within the Word, as revealed by him. This is the culminating essence, necessary to the life and stability of the Church. We would say to this Church, "Open the doors wide, and let in the heat (or life angelic) as well as the light; do not be afraid, for it will not consume aught but the falsities and bigotries, that like the loathsome snake are seeking to entwine around your altars, besmearing them with slime and loathsomeness. The New Church is builded upon a rock, and all the powers of hell can not prevail against it, if you open your souls to the influx of divine love and wisdom. But these must reach your innermost understanding, and must fructify and grow into every atom and function of your being, so that the rays may shine into you and illumine every relation of life. (The Church)." Will say more as the internal needs absorb them. Our aim is to build for eternity, hence its foundation must be firm and substantial, defying the ceaseless washing of the billows of impurity. E.

With the blessings of God and His angels, the lamp of Purity guides (and seeks to) light your path with love for all mankind. Purity.

JUNE 28, 1889.

May the blessings of God and the holy hosts of heaven attend and guide you, in your footsteps up the steep hills of regenerating life. Oh, may they in their divine purposes make plain to your innermost understanding the divinity of those laws, that lead to this divine eminence. And at this hour may He, through the monitions of the spirit, speak words of comfort and cheer, lifting up the spirit from doubts and despondencies, that at times assail it, so that in the ultimate of His divine purpose an unfoldment of the divine principle may be made manifest, and the sanctuary of the affections may be reached in the interior mind for the love of Him who is all love. That He may find an abiding-place in the sanctuary of the soul, is the aim and desire of your celestial angels. For the interpretation of these communications, be ever true to the inward voice of the monitions of the spirit. God speaks from the sanctuary of this divine faculty. Dangers, dangers, must be met and overcome. The battle is raging around, about and within (the citadel) of your natural affections. Sometimes your are faint with the struggles. We see them, and watch and guard giving encouragement where we can and find necessary, but you must co-operate with us, by ever seeking for the light, and by a supreme confidence in God and His angels. Brother, I greet you this morning with blessings from your fellow servants of God. Oh brother, how glorious it is to stand, hand in hand, with our fellow mortals in the flesh, thus forming a chain connecting us with the ever-flowing fountain of living inspiration adown which blessings innumerable are to flow, bringing peace, peace, to men, and fire and light to the innermost understanding of God's Word. Work humbly, brother, in the garden of God, and your reward will be great. Those minds, who have imbibed the true

meaning and essence of Swedenborg's revealments, know how interiorly connected is the natural world with the spiritual world—(so intimately that they cannot be separated), and they also know the influence for good or evil that is exerted in every degree of advancement. Knowing this, how necessary is the knowledge of the laws governing to the earnest aspiring soul, so that he may overcome these obstructing, deforming and degenerating influences. Such is our purpose. My brother, be true to self, obeying physiological as well as spiritual laws, as they may be made plain to you. We would ask that in the first half of your sitting for divine light, that you read a portion of the (written) Word for our as well as your edification. We will endeavor to lead your understanding into the interior sanctuary of its divine essence of meaning. Our aim is to bring to the exterior the ecstacy of the divine essence. With blessings and benedictions we bid you farewell for a short period. E.

Medium saw at former sitting the light shine aslant an abyss which seemed horrifying. He also recalled the vision of the sowing, and noted the seeds that had no internal germ at all, also those which had a germ but no living principle in the germ.

JULY 2, 1889.

M. clair-audiently stated that there would be a materialization, as it were, from the highest and purest, in which the pure of individuals would and could manifest itself. The light would shine from this, as each atom has life at its center. When this light concentrates to a point it becomes too intense for the sight, as of a globe of pure fire.

Brother, we greet you with blessings this morning. In the opening up of your interior sight, we desire that you keep the natural in active conjunction with the spiritual, so that the internal gems of God's divine truth may find an avenue of external expression, thus lifting up and bringing into comprehension these truths in the minds of His children. You will notice in every action or movement in these meetings a manifestation of law. God's love and wisdom is made plain to the interiorly enlightened soul, and will be taken hold of and made a part of the soul, by the absorbing of its essence. You will have noticed the apparent agitation of the medium while emerging into the sphere of control. In this there is made manifest a law of the soul's connection with the natural tenement or body. In order to induce the spirit to leave temporarily, the sight is opened to the beauties of the spiritual realms and things (therein). The ecstacy (the standing apart) of the spirit is thus reached, and the desire is manifested to leap out of the body and become an inhabitant of these celestial spheres; but the natural, ever active, holds the spirit back, and it is only after some time that the natural relaxes its hold and releases the spirit. The agitation you notice sometimes is caused by the struggle of the spirit to release itself, and when this is accomplished, the organism of the medium is without a tenant. The (overshadowing) intelligence can then take possession, and manifest itself to you. This being accomplished, it becomes necessary to induce the spirit to take up its habitation again, to allure it back from the elysium of spiritual delight. This is sometimes difficult to do, surrounded as you are by adverse influences. The utmost harmony is necessary in the carrying out of this great law of spirit. Any break or lack of vigilance in guardianship—through God's

love—would leave the body of the medium without a tenant, as the spirit would not return of its own free will. The same law operates in inducing the spirit to leave, as in attracting it back again, namely, Love. Yes, brother, all, all is harmony in God's kingdom. To bring you into the sphere of His love, that its divine rays may lighten the paths of His children through you is our mission. That we may fill this mission with meekness and as humble servants in His hands let us ever pray. Yes, another and divine interpretation into the meaning of God's word is what is now designed by those who love His children. Oh how divine is divinity! How glorious is truth! My brother, this is the grand work and design of E. S., in connection with the celestials; that is to continue until a new earth is formed! You must keep in mind the dangers, brother, that beset the advancing soul, and be vigilant. Call on us, and call with faith, faith in our heavenly Father, and you can not fail. The truth perceived in her essence, which we endeavor to convey to you from time to time, accept as an emanation from the divine fountain. With benediction and blessings from the dual of your soul—Purity,—farewell. E.

JULY 5, 1889.

With the blessings of God we greet you this morning, and we pray that the celestial angels and ministers of peace ever attend you and guard you, encouraging and inspiring you with divine truths, and that you may know Him, who is all love and wisdom. Have no fear of evil. My brother, in the experiences of those connected with you, you cannot fail to notice the operation of opposing forces—spirits of good and of evil. This is made plain, and is being manifested to your external senses, so that the internal may co-operate with the external mind to bring into this (mind) the knowledge. We wish to make plain the absolute necessity of faith (in the supremacy of God), in order to advance with safety. Have no fear, for He that is all good will provide; the sun even now is diffusing its light and warmth through a rift in the darkness. Soon its power will dispel the clouds, and with its divine radiance it will illumine your life so that no dangers from evil may be apprehended. We have much to say, but at this sitting the time is not opportune. The spirit forces of contending evil even now are powerful, and its forces are marshalled in battle array, and our pickets never sleep, but ever watchful they are signalling dangers whenever threatened. We must not relax our guardianship for one instant of time, lest they gain some vantage. We do not wish to manifest any fear on our part, as to the ultimate victory over these enemies of man's regeneration, but we wish to impress strongly on your mind that faith and childlike trust in Him, who rules in the heavens, is necessary on your part, in order that you may successfully co-operate with us. My brother, much, much, will be given you, and much will be exacted of you in return. To lead you into the eternal essence of causes will require a vast amount of loving work. God's blessing be with you. Amen. E.

JULY 9, 1889.

What can I say to you this morning? Words fail me. With purity of love, purity of desire, I greet you from the realms of peace, peace. For some holy purpose of the angels, our medium was taken away from us for

a short time. We are ever desirious, that he may be used for loving work of the angels, and this we are informed was his mission, while temporarily absent. Oh if you could have heard the angel music and rejoicing, with which we greeted his return, it would have confirmed in your mind the wonderful Purity of angelic love. I cannot say much this morning, as I find it somewhat difficult to overcome the conditions of sphere of the medium, tinged with the lower essence of spirit atmosphere, with which he was brought in contact, and which was necessary to his mission of love to those, whom he went to bless. I do not know what that mission was. It is sufficient to know, that it was to serve a divine purpose of uplifting. Oh how grand and glorious is the manifestation of God's love! Do you not feel it in your advancing steps, drawing you ever nearer to the living essence of love in seeking to conjugate, thus reaching the holy city, where it is to dwell in oneness with the eternal Father? I know your spirit is growing in knowledge and wealth of divine truth, and know the supreme happiness which it brings to me, and that it furnishes the food on which Purity depends for her sustenance. With blessings from those high and holy ones, I leave you surrounded with the atmosphere of Purity that it may encompass you and our child with its peace and serenity of mind, that is necessary to the receptivity of God's influx of good. Bless you, bless you. Purity.

Medium had felt the influence of a lower sphere in the first part of the sitting, had seen Dad instructing a multitude. He had also seen him blessing a woman who was beseeching aid [of him for a loved one on earth]. Dad then stated his mission in this case, and said that while so doing he was guided by the divine. He also wrote a message from a mother in the wilderness, who desired to warn her child against her natural self.

JULY 15, 1889.

Medium was strongly affected as soon as he entered the house. Read Bible downstairs to counteract (an overpowering) force, but it did not last, for upon going upstairs he fell in the hallway. Lifted him up, and when he was led to a chair, Dad at once vigorously shook hands. Medium then sat down and after an interval said as follows, "I was present at your sitting with Mrs. K., but unfortunately was not present when M. went. In the first one, some things were perhaps made a little clearer, but in the second, attachments were effected with M. and the medium's family, which have to be broken. The spiritual effort required to do this corresponded to the fall of the medium. This was allowed to happen to demonstrate a law to you." A warning was also given not to visit any (merely natural) mediums, as degrading (or retarding) to any one expecting to get direct light. "You are your own architect of your future home, and the light is now shining so brightly, as to affect the control by its intenseness. It is deemed necessary to interrupt the sittings for the sake of the medium's health."

JULY 28, 1889.

To Mr. B. "Knowing of the doubts, fears, and misgivings, ever springing up in your internal mind, I am impelled to say a few words, through which I hope to convey, and hope that you may be enabled to extract that sweet balm of peace in understanding our Master's transmission to His

suffering children, and which balm I try to embody in these few words. I will begin by asking the question, What is Love? God is this supreme principle. But how do we become the recipients of that love, which enables us to partake of the crystal stream, that ever flows into the receptive soul? If you want to become the recipient of the eternal love of God, remember, that you must be dependent upon beings like yourselves, for Man (universal) is the great factor employed to bring the rich treasures of love to the children of earth. Who pours into the spiritual being that divine sympathy, which the earnest petitioner solicits? It is the angel world, those disembodied human beings, who once were in deadly conflict with adverse conditions, even as you are today. Destroy the inhabitants of heaven, and (intelligible conscious) love would cease to flow from the supernal realm on high; for these bright beings are ever descending down the golden ladder, bearing with them that spiritual sustenance indispensable to the humanity of earth. When you have become sufficiently developed, when you have acquired the rich treasures of knowledge that are in store for you, you will then perceive that the Angel-world is the source (Man), through which God manifests his infinite power. Every human being is a spark from His great creative Soul, and thus does the whole of created being become infused with Divine love and wisdom. In the spiritual condition it is Man (universal), that causes the balm of holy and pure love to descend, or that power which causes human breasts to heave with ecstacy of emotion. When the apostle, St. John, was sojourning in the Isle of Patmos, in describing his vision, he says, "I saw no temple therein for the Lord; God Almighty, and the Lamb, are the temple of it. And the city had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof." Wherever there is an elevated soul or spiritual being, the illumination from that exalted individual lights up not only his own person, but all others with whom he may come in contact. It goes forth extending its influence, until every individual in the Universe is affected in a greater or lesser degree. God bless you. I hope I have answered some of your questions. R. A. Cella.

SEPTEMBER 13, 1890.

Many hindrances and dangers have been met and overcome (that had gathered) to form obstructions to your soul's elevation. Keep steadfastly in the path you have chosen, and the possibilities of spiritual attainment

will be manifest in a short time; and to the end that full and complete results may be attained, a complete reorganization is sought on this side, and a harmonization in feeling and fullness in your little circle. The promises of the future are such that you must be prepared to receive manifestation of spirit (experimentally) in varied degrees (and modes) of instruction, all tending to and pointing to the light of God's divine laws. Knowing them, and knowing obeying them, the way to regeneration is strewn with flowers and their fragrance to perfume the innermost essence of each varied degree with the accompany fragrance of the (flowers of spirit essences). My brother, all hail! the night will soon usher in the dawn of the brightest day. The noonday sun will be made to shine in all its intenseness. With blessings and God's guardianship, I leave you for a short time to come again with fresh fruits from the garden of love. Have no fear. Everything in the coming day is bright for you all. Eby.

SEPTEMBER 20, 1890.

My dear friends, I greet you with many blessings from your spirit friends; each one sends love, and desires to be remembered as one of the active workers for the good of humanity. The time is rapidly approaching when each pure desire of the spirit will be gratified, with the possibility of knowing and understanding fully what the aims and purposes of your instructors are; and soon we will greet you face to face and converse with you. I can not say much this evening; only that everything works favorably for the end we have in view, the which will be made clear to you, as we proceed. I am requested by a pure young spirit, known and loved by one whom he calls mama, to say a few words. He says, "I am with you very, very, often in your home, bringing peace to your troubled soul from the angelic ones of heaven, who are ever encouraging you. Do not worry about earthly trials, for soon they will pass away. I will be with you in your troubles and will be able to comfort you, in making myself visible to you. God bless you—with love to brothers and sisters. A few friends are desirious of coming to your circle. I will leave them to work with the forces that they have created, for purposes of instruction. Dr. Clark.

There seems to be a meeting here from which Old Dad is excluded, but I will be with you in good works. Others seem to have the floor, so I will retire to come again. Dad.

I gladly welcome the additions to your circle as all leads to a completeness of conditions, necessary to a perfect conjunction with your friends on this side. S.

SEPTEMBER 27, 1890.

Sat with same amount of light, R. being in bed and asleep. The writing by E. was so obscure as to be scarcely decipherable.

. . . . . .
. . . . . .
. . . . . .

thrice blessed are those who see, and seeing can understand what the angels of God transmit to earth's children.

OCTOBER 11, 1890.

Strange influence present. Appearance of a second circle, with dark

and indistinct forms, who were kept at a distance by our own (surrounding) circle. The following answer in response to (our conjectures about) parties conspiring lately against us:.

In response to your wishes, I come to your circle not perhaps to give spiritual instruction, as much as to give consolation to those who are passing through the fiery furnace of persecutions from evil-possessed persons through invasion of the sacred homes of our friends by the slimy monster of evil. We would say, "Have no fear for they can do no harm." Punishment dire and terrible will be meted out, not only while they are in the body, which will be terrible; but it is as nothing compared with the punishments awaiting hereafter the destroyer of domestic peace, the falsifier. Theologians can picture no worse hell than is the lot of those confirmed in these evils. We bear witness to the veritable wailings, weepings and gnashings of teeth.

That is so. Our mission is to save, not to destroy. We are sorry to say, that the viper, whose sting seems so deadly, if allowed to continue, will not stop at any means to attain the end of destroying peaceful homes, even to the extent of taking human life, so confirmed is she in sin. But we will restrain her, if we can, from her wicked designs. She prostituted the sacred name of womanhood to the commission of these diabolical ends. We advise the medium not to seek, through the detective agency, to punish, but to wait until we give permission. Excruciating is the anguish that wells up from a mother's breast at the wickedness of her wayward child, beseeching us with tears streaming down her cheeks for us to save her, and in behalf of this mother, we leave her to Him who metes out justice and exacts the last farthing. The little accident (to R.), or what appeared to be so, was permitted for a purpose that will be made apparent as your perception is opened to the intricate laws of the spirit. I can not speak as I would like, nor express myself in the language I would wish, as I am not permitted; but I will communicate again. Will leave with my blessing. God bless you. Have faith in Him, and all will be well.

Dear friends, we would have you [not unmindful] of apparent evils that assail you, even to the extent of wrenching your very heartstrings. It all tends to the quickening of the spiritual and divine nature in man, to the end that all evils and disorderly affections may be rooted out, so that the fruits of the Spirit may be implanted, and God's will be done as in heaven so also upon the earth. An unfoldment is soon to take place within yourself, dear brother, that will bring you joy. God bless you. E.

OCTOBER 18, 1890.

Dear Brother, to you at this meeting I wish to express my love and assurance of guardianship, bringing you strength for the conflict that is now upon you. The enemies to your advancement in spiritual life and perception are arrayed in formidable phalanxes, and they oppose the accomplishment of our aims and purposes. These forces must be met and overcome—the victory won—before the path to the celestial light is made clear. It requires faith and steadfastness of purpose. Are you equal to the strength required? Is your faith in your heavenly Father and His angels equal to the occasion? If so, then the angel of Purity

has not worked in vain. The conflict will require the strength of those who are confirmed in Him, who guides and leads to victory over the evil. Brother, your study of the laws of spirit will lead you into many beautiful truths, and at the same time the opposing evils and falsities will be opened to your vision. [We wish to make all this clear]. . . . . to you that they may be avoided. You will many times feel faint and disheartened, for the enemy will assail in every direction in their endeavor to confuse, but the Lord will protect and encourage. Brother, the study of these laws is ennobling, lifting above all creeds and bringing you into communion with God, and His providence, and His angels. The time is now upon you when the mists and clouds that obstruct the vision will be lifted, and the full sunlight will burst upon you in all of its fulness, bringing the warmth that will dispel the existing doubts. Do not invite the forces of evil now operating to ever obstruct us, by allowing them to occupy your mind and speech. The law will soon be made clear in the usefulness of these earthly annoyances, ever acting as harassing forces to your progression. I would unfold to you our plans and purposes, but it is better that you perceive them in the light of your advancing steps. Do not imagine that the labor of love is halted, when these communications are being given, for this is only a moiety of the work being done by your guardians in furtherance of their work toward a full and complete unfoldment of the interior perception and functions, as will be sensed by you as time passes. A glorious showing of spirit will burst upon the perception, as from a thunder cloud. Blessings and peace attend you, and may the sleep of innocence, watched over by the angel of Purity, attend and abide with you. E.

Purity touched your hand, did you sense it?

OCTOBER 25, 1890.

In the manifestations of spirit power in outward manifestation (in daily life) in varied degrees, they are for the purpose of instruction, leading you into the innermost meaning. In each and all, you gain spiritual strength and knowledge. Read, Mark, Learn, and inwardly Digest. It is the purpose of your instructors now to demonstrate a law of the complete (separation of the spirit from the material body) under certain conditions, with a distinct individuality separate from the body. The spirit of the medium is, as has been explained to you before, out of the body during control. He is, while in spirit, conscious of the use made of his (bodily) organism by the organized intelligence of the spiritual society. He wishes, and will be aided to operate on his material body and thus to give you a message through it though separate from it. In this there is much to think of, and you will note that he will not sign his name as that is forgotten by the spirit.

(MESSAGE)

"To that, God, whose ways are inscrutable and beyond ken of mortal mind, do I express my gratitude for being made the instrument, by the promptings of the High and Holy one, to impart the truths, that millions yet unborn will hail with gratitude unbounded, an event that is more glorious than mind of mortal man has ever conceived. Oh the blessed

privilege of feeling and nourishing the divine principle (in men), quickening this into bud and blossom. From an humble servant in God's vineyard."

"Dear friends, keep your minds ever on the thought that God is just, and loves His children with a love that passeth all understanding. Have faith, faith (in His providence), and many, many, many things will be added unto you, even to the homes in the heavens prepared for those who love and serve Him."

OCTOBER 31, 1890.

Friends, I greet you this evening with many assurances of loving co-operation, in the development of the higher spiritual self into the understanding of the subtle laws, governing and controlling every degree of unfolding states. Know first, that perfect harmony of the atmosphere of thought is essential, together with harmonious conditions, and observances of the highest laws physiological. In fact, there must be a perfect unity or oneness of all of these potential elements in spiritual growth, before a steady advance can be made. We find considerable disturbance in the potencies this evening, and have been working to bring peace and balm. Remember even the thoughts that are inharmonious to heavenly states are powerful obstructions to our work, and I earnestly enjoin a life of harmonious living within these laws of God, as also the strict observance of the laws of health. These laws will be, and are, plain to the eye of intuition.

We were halted somewhat this evening, owing to conditions that stood in the way, but nevertheless are sign-posts leading to the understanding and unfolding of a law, valuable to the inner principle of the soul in its opening to the divine influx. We sympathize with you in your struggle with Self. We are always near to impart hope and encouragement, and we will continue "our work," until a complete oneness with us is perfected—not only with us, but also with our Father who art in heaven. We escorted the spirit of the medium through the realm of your teachers.

Many friends desire to send messages, but it is well not to tire your circle nor the medium on this evening. When, in the course of your instruction, you come into the internal spiritual knowledge of those truths, you will be instructed that they can not be strained beyond the strength of your receptivity without danger, all of which will be unfolded to you. With the blessings from your guardians and a fervent God bless you from your friend, Dr. E. Clark.

NOVEMBER 13, 1890.

The unexpected sitting at office this morning called to mind, by the intensity of the manifested emotion, the strength of the emotions of elevated beings. God is a consuming fire.

The covering up of the affections in childhood was brought to mind by the abuse of misplaced confidence, which all was perhaps permitted, so that later in life they could lie hid in the preliminary schooling for future work. This (irruption of interior life) took place after my rebellion at the dangerous conditions that family relations had assumed through the letters anonymously sent). The following only was written:

Dear Brother you are now being crushed in the wine press of the inward spirit. Open wide the flood-gates of the soul, and let the crystal stream flow forth. Eby.

God bless you.

MAY 25, 1891.

(Letters mailed by H. to B. 2,000 miles away)

Dear Sir:

I trust you will find everything as you would wish at the mine. Keep your mind free from those disturbing influences, by constant communion (inward listening, meditation) with your guardians, in order that you may imbibe not only the light of the higher world, but also its life. I feel that you are much disturbed mentally, which has its cause as much at this end of the line as the other. There is a strong (corrective) influence tending to harmonization of the vibrating atoms spoken of, but your mind is strongly affected thereby, producing a feeling of unrest in the thought realms, as also in the physical. Have no fear, for it is promised that every obstruction shall be removed; but we must do our part by passive trust in Him, who guides our footsteps, and in whom is hidden all the treasures of wisdom and knowledge. Ever yours sincerely, H.

MAY 27, 1891.

Dear Sir:

"In your periods of mental disturbances, experienced at times, our friends and guardians are more than gratified to find you seeking solace in communion with them through the written messages, for in them you will find the power to soothe and bless. When the darkness of doubt seems about to overwhelm you, look upward, for soon a rift in the cloud will reveal the light beyond, that is to lead you into the ways of all truth." I extract this as a fragment of a written message received, as it seems meet for you at this time. With good wishes for your success in all things consonant with your highest aspirations, I am ever yours sincerely.

"Deeming myself not pure enough to initiate or guide the aspiring soul into Thy heavenly truths, O our Father, I humbly ask Thy aid through Thy celestial messengers, our guardians, at this hour."

("We are well pleased that our brother is coming rapidly into the consciousness of our presence and influence. The soul, with which you listen, must be absorbed in enthusiasm of desire to be purified from all

earthly things. This is the communicant of inspiration. The mirror of the soul can not reflect both earth and heaven—the one vanishes from the surface as the other is mirrored upon its depths. Have faith—ALL IS WELL. Your guardians.")

("The Eternal gives eternal things, the mortal gathers mortal things.

* * * * * Eby.

MAY 30, 1891.

My Dear Sir:

I am impressed to believe, that your presence at the mine will create an atmosphere that will effectually lay the "hoodoo," and scatter the hay seed that seems to have got not only into the hair but even the eyes of your superintendent. Although admonishing courage and banishment of all fear, we must not ignore these as forces irritant to the life, if not absolute obstruction to the light of spiritual things; for, in the consciousness of this obstruction and yet in an abiding faith in the divine, lies the power to overcome. You may say perhaps that your work now is of necessity of that nature, that pertains to natural things, and thus seek justification in separation from the spiritual to the more effectual use of natural means to overcome natural obstructions. This is a delusion, and is misleading, being an attempt through the sensuous life to hamper your footsteps; for know that, only through the natural can the spiritual life and understanding be reached. Seek for the life of divine intuition (in the natural), in the light of which it is given to know all things, to see all things, even to the innermost promptings of every thought, the yea, nay, the very life from its source and its progress into outward expression. No covering of words, no darkness is so dense, that the life of divine perception cannot penetrate. I give but faintly fragments of the whisperings of your guardians, that came to me last eve. I do not know how you can read this, as I am between two worlds, both active, so that they confuse me. The communication as usual was hard to decipher. Hoping that you will find something to cheer you, if not to enlighten in these fragments, I am, ever yours sincerely.

JUNE 2, 1891.

My Dear Sir:

I can fully understand and appreciate your feeling of mental tiresomeness while traveling, as I was made to be joint partaker of this state with you. Forgetting the law, I tried to release myself by mere strength of will, and in consequence the more I struggled the more entangled I became, until I was led to seek for aid and comfort from the only source from which it can come. It came in the knowledge that, as it is decreed, that we be partakers of each other's joys spiritual, it is also decreed that we share each other's cares, pains, and travails of birth from the natural into the spiritual in every and all degrees mental and physical, and from this into the life. Knowing this, I gladly take up the burdens laid down by you, that I may, by the aid of our celestial guardians and the divine Father, transmute them into joyous aids, instead of hindrances in the path regenerate. Keep yourself, as far as possible, from those irritant forces ever active in worldly or so-called business spheres. They tend to befog and bewilder. Having the knowledge, you have but to furnish the fuel, faith, (in universal providence, in order), to kindle

into flame the divine perceptions within, in the light of which will be revealed the true path. Thus far you have perceived but dimly the outward manifestations of the spirit (in every day life). Soon the inner workings will be revealed to you, but only as you co-operate with soulful aspirations to the infinite Father, that He may show you His truth. The body is either the temple or prison-house of the soul; having a free will, we can stifle the soul's appeals, and hold it a prisoner in a dark cell. As was said before, open the doors and windows, let in the sunshine, and the soul will soar upward to its God. If we desire real happiness and content, even in this world, we must take sides with the soul and conform to the laws of the divine.

I do not think you will find anything that can be called reprehensible in Z.'s conduct. This influence, that he has misnamed "hoodoo," but known to us under another name, is clearly felt by him in confusing and obstructive tendencies which, as I stated in my last, will be dispelled by the spiritual atmosphere emanating from your higher spiritual self. But you must know this and co-operate with our torch-bearers, in whose light will be revealed errors of judgment or design, previous or recent, to the end that rearrangement or organization may be effected, while you are on the ground, to the interest of yourself and company. Remember, that all evil spirits make their most powerful assaults upon us, when our spiritual senses are at a low ebb. A prayerful attitude, and trust in God, will clear the brain from all selfish thoughts and give it the necessary strength to say "no" to all evil suggestions. Our guardians say that the way will be shown to you to come to them, when you are in need of more light. Farewell; have faith.

I trust you will be able to extract comfort from these extracts. I can not catch all that they wish to convey. I am nervous from the desire to soar to them, and from the business influences that hold to earth. With the hope that you will not see in them anything to condemn but everything to uplift, I with them, bid you farewell. Sincerely yours.

JUNE 5, 1891.

My Dear Sir:

The experience you speak of will, I think, bring its own interpretation in due time. Perhaps some of the extracts from communications sent you may enlighten somewhat. Of myself, I can only get life from these communications as I seek for it through aspirations to the celestial intelligences, (which come by way of) inspiration. Ever yours sincerely.

JUNE 7, 1891.

My Dear Sir:

I hope everything will turn in the right direction, and that you will be more than justified in your expectation. I can fully appreciate your position, and can see how difficult it is to see your way clearly through the many hindrances enumerated in your letter, to a readjustment of things on a basis of fitness and economical management, unless you take charge of things yourself. I would advise that you take a calm, firm stand, the mind being free from prejudice, and open to a perception of justice and when you act, act promptly and firmly. In the right attitude light will be given you. We know not condemnation. I am pleased to

know that your spirit found the small grain in my letter, or the spiritual substance that cheered it if it did not enlighten; for to the practical understanding it has no existence, no affinity, no reality; it is as the shadow to the substance, the unreal to the real. The natural only perceives natural things. The conflict, ever raging between the natural and the spiritual, confuses and distracts the Man. I know that you travel a long way sometimes peacefully and joyously, led by "the life" attracting —the divine method and means of drawing the soul lovingly and gently upward, in order that it may be weaned from the allurements of the sense world; but this is never carried beyond its strength of endurance. The least strain, although it does not sever, opens the door to the sense perception of novelty—the substitution of shadow for the real substance, which acts as a powerful magnet to draw it downward to earth, panting and exhausted with longings unsatisfied. It seeks a palliative in the sense world only to be disappointed. Listen, did He not say, "Come unto me all ye that are heavy laden, and I will give you rest?" "Seek and ye shall find, knock and it shall be opened unto you. Your guardians."

Our celestial friends, ever seeking to guide and bless by instruction, do not always find in me, at all times, conditions that enable them to do it clearly to your comprehension, and I cannot but faintly, very faintly, echo the sweet sounds of harmony that ripple through every communication. My soul is not attuned to the beautiful vibrations, hence I cannot hold them long enough to impress their images on the brain. Much less can I convey them to you, through the written word. With God's blessings believe me, ever yours sincerely.

JUNE 11, 1891.

My Dear Sir:

As I said before, I would be firm and act in accordance with my best judgment for the company's good. I would be cautious and avoid hasty action or moves that would precipitate matters before you are prepared. The company seem to base great hopes on your visit, believing that if there is anything hid you will uncover it to the company's gain, not loss, of course. For this reason I hope this long-deferred luck will come while you are out there. I am yours sincerely.

JUNE 23, 1891.

My Dear Sir:

Success now awaits you, I feel confident. Go on and prosper. With a cordial shake of the hand and a fervent God bless you I am ever sincerely yours.

JUNE 25, 1891.

My Dear Sir:

As I stated in my last I have not been feeling well physically—not sick, but weary with an uncontrollable craving of the spirit for quietude and isolation from the noise and strife of the business world, in order to be by myself, as it were, that I might create a purer atmosphere for the entertainment of the blessed messenger of peace, that I feel to be hovering near and seeking to converse with us. But earthly cares hold us relentlessly to our duties here, and these must not be lost sight of in the horizon of a purer life. But the endeavor to hold firmly to both

ends of the line (the natural and the spiritual) is wearisome to the Man. But the spirit is full of joyousness, and like a bird, longs to fly to its native heath. I will not withhold anything from you that I feel is necessary for you to know. I cannot, by my own will, enter the life of business or of spiritual spheres for instruction, except as our guardians will it. This is only strange to those who are held in the earth's sphere. To us it must be plain, or our instructors have worked in vain. So far the burdens have been light. I can carry them. Have no concern about things here, as you need all the strength you are possessed of in carrying out the much needed reforms at your end. Stand firm and all will turn to your will in the higher effort. I did not call on McK. nor did I meet him while he was here. He stayed only a few days. I suppose he felt offended at my apparent wilful disregard of his invitation. I did only what I considered good in the premises. I believe, and in fact I know, that he has a part to perform which is necessary to the perfect outworkings in certain lines of unfolding states of spirit growth, but it is absolutely necessary, that he be left entirely to the care and guardianship of his constituted guides in this as in all things; for they only know what is needed, in his perfecting relationship to the grand plan. O what a mystery all this is, even to the rational natural man. I feel sometimes that I would, by mere force of will, wrest the secret from the Infinite. Our celestial guardians can but view with compassion, these impotent ravings of the Man, and with sweet promises of knowledges to come, bid the spirit be still. I am conscious, when separated from earthly things, of these sweet messages of peace, wafted from our spirit friends, which sustain and comfort in hours of seeming lonliness. That this peace, that surrounds me at this time, may be yours, and may abide with you ever is the prayer of your sincere friend.

AUGUST 21, 1892. (After Interval of 13 Months)

Brothers and Sisters, in our efforts to lead and instruct we meet with forces (in the natural) which are of will and desire, and which are ever active in the physical plane, and (are ever) hindering and obstructing the flow of the (inmost) life essence outward and upward, (as well as) its inflow from heaven downward. We do not wish to formulate, nor can we, any rule to govern your sitting, for no rules can aid in developing the spirit's inner consciousness of its own existence. But there is a rule that is safe to follow, viz.: "Enter those whose single desire is

for light—that light that will guide you into all truth." Let your aspirations be for the highest and purest light ever.

Our Father, who art in the heavens, all-hallowed be Thy name. Thy Kingdom come, Thy will be done on earth as in the heavens. Forgive us our debts as we forgive our debtors, for Thine is the kingdom, the power and the glory forever and ever. Amen.

Let this be thy prayer, and you need no rules to be governed by. We will endeavor to give some instruction to be gone over by the mind, in its endeavor to draw inspiration from the source of ever living truth. Remember the teaching of Him who spake as never before man spake, and who came to do the will (only) of Him that sent him. Remember also that the understanding, veiled in outer phenomena, can not always be perceived, because at this stage we look through a glass darkened by clouds and mists of self in its spheric degrees of light and shadows. But the light will soon shine revealing truths resplendent with glistening jewels of rarest hue. Be watchful and cease not in aspiration pure, and your celestial watchers will place you, within the circle of protection against adverse winds and currents, guiding and protecting. We can not say much at this time, but will endeavor to send you all greetings through our dear amanuensis or medium, making clear, as human words can do, our desires. Yours we know, and they will be fully met in full meed of your hunger and thirst. We leave you in His hands, who blesses with love and (life) all who truly love Him.

The addition to our circle completes with wonderful accuracy the link missing in the chain of God. S.

AUGUST 28, 1892.

In speaking of rules, it is clearly understood by the illuminated mind and anointed sight that none can be framed for the guidance of the spirit; for God is the one and only guide. But you must remember that He accommodates in love His revelations in outward form of words and manifestations according to our capacity to grasp and understand individually; but only to the spiritually enlightened understanding can they be revealed. Let us then unitedly and in earnestness of effort invoke that inner spark of the soul, that it may become (consciously into) atonement with God, that it may draw to itself abundantly enrichment and thus illumination, for in that only, in that effulgence, can be revealed His will and the understanding of His mighty laws. Let us all then freely exert curselves as members of His (Jesus') order, Himself the greatest of all mediums, because He sought not His own, but the will of Him that sent Him. In calling your attention to that sublime picture of charity and love as expressed by Paul in his epistle to the members of his Society, himself illuminated and one of the most intense and loving of men, in which he says, "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass and tinkling cymbal; and though I have the gift of prophecy and understand all mysteries and all knowledges, and though I have all faith, so that I could remove mountains and have not charity I am nothing; and though I give all my goods to feed the poor and give my body to be burned and have not charity it profiteth me nothing." The sublimity and grandeur of expression in this picture of love or charity can not be surpassed in human expression, and

we would ask that you write it upon the tablets of your heart's best affections as your initiatory rule of life. Let us begin then as little children, drawing near unto God, for thus only does the spirit draw near unto you, while asking truthfully, sincerely and unselfishly, for, if you do this, then not only will come to you health and strength of body, but clearness and purity of mind, and that spirit which will lead you into all truth. Let us then practice a life of self-denial and unselfishness, free from scandals, strife, envy, and jealousy, but full of brotherly and sisterly love. Therefore let love be without dissimulation; abhor that which is evil and cleave to that which is good. Let brotherly love continue, in honor preferring one another. The essence of all sin is selfishness, and the foundation of all true spirituality is love, self-denial, and unselfishness. Let us therefore set our affections on things above, for if we do so, angelic spirits will minister unto us. For thus shall we surround ourselves with the forms of our affections. Nevertheless, rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven. Let him who standeth take heed lest he fall, and watch ye and pray lest ye be led into temptation, for the "Son of Man" cometh at an hour when ye think not. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. See that your light shineth before men so that they, seeing your good works, shall glorify (not you but) your Father which is in heaven. When you no longer desire to be led sensuously by the flesh, when you desire to forsake the evils, that so easily beset men when you can say, "I will arise and go to my Father," when you can say as the child Samuel did, "Speak, Lord, for Thy servant heareth"; then, while you are listening, ye will become conscious that there is One who stands at the door and knocks, and perhaps suddenly the door will be opened, revealing to you the kingdom (the supremacy) of Heaven within. Then you will be no longer in need of a guide, for you have attained to that spiritual resurrection (into spontaneous life), and will know. Let thy prayers be, "Open Thou mine eyes that I may behold the wondrous things out of thy Law."

AUGUST 28, 1892.

Dear Friends, are you prepared for the task? For consder well. The responsibility assumed meaneth burdens as well as pleasures in this life. Gifts of the spirit are (living) truths for which a full account must be rendered. Our purpose is to bring into full manifestation the hidden gifts of each individual expression, for the enlightenment of the circle, and through them the great circle of the outer world. For the accomplishment of this purpose, each one must enter into the purpose with full willingness, without fear. There are physical ills that I am endeavoring to eradicate. This we will be able to do very readily, if you co-operate with us. This you can do by holding the mind in subjection to the influence that cometh with healing power. This power is all-potent only, when the harmonic vibrations of thought are in utmost subjection to the Infinite Will. When you can understand what is this power that controlleth and operateth in spirit, you will know that (each and) all conditions from the most discordant to the most harmonic are spheres (of life), in which the spirit operateth. In the lower, the Alpha (sphere), as in the higher, the Omega, is the fulness of all good in the Word. These manifestations in

movement are (as) waves, resultant from development in spiritual as in physical outpourings. The attraction on the mind, subjecteth the outer sense of the control to the inner, in degrees of unfoldment. Heed them and learn, for that flow of spirit cometh with healing on its wings. As an humble servant in the hands of the Great Physician, I will with His help bring to you peace in health, and joy in understanding. C. must surrender to the feeling of sleepiness, for it is (the resultant of) the controlling power in force of impression on the sensorium. We wish to use her as an instrument of a positive nature, that will instruct. God bless you all. May He have charge over you, guiding the understanding (even) in ways (seemingly) devious, to the portals of the temple of truth. Dr. C. Katie will begin from this time forth an improvement of her physical health.

SEPTEMBER 18, 1892.

Laying on of hands and other movements. Naught else.

SEPTEMBER 25, 1892.

The ever-present Life, the ever-living Truth whose essence is Life eternal, may you all draw in full measure of your needs by inspiration and co-operation in oneness of purpose and endeavor.

Why do we emphasize in all instruction the necessity of oneness of purpose and will? This in itself revealeth to the spiritual mind the law, the unity in the individual life, as its divine immanence in all things visible and invisible.

The sublime forces of Nature, that inspire the enthusiasm of occultists and the fear of the superstitious, are but the coverings that conceal the law of spirit. Look closely into the so-called mysteries of sounds and movements for the inner word (therein), for so you draw inspiration from the inner living law, that encompasseth (infilleth) the life in the natural. What controlleth and moveth every thought and action, is the study that must occupy your attention for the present. Only the perfectness in understanding of the law of this (present) Life can prepare us for life in the realm or sphere of light that graspeth the understanding and the will, and (leadeth to) divine understanding.

We desire that stillness be maintained during our instructions, for in the stillness of the atmosphere only can lessons in manifestations be given you. These (written) communications can not be called instruction in that they possess not the life or substance that enableth the natural grasp of the natural intelligence (to manifest). This in mystical parlance of occultism simply meaneth that the food has not been flavored to the natural palate; hence it rejecteth it as unsavory. The conditions this evening prevent this flavoring, which, if an explanation was attempted, you could not understand. But the more important work is being done by the unperceived operators in the life of the inner court. The development and harmonization of the life essence of each individual is the real work. If you will notice more closely your feelings, while passing through the currents or streams of thought, you will be able to discern the current, so that you may be led with open vision and clear understanding. These diversions may be understood when you come face to face with the light corresponding.

We have attracted your minds, so that others could work. Good night. God bless you.

OCTOBER 2, 1892.

What you may in mental thought ask of the physical emanation from the natural sphere tendeth to intensify the life materialistic, so that the dew from heaven can not water the garden of the soul (in order) that the living, hidden, inmost, spiritual germ can spring into life. See that you hold the natural tendencies in check, that the breath from the shores of Infinite Life can fan the life into living, breathing forms. The weeds in the materialisitc mind choke the frail blossoms (of hope and aspiration) and prevent the spirit immanent above from imparting itself. There is a spirit pervading the sphere of the world today that materializeth falsities in all realms of thought. Beware of the tendency of the mind in the reception of these (falsities)—in strifes, scandals, and bitterness, one against the other. Let this be our motto in life, "in kindness to speak of all as we find them, and to censure alone what we see; and then, if our brother blameth us, let us remind him that from faults none of us are free." This spirit I am sorry to say does not pervade the world today. The life of the church is dumb, and speaketh not in your councils. This is not said in condemnation of individuals or society, but in loving reminder of the great want. That which all profess to be seeking is turned away from your doors, (as) not having becoming raiment. "Oh high and mighty One, in whom is all love and grace, let Thy messengers of peace descend into each heart, quickening to charity in judgment. We ask Thee in blessings abundant, that the (inmost) life in its descent—Thy mighty love impelling—find each soul in the needed field of universal brotherhood, increasing in abundance of richness, charity in men, as the ascending force mighty in strength of love one to another." The New Church is now receiving an impetus of thought, quickening in power, levelling (obstructions), and building solid structures in consonance with ideal thought conceived and fashioned after the eternal truth, as revealed through individuals and societies.

These innovations from apparent external sources will meet with credal emnity of the church by innuendo, and be rejected as pure innovations, destructive of accepted forms and doctrines deemed sacred because old, old. Is this not the new Church? All is new. Old thoughts and things have been discarded necessarily in the acceptance of the new. We only have the light that is NEW, new only in this when true life is understood, (which is) the spiritual aroma. Accept all that cometh in the way, seeking light from the newer source—the good. The church is about to receive a stinging rebuke from the materialistic world of activities, in that it showeth more brotherly love. Beware how you interpret the Signs of coming storms, for as received (in spirit) so they become life; for in reception the quality is determined. Nothing need be said to the receptive spirit. It teacheth its own doctrine. I see trouble in churches, brewing from contentious trivial in matters unspiritual. The inflow of disintegrating powers is in correspondence to the need of purification in individuals, and in societies. Eby.

OCTOBER 9, 1892.

No results.

OCTOBER 23, 1892.

Strong force—cold feeling but no result.

DECEMBER 12, 1892.

Only physical movement. (End of second effort of enlarged circle).

(Not dated)

Today I come to give a few words of greeting and assurance to one—our beloved medium to whom I am drawn in spirit today. I wish to say, my dear friend, like an humble investigator you seek at all times to know more and more of the life beyond, of the laws of the spirit. I, as likewise those enlightened ones who compose the circle on this side, were first attracted to you during the past because of the searching within the spirit, and we will endeavor to answer your questions and to solve the problems, which occur before you, to the best of our ability. Today I come not to answer any questions, but only to bring you assurance of affection and sympathy from your friends in the eternal world. They bear to you that power and strength which your soul requires, for you are placed in a delicate position. You are not enabled to outwork the full powers of your being, because of material conditions. But I would say, my dear friend, those powers are springing forth into life and activity and will make themselves felt stronger and stronger, and will burst forth into outward expression commanding the attention not only of those connected with you in social and business life but with the world at large through the churches in evidences of the eternal powers of the immortal soul. Your friend, Dr. E. Clark.

(Not dated)

Truth, like the supreme power of the universe, is omnipotent and eternal. It can not be taken from or added to. But the manifestations of truth, its expressions, are continually changing in their revealments to the human mind. Truth sends down its radiance upon all, but all are not sufficiently unfolded to receive the full glory of its beams. One may receive a simple ray, while others are flooded in spirit with the eternal radiance which streams down and from above. You would seek for truth and come into knowledge of the grand and vital spirit that is everywhere permeating life and inbreathing its quickening power throughout the universe. You would know and understand the laws of spirit, and know more of the external of eternals that spreads ever before the vision. So be it. The teachings of the word concerning the communication between man and spirits open up a rich mine which few Christian sects have explored. It is left to and is desired by the founder of the New Church that these rich and precious jewels be brought forth for the enlightenment of those earnestly seeking souls, who desire to reach the divine eminence of celestial light, love, and wisdom. That you may be a successful worker with us and be

brought more effectually under the direct rays of this light that is destined to bring truth into the world, we desire that you place yourself under the wing of the church. Your Guardians. * * * * *

(Not dated)

Words are but symbols of ideas and enduring titles. Spiritual things are the real verities. And it is difficult to translate our spiritual knowledge into the lower discrete degrees so as to be readily understood by earthly mortals. Open the floodgates of the soul and let it pour forth its sweetest music, for the time is now near at hand when the full effulgent rays of celestial truth will flow into and permeate your whole being to its fullest comprehension. Your Guardians. * * * * *

(Not dated)

My friend, fear not whatever may come. Allow the spirit to work within. Accept what inspiration may be brought to you. The revealments which will come to your view will guide you how to act at all times. When the guiding star is brought before your sight fear not but step forward. You may know that the angels attend you, that they are working for your welfare and the good of humanity—not for you alone, ah no, but for others through your instrumentality. By and by after a few material and physical conditions are swept aside as they will be after the clouds are lifted from your life, you will perceive the radiance of the celestial truth streaming down into your life and flooding the lives of others with whom you are brought in contact. May the divine spirit rest with you. Your friend, Dr. E. Clark. Fear not for your friend, for all is well with him.

APRIL 19, 1894.

In your seeking, ever bear in mind the conscious spiritual understanding, and that as we have so labored in the vineyard of God's kingdom sincerely and faithfully, the quality of your desires are measured and manifested in our communications, so that, in the answer, the reward, you have revealed to you the character of your spiritual sphere. Now, in all humility, ask that you be only supplied with a sufficiency for the needs of your understanding and growth. To crave for more is but inviting the emanating malifics of selfishness (to enter in).

[The approach of undeveloped spirits under safe and loving guidance by the higher spirits is not dangerous to men nor presumptuous], hence good, not evil, and can be evil only, in so far as we enter into their orgies. The spiritual way will soon be opened to the vision, and the feet guided in the pathway that leadeth to understanding. Ah, what is understanding? How much is spiritually embodied in this word has not been fully

perceived by the highest attained spirit of the flesh today. The dawn of a new revelation to man is upon you. Even now the voice is heard in the darkness, presaging the coming of the dawn of a new heaven and a new earth. Heaven and earth are one—the new. The tendrils of each shall be entwined around each, embracing with tenderness all and each of earth's children, that they may be nourished with heaven and earth's highest, purest, and noblest endeavors. For in these endeavors lie hidden germs of divine essence of the consciousness of the spirit, and will spring into life in the breast of humanity, preparing the way for a higher, more exalted and expansive idea, and in the idea a fuller knowledge of God and His relationship to humanity—His children; and thus all will be lifted up, and in the lifting up will be experienced a rebirth and baptism that will clear the externals for the reception of divine essence from on high. [Man is surrounded and allured by obstructive influences that lead into darkness, distress, and despair the atomic] man today; but to be warned of this today is not sufficient. For man can not be his own salvator. He must experience, must pass all places, must feel all pangs, sigh for sigh, heartache for heartache, before preparation is complete for transition to higher conditions, earthly and fuller growth spiritually. This has been the experience of the earth today, (namely, a descent and) a culmination of invulnerable (uplifting) projections of spheric influences, which in the dense darkness man could not control. To have done so, even if he could, would have precipitated a more dire misfortune, as it would have arrested the progress of spiritual growth, and stifled the pulsing of its feeble (foetal) heart. We find a difficulty in holding the spirit of our instrument in equilibrium with our desire, from the fact of his (disturbed) physical condition at the present time. We have laid much store of whatever be (useful) and which will be of interest to you in life and understanding of the world you live in, and the one (toward which) you are all hastening. Much will be given you (as time passes, and we are patiently) awaiting the opportunity. I have spoken but in a whisper, ever so faintly preparing the way for the coming. May God in His infinite wisdom prepare you in truth. Yours, Dad.

JULY 5, 1894.

Coming events cast their shadows before them. Behold in the sunshine, the shadow of life to all living things is revealed. [In sunshine and shadow] the life of its service is expressed. The rumblings and mutterings, afterward, portend in the shadow. The essence of wrong-doing is manifested [clearly to men]. Whoso shall close his eye, refusing to see, whoso shall close his ears refusing to hear [shall be overwhelmed].

Do not disturb the light. Cannot control. Keep the same area of light from the start to the end. The vibrations of atmospheric atoms is intensified and conditions are changed that affect the medium, and correspondingly the transmitted essence used.

JULY 12, 1894.

Greetings from angel friends of sunshine and shadow. Much will be imparted to you, when conditions can be controlled, that (now) trouble the mystro-sphere of man's selfhood. This selfhood is what obstructs and

turns the current of divine influx into channels flowing backwards. Standing in the garden of man's soul, how glorious the possibilities of his environment! There amidst the sunshine and flowers, kissed by the dew-tears of the angels of God, what delight, what supreme happiness (is promised)! The silence of the Infinite is upon him. God speaks to him there in the sunshine of the shadow. See the smile of the angels, that are the dew-bedecked blossoms (the verities) through whom he can receive the transmitted word. We have much to bring to man, but can come only through the gate of the soul. Open, throw open the gate, for behold the messenger stands at the portal and knocks. Open the door wide, behold the shadow of the swinging door, obstructions removed. We wish you to especially guard yourselves—the inner self—for soon assaults will be made, to turn you from the desire for spiritual good. Be prepared to receive anointings, preparing your spirit for the work now soon to be done. Watch closely for our coming; for the spirit of God cometh, when He pleaseth nor asketh He the will of man. But soon the way will be straight in the field of humanity, for the harvesting hath already commenced. The eye of the wise husbandman is turned in the direction of the dew-drop. Upward, lo upward the eye perceives the shadow of the sunshine, the descending dove of peace, and like the wise laborer he will gird about him the mantle of righteousness, and with uplifted soul will ever pray, "Thy kingdom come." Prepare for the transmission to you through our willing instrument of living truth, clothed in the garments of humanity and fidelity, besprinkled with the dewdrops from the paradise of God, whose living likeness will be revealed in the hearts of His children. Prepare ye to advance boldly within. Seek ye (even) in the shadow (for) the smile of God, by advancing boldly without; for both are the dwelling-place of Him who guides and protects. Your servants in the service of good and truth.

JULY 19, 1894.

The world looks heavy with portending disasters, social and political. Prepare ye then to receive messages of light, with understanding of God's relationship to humanity. In the coming (storm) the revealing word will be heard. Listen then, O Man, for the sounding of the trumpet, heralding the good time coming, when man shall love his brother in spirit and in truth; for, behold now is the fulfillment of the message, "Behold I make all things new." Angel and man shall meet, and commune with each other on the earth plane, thus uniting mortal and immortal with the link that binds each to the Father. How vast the scope, how immeasurable the distance between man and his God, in the understanding of man now! Yet how closely conjoined he is to Him [ever held and sustained] by the power of infinite Love! You desire to know of the law of spirit and of man? In this we shall lead you. We desire that you seek continually for the truths in little as in great things of individual life, and in inward heart-throbs. We desire that you prepare tablets for transmitting in word and teachings, in as far as God endows with understanding in your rational and spiritual life; for be ye informed that great and stupendous upheavals, in the natural as in the spiritual, are about to take place, and teachers and guides are needed. This is to be understood spiritually. In the calamities of earth, the spiritual is awakened and released. We will try

in our next communication to embody our first lesson in instruction, but shall depend upon conditions existing naturally and spiritually in the surrounding sphere at the time. Our first effort will be in the natural opening of the inward understanding of man's relationship to his Maker, his dependence on life-inflowings from heaven, his responsibility for its outflow whether for good or evil, and his accountability for consequences of inherent life of his divine endowment. These we will try to make plain, by opening the way for divine instruction by influx from the sphere of love and wisdom.

JULY 26, 1894.

Please to know that instruction can be given, but that enlightenment (from it) can not come from without but only from within. No light can come from without. Light and wisdom come from within, which is the light of God to which the spirit of man beareth witness. In revelation is (manifested) the spirit of God, that speaketh within the man. We do not tell you things which you do not know, for, if you did not know we could not give to you. "To him that hath shall be given that he may have the more abundantly." You ask sometimes how can the truth be revealed, and what are the methods and means of God in His revelations to man? How can the understanding of the rational man be made to conform with the spirit of revelation through the human instrument? What constitutes authority of the medium? The medium, though he be in a trance, is conscious, that is, he, the inner man, is conscious of what he sayeth. He stands with open eyes in the "holy presence." God is revealed to him. He says nothing of which he does not know, for that were impossible. He speaks from experience gained by prayer, by meditation, by painful labor in the long-ago. Nor can anything be given you of which you do not possess. What we may have to give, what we may have to reveal, is not new, but a revealing of things spiritual in the man. The same has been given to man before, but was prostituted to selfish ends by the church. Whether man now is prepared for the unveiling we know not. God in the man asks for his God in the heavens. Lo, he is there. He revealed Himself to man. Now the truth self-evident to man in his highest self is the mighty fact, that he lives, moves, and has his being from a higher source which he calls God. Our mission is to introduce him to this, his recognized source of being. The man and the spirit in unity must be led. The light of love and wisdom must guide, as well as lead him. This to the spirito-natural man; but what of the multitude, how are we to lead and uplift the hungry, starving souls? Only through their necessities can you clothe and feed them (spiritually). The prophet and teacher must speak as an angel, as one having authority. He, only, hath the power to uplift, he, only, that can subject matter to spirit; and he, only, that can overcome its limitations, can be a savior. He, only, can save that is willing to die for them. He that hath life let him give to them that hath, that they may have it more abundantly. To him that hath it shall be given. Dost understand? This is the first lesson for your consideration and meditation; the comprehension of this stupendous truth opens the way to the understanding of man's relationship to his God, who revealeth himself to the "Christ" or regenerated man within. Do not look to us, as having authority or the medium as "our oracle" of wis-

dom; for, of ourselves, are we nothing. God revealeth, through His instruments His power and glory forevermore. Open thine eyes that thou mayest see, open thine understanding that He may instruct, open thine heart that He may breathe into it the breath of love; uncover the whole man that this may stand revealed in His presence. Know that thou are the You in Him as the Revelator—the Him in You as the only recipient? This lesson of the inward Monitor is given to be understood and accepted as possessing an inward essence of divine truth. Seek in the outer for the esoteric mystery.

Behold, behold, "the voice" (of man's divinity) is sounded (in the foregoing); listen, oh listen, for the coming. Your teachers, in love.

AUGUST 2, 1894.

That which can be understood in the acceptance of the work, is men's teacher. You, my dear friends of earth, now stand on the brink of a rational revealment of the mysteries. First you will be taught to "know thyself," for in the knowing are the wonders of God made manifest. It is not difficult for man to so live as to be ever in the sphere, in which he can hear a divine voice calling him, "Come up higher." Though the heights are Alpine in their appearance as seen in the shadows of the flower-covered hillocks, yet they are delightfully inviting to the soul. These flowers (the promises of fruit) are but our brothers, in different stages of growth and fragrance of life. Seek ye from them, the lessons ye would learn. Life (of the race) is a oneness whose center is good—God. Humanity is but an expression of His divinity. Man is ever increasing in capacity of understanding his origin and destiny. We say, open the door of the soul, and the sunlight afresh will flow in. Now there are many doors; cellar doors, parlor doors, attic doors. It is well that cellar doors be opened that the house be aired from below, the parlor doors that the center receives sunlight and air, attic doors that the sun may penetrate and purify the chambers, that your sleep may be peaceful and the air made pure for your breathing. Now we would not have you remain in ignorance of spiritual things, hence we desire that the man should, in faith, hold himself ever open to the inflowing life of the spirit which cometh from above. He may rest on earth, and be a partaker of the fruits thereof, and still maintain his integrity with his divinity. He can be ever alert for the intrusion of poisonous plants and destructive insects; he may then know how to weed them out of his garden. [In all of man's experiences, his labors and his difficulties there is a compensatory gain through faith in good or Providence], for he finds that that giveth life, and the clothing of it with our instructions reveals the spirit with transparency. And these are dispensed to those only who seek the Author of all good things. Now can you understand the sources, in the letter of this fragment (for rational illumination)? They are easy of absorption and assimilation pointing [the way to the light of heights divine.] Ever be patient in watching, and there will flow down the channel of thought the sparkle of life with laughing bubbles. Drink freely. Drink thou must in preparation for the coming revealings.

. . . . . .

. . . . . .

. . . . . the fullness in all of these revelations, is

the measure of desire for good. The law of physical life and its spiritual dependence must be understood, to merit instruction. In truth, it is the only sphere of higher instruction. We would like to say a few things to you as we see them in your sphere, but can not now,—only be careful how you become absorbed in material matters to the exclusion of the light of the spirit, for there is danger of encroachments of obsessing influences to draw you into their sphere. God will be your light, look only to Him. Have patience, and all will be made clear by your teachers and friends.

AUGUST 9, 1894.

How little understood is the law of communication between the natural and the spiritual, the inner and the outer man. While denying this, how can man be made to see and understand the law of physical and spiritual life. This law is compared to a house in which the man lives with many doors, windows, and closets, with all the accessories thereunto belonging. Bolts and bars are made to do service in the guarding and protecting of the treasure within the house, lest thieves break through and steal. Now, verily the physical body is the mansion of the soul, and it can be made the storehouse of beautiful things, of accumulations of life in willing obedience to the promptings of the divine within him. This, though symbolically correct, is only perceived by the spiritonatural man, who is driven by the spirit in activities essential for its sustenance. We say this is understood by those who are in the innocence of understanding of the love of God. In the corporeal, sensual, or intellectual man it can not be known; seeing they see not, knowing they know not. The intellectual accummulations of the ages are but dross, and blind the spiritual intuition. We would fain lovingly and carefully lead man back and forth, to and from himself; to himself, the within, from the without, from the without to the within, lest by chance these accumulations may cling to his garments. The fragrant life-giving aroma, only, is what seemeth good to the spirit; but the man attracted to externals covets only in the name of the flesh, when only he should ask in the name of God. By this divine desire he is led in by the angels through the door into the garden of divine truth, which is lying hidden within the germ of all things (himself included). And we would have man draw knowledge to himself, through his innate perception of the law, in correspondence. This truth (of correspondence between the material and spiritual) which is ancient and is the connecting link between man and angels, is what we desire to bring or reveal to man. Then he will sing a new song, whose reverberating echoes will return to him with glad tidings of great joy. We would caution you in the accummulation of these written fragments, that they may not be used in the building of the rational man (ratiocinal man), for in ratiocinations a web is woven by the man that entangles him with himself to the exclusion of life from heaven. Of this, our first warning is to beware to the extent that you do not attempt to construe heavenly or divine truth into fragmentary good and truth, (limited to individualistic bounds), which is only the product of intellectual or sensuous things, although (they may be elements) of the highest good (value) in the natural (or plane of) law. To the extent that this is so, you are turned backward from the light and become blind to that light

that leads to celestial goods and truths. In these (ever) think. Elevate the mind only one degree above the earth, and light will be given within us in all things necessary to the unfoldment of the hidden treasures in the soul. Please think profoundly of the stupendous truth (though not belittling the man) that, with all thy grand and glorious ability in things intellectual, that of thyself thou art nothing, nor canst thou do anything. Only he so wills and commands who has reached this state of hope in looking beyond himself. Those are fit to be taught in the law of correspondence which cometh to the pupil of holy desires. Now this is the basis or foundation-stone on which the structure of the new church or celestial goods and truths is wrought and inter-blended, drawing by its resplendent brilliance all, who seek the light. "Come unto me, all ye that are heavy-laden and I will give you rest." This will be the call of the divine in man, and this will be his savior.

My dear and faithful friends, do not look for me outwardly, as being away from or separate from all that you perceive to be the truth in these instructions. Seek for me within the word, and I promise to reveal myself face to face. With blessings, and in the hope of faith, I am with you for aye, even in the travail of the new birth. The inner coming can be assured. God bless you all in the . . I am of . .

. . . . . .

. . . . . Will in time have you seek to know us, God, yourselves, humanity—thus know the things lying close to hand; wait for us, in the eve of the coming, now soon to appear. Blessings.

AUGUST 23, 1894.

O man, thou of little understanding of the ways and sources even of Nature! How then in thy ignorance canst thou be instructed in the ways of God! Stand, O man, with me in the garden of thy innocence, and I will show thee the earth, of which thou are a part. Knowing no law but thine own sweet will, where thy wants are known in the getting, even in the despoiling of thy brother of that which is rightfully his, where might is the law of thy being; thus knowing not God, thou knowest no evil. The mighty law of thy universe is manifested in destructive upheavals, in thunder and lightnings. Though in terror thou dost seek, none but the spirit of thy ignorance is manifested for thee. Bereft of that which was, of right, thy inheritance in external life, behold thou hast (been driven) by the sweat of thy brow to come to thy unveiling. Then is the quickened spirit of man being made apparent by its longings felt, its interpreting, classifying, arranging of the visible things of its life to conform to its comprehension of God, who thus made Himself visible in the thunderings of the heavens, as in the storms of the seas, or in death and the diseases of man, as instruments (of the unveiling). Oh man, oh blind and senseless clay, how much life lies hidden within thee! Seek for the hidden truth within the center of thy being! Having in thy needs called for more enlightenment, as to what and who thou art, not satisfied to be the clod of clay, seek now thy first inheritance, (thy inner man), who by the element (or potency) of the life essence divine will find this apparent in himself that lower or higher, that angel or devil, good or evil that was sought in the way of least resistance to his desires or needs of life. And he finds, in the light of purity, the path of justice to

his fellow man. Recognizing as yet no law (yet being in the primitive state) but the law of might and of least danger to himself, and (of greatest) security of his possessions, oh how gross and how little removed from the earth (still) thou art, oh man. Come and listen to the hymns that nature now sings in the sphere of the divine unfoldings, and she will lift thy soul up to the living fountain of instruction—to its harmony, with the (anthem) of the realms of [divine light and life] of which thou canst yet form no conception. I would have thee know thyself. Let us introduce you to yourself and by the might and power of attraction you shall be made acquainted in a short space of time and shown the wonderful mechanism of the physical as also of the spiritual constitution. [And this will bring incontrovertible] evidences of the higher and more exalted destiny. This can of necessity only be shown in the light of thine own intelligence. This intelligence, gleaned from Nature's laboratory, possesses an inward principle or essence that is evolutionary in its character, as being the essence or germ in which the new life lies hidden, ready to bud and burst forth into flower and reach an awakening to a comprehension of a more full and ample life beyond, and this was conceived only in the inner parts of the man in betterment promised in sensuous accummulations and added powers. There is no glimpse of God yet, in all of this. Go on, on, oh man, and thou shalt know, little by little, more and more, and thou shalt be likened to the good man that showed full and increased measure for his talents. Will continue more fully in next of this; little by little we will bring forward more of the light coming for more complete fruitage.

AUGUST 30, 1894.

Having in the last communication taught you, as fully as was possible in the light furnished, of the ground and world of the man in his primitiveness or innocence, and of the quickening of the spirit of his natural life, as to knowing only his needs by the ripening senses, answering quickly in response in the getting, blind instinct only his guide, and (knowing also his) powers drawn to himself in the accumulations of his getting, which brings a sense of security, also by the awakening of his intellectual faculties that suggest methods and means of the attainment of that end. Laws must be evolved to protect and to provide means of gratification in the highest needs of his intellectual life. Through the innocence of his natural delights the man is allowed to feed to satiety. His own efforts by his might and main have been the means of confining him exclusively to the natural things of life, by the denseness of earth's atmospheres in which he must live, move, and have his being. Having reached the highest state of development of his natural capabilities with its beauties, it is then (that) the spirits or messengers of the most merciful Father descend for his elevation. Yes, we say, descend, for that is what is spiritually understood; but oh how hard it is for the spirit in man, engrossed in wordly senses, to enkindle and aspire. We breathe into it the breath of the Father, fanning into activity and life the hidden spark of divinity. Oh how glorious and satisfying to God's ministering spirits it is for them to behold the faint glimmer of the light, with its ascending smoke (of aspiration), for verily it ascends to heaven. Now verily the new creature is born, in this first awakening sense in the spirit

to know its father. How much rejoicing in heaven over the new-born infant, and only the spirits assigned to watch its first footsteps [in the ascending scale of human development can safely guide in the pilgrimage through] . . . . . .

. . . . . .

. . . . . .

this wonderful working of the spirit in evolutionary progression. .

. . . . . in deference to his mighty power. Not until man in utter (humility and despair) amidst (the overwhelming obstacles and difficulties) cries out in poverty of his spirit, "Light, more light, or I go blind; give me food or I perish," (can peace come). Quickly then the dove of peace descends [and through the inwardly opening human the] divine breath breathes into the rising spirit the breath of life, the living essence of the celestial garden. [Thus aroused from his deadness] and his slumbers, awakened by the sunlight of heaven, he knows and praises God. Not only is he satisfied to only know Him, he must see him. "Oh grant, oh Father, this, the prayer of my spirit." This was granted him. He now sees the brightness of His face in the wonderful manifestation of His mighty law in the evolutionary and involutionary nature of man. He sees Him in the first footsteps of His chilhood, he sees Him in the quickening light of intelligence that first dawned upon him, he sees Him in the flowers that delight his senses, he sees Him in the methods provided him for the supply of his needs, he sees Him in the awakening intelligence that sought to know the why and wherefore of his primitive life, he sees Him in every step from the primitive to the heights of his intellectual might, he sees Him in the awakening of his moral faculties, he now sees Him in the awakening of his spiritual consciousness, in the knowing of Who and What God is. We ask you to follow us patiently, and we will lead as best we can to the understanding of the universal law of natural and spiritual life. They are one and inseparable. Do not forget this, for this will open the way to the interior understanding. Should say much more but will [endeavor to aid] in what your mind is centered on.

Will say that nothing as yet has been said that can be considered the first lesson in spiritual understanding. God be with you and yours. May He shower His abundant blessings in little deeds of kindness to your fellow man.

You have been far removed from our influence in the last two weeks, too much immersed in temporal things. Have a care. Keep the ear attuned to the voice of your spiritual counsellors, and you will be guided. Your eyes and ears closed, we fear a sudden calamity, earthly considered. Be of good cheer in the confidence of your angel guides. But remember we can only be heard in the spiritual atmosphere. Only for you—confidential. Dad.

SEPTEMBER 6, 1894.

When worlds create and uncreate in the vast universe of God have passed away, and other worlds and systems of worlds have taken their places man still will be found in that state of primitiveness spoken of in our last communication. These states are co-existent with the spirit of Christ, which is the human of the spirit of the Father.

[Man at one with the spirit] hears the Father's voice and obeys His

holy will. The man (of himself) knoweth not God but only the god of Nature, and he is manifested to his senses in the beautiful things of earth.

The Infinite is hand in hand with the child of nature (who is) moved only in the sphere of the senses . . . . . powers of eloquence . . [As long as man is closed to] the light of the spirit and [to divine anointings] you can not move him one jot or tittle from the ground, on which he stands. The quickening of the spirit within works upward by the light [of divine overshadowings]. Now it is the promise of the messengers now descending into man to reveal the paths that lead through the (shadows) into the sunlight of the waters and plain beyond. [They will endeavor to] lead him through his understanding [and in their leading Guide will lead us into the] center of every good and [perfect gift] that they will be guided and controlled] by the will of Him who as our [only we may echo back to your listening ears the love of the Father .

. . . . . .
. . . . . .
. . . . . .

but surely I say to you whatever thou sowest, that also shalt thou reap. So do not misinterpret these sayings, for the spirit of the understanding may lie hidden in parts thereof where thou didst not expect to find it. [The enlightenment, wrought out through our] ministrations by the power bestowed by the Father of all life, can teach the eye to see, the ear to hear, the understanding to know His will and thy will. Thus step by step upward in knowledge and power of your coming [illumination you will be led to and held by the submissiveness that is in the] fear of God, that you may know the mysteries of divine law. You by yourself could not be unfolded so abundantly by the quickening essence within, as the understanding or reason born of the natural is not capable of understanding the phenomena of soul and spirit. The man by his acquired knowledge of things scientific may be [enlightened in exteriors], but he can not be [illuminated] of the spirit, for he is not endowed with the powers of [the comprehensibility] to know the inner man. We desire that you stand in the attitude of [humility and meekness] in the presence of the activities of the divine in the inflowing life of the spirit invoked within you. We desire to avoid all entanglements in strifes, and contentions, in whatever nature they may appear in the light of seeming justice, or merited rebuke of every nature in the view of the (spirit of the) natural sphere. Refrain, refrain. Be ye as little children, loving one another. With love we greet you with blessing.

SEPTEMBER 13, 1894.

Dear friends of earth, blessed in that ye are humanity's children, for in your bosom (hidden to the sight though He may be) dwelleth the Father, the good shepherd, that careth for the sheep, so that none shall go astray. He calleth the sheep, and the sheep obey His voice. That you may know and obey the desires of your heavenly guides, always and ever remember that He speaks within. Soon though . . . . . Turn then the listening ear, for in the silence that is profound and eternal the sound of His voice will be heard,

for He speaks in the silence of the night, the peaceful rest of the soul. We, your teachers, guided in ways of understanding by the infinite Father of all truth, desire your willing obedience to the "voice" that speaks through these messages, that you may be drawn from the objective to the subjective world, that you may be led in the ways of pleasantness and peace. This is what we wish you to understand, in our journeys upward from the depths of man's primitiveness (simplicity) to the heights of his might of intellectual perfectness; for you must contemplate him there as the mighty heavenly work of the Creator, the embodiment of all good in the natural world, that is, the matrix in which is held the mighty power of divine essence, whose quickening leads to the opening of the internal sight, to the beautiful image, and to the awakening of the maternal love in the bosom of the (mortal) parent. Through love for the little child (within) he, the man, is led into the path that leadeth to the bosom of the Father. Now dost thou see where we have brought you in ways of comprehension, from the gates of the beginning to the end of the (merely human) path where in innocence and spotless purity lies the young child, and this results in the awakening of the maternal affection. Oh most wonderful, the little child cradled in the light and warmth of that maternal affection points its pure and innocent finger upward to God. Thus man is led by a little child. And behold, man is saved—his salvation sure. Having followed us thus far you must go with us still further, and walk with us. The little child in his regenerating and evolutionary unfoldment (yes, evolution still pertains here) amidst different scenes perhaps, but still in the world of sense only, is lighted by the torch (of aspiration that is) in the hands of the little child. Sunshine and shadows are the ways which he must pass through, (the same being), only different from the ordinary or natural man in that he now sees and knows the guiding hand, and hears the father's voice. As we have said, turn the eye from the objective to the subjective, and fear not; for in that is the real essence of understanding and life, meet for man's (progress) mortal and immortal. Kindness, loving deeds in truth of understanding His will, and doing them for the sake of humanity, is the ladder that lifts upward. The love that passeth all understanding is so found. We anoint you with this oil that, in its healing properties, His health and life may be yours.

SEPTEMBER 20, 1894.

Follow me in ways that lead to the understanding of the law of the natural world, and I will lead you to the source of all evils in man's preverse life. Remember, we have endeavored to make known to you man's life, encompassed by earthly environments. It is said by the materialistic man, encased in the glow of intellectual light only, that man is made and controlled by his environment. Hence, much charity for his conceived shortcomings is credited, to his detriment. Man makes his own sphere, and is encompossed around by environments of his own making. This must by right of thy God-given freedom of choice be so. The fundamental reasoning, for this truth, is clearly understood in juxtaposition with the law of compensations and ministrations in the world. Now, we want to move your understanding heavenward and further seeking and contemplating man in his perfect freedom of choice. The ground from any

other standpoint can not be understood, except only as an action of inexorable law, that is merciless and cruel. [The powers emanating] from the light of divine omnipotence (the source as also the savior) will increase with knowledge. We shall endeavor to lead you step by step, hand in hand with him, (this man), giving credit for errors of commission and omission, conceiving not of the power of environment to draw him from the path; but only can we know him as he is, in the law of his being in the material, where only the power of environment pertains. Touched by agonies, crucifixions and sufferings, through which he is turned in the direction that leads to the understanding of himself, here contemplate him in his consciousness acquired through his sufferings. O Merciful One, that doest all things well, and hast stricken with awe and fear—it is now evident that the quickening love in the fear of the Lord is the beginning of wisdom. Now can be made clear to you the paths, that lead upward to knowledge of divine law. It is not the law of environment, that shall be his guide now. and his paths will be made to lead straight upward by the power and might of love for his (interior) companion (or guide), and he will be encompassed [with its appeasements]. We perhaps have digressed somewhat from our line, but only in seeming. A stray thought wandered after a glimmering star in the firmament of truth; for fear of its going astray, we followed it and brought it (with us to our) home again. Please join with us in silent prayer for infinite guidance, in our instruction to you, for we need your prayers. Ours will (now and always) ascend for humanity, and will do so at the footstool of Him who can and will listen to all who ask Him. Peace to all in this house. We go, but to return again with riches more abundant for your enlightenment in things of the kingdom of love.

SEPTEMBER 27, 1894.

Greetings to you, our beloved friends. We baptize you with the water of love, and the fire of the holy spirit of truth, that you may abide in faith (which is a conviction of the love of God) in that He is the all good in man. This faith bring with you, in your pilgrimage with us through the world of sense which is man's hell in hate and man's paradise in love. Hate is the dire principle in all of man's action, (the preponderating sphere, and is all his own), and it controls and governs his life evilward, showing freedom of action only as he is immersed in fullness of possession, in wordly gains, the hell of his nature being ever uppermost to call him aside. We have said that he is called by his sufferings upwards to God the Father. So now, a recognition new has flashed across his vision into his consciousness, one that points to a haven of rest from his labors. We . . . . . .

. . . . . .

[In his sufferings he will eventually exclaim in despair], "Why was I born only to be the sport of [divine longings]. Oh the fire of unquenchable longing, enkindled by thy breath of love." [Canst thou accept this love and carry the burdens of thy straying and offending brothers?] Now if thou canst do this, thou art worthy of the Father's work, not otherwise. Know that an earnest preparation is necessary for this all-important work. We tremble of ourselves, even as messengers of Him who was before all things, knowing as we do the weakness of man's

strength. Help us, O Lord, that we faint not by the wayside. The mystery of God's universe in humanity is about to be unrolled before you. The transformation of your natural loves into self-sacrificing deeds, for humanity's enlightenment, is required of thee to His glory and the salvation of His children. Salvation is in this, that they may know themselves, in that they may know the law and obey. The ways are many for you, but have no fear in the love of the Father, who molds and shapes everything to our essential nature. As we have said, we desire that you contemplate man, as (ever) arising from the sense state into the spiritual state, for while you are in contemplation of Him there, the door is open to an influx from heaven in a spiritual understanding, necessary for our safety and guidance in the different spheres of man's universe. Be careful in your earth work; rest, restfulness is necessary for you, not physical but mental; be warned. Rest in the spiritual. God bless you.

How wondrous are thy ways, O God the Father; thou in thy glorious and unthinkable wisdom endowest man with Thy attributes, and guidest him in the way of himself to know Thyself, that he may know and consciously abide in Thee. Thou knowest him in his strength and in his weakness. Thou knowest him in his ignorance and his wisdom, thou knowest him in his heights and in his depths. Neither in his turning to the right nor to the left, nor in his advancing nor in his receding footsteps can he find Thee, O God the Father, for lo, thou art here and art come to save, to uplift, to be with him in all things of his life, that he may know Thee and adore Thee forever. Thou wilt talk with him face to face in the affecting ways within thy laws, in his being; by the light of Thy countenance shall he be revealed. Thy voice shall call him to the hidden mystery of his destiny, through the essences of the word infilled sufficient for recognition and comprehension. Thus all men shall turn the eye of understanding upward. Mark well the coming of the storm of awakening senses, mark well and listen to the cry, for behold the son of man (universal) cometh when no man thinketh. A new revelation is now descending for the salvation of man. Prepare thou the way, by obeying our instruction. When prepared, much is desired of thee, for great is thy reward. Be true to our trust [and we will lead you into all mysteries] in course of instruction. Beware that thou castest them not before swine, lest they turn and rend thee. With God's blessing, and a heavenly Amen from your CELESTIAL GUIDES, we feign leave thee to come again.

Dear Brother or desire of understanding and of faith in the holy will of God, in that His purpose is the regeneration, hence the salvation of the race). Greetings—that the saving and regenerating power is potent in man from the beginning, and in and of this essential life of this innate saving power, man must be saved through himself; that man must first be the savior of his brother. This is a law of divine or down-flowing light, and the purpose of the angels of the Father through the instrument placed in your keeping. Have a care. Watch unceasingly for the voice that shall speak in unmistakeable tones; for it is destined to reach to the ends of the universe of men to their eager acceptance. We are preparing the instrument. Look to it that you do not fail of understanding in duties imposed in choosing to follow in the ways of God. We have spoken. Your work is (in comparison to the possessing of the world's riches) as nothing in comparison. Blessings attend and angels guard and guide you from the heights of celestial good. We bless you. Guard well the instrument intrusted to your care. Sacred. For you alone.

OCTOBER 11, 1894.

(Even) in the sublime and interpreting nature of man lies the essence of his redemption, but in the uninterpretable part of his nature lies hidden the divine part or esse, from the center of which in all things proceeds the good or God in him. To lead you from the point of interpretation to the law of the uninterpretable in man, is the work of your teachers who are leading you into the understanding of laws mighty in power, mighty in love, mighty in justice, mighty in wisdom, adapting the man to his environments, in mercy suiting the burden to his strength. Standing on the threshold of the sphere of in the infinite, pause and ask yourself while gazing on the wonders spread out before you; ask yourself and over again, "Am I worthy, am I prepared to know, to have revealed to my sight the wondrous workings of God's law in the universe of man; am I prepared to understand, even if spoken to me in the language of the wisest of angels?" These questions may well be asked, and none can answer them but the spirit within. Seek for light within thine own soul. We enjoin earnest meditation and prayer for guidance. Not until thou canst see the good and hear the (inner) voice in your brothers in the world, canst thou find Him within thyself. In the ability to stand unwavering in the midst of pleasure and pain, yet in love, but free from tears, canst thou be taught of these (alternates). Humanity thou wilt see from where thou standest is a (continuous) cord connecting him with the infinite. There can be no break, there may be vibration. A strand of the cord drawn from its levelness may become soiled, but this can be of no wonder, when you see how many and varied are the places it passes through. But the law of harmony will manifest its wondrous power of love, in connecting itself with the infinite harmony rising again to rectitude in levelness. Again then it stretches from infinite to infinite, no beginning, no end. This mighty panorama will be presented to you, as the initial step in the path leading to the understanding of the law of the inner life, and the relationship of that to the outer world. We have endeavored in our messages to convey to you through the simplest language possible the life essence (or the beneficent divine immanence in all) necessary to your preparation, but you must look for it not between the lines but within the letter. The breaks in the chain are but obscurations of the hidden essence or the link that is golden, but you must find it; no one else can find it for you. It is the law of Nature, as well as of the higher, that man must eat his food himself. He can not be fed as a babe. You will find essence of the deepest wisdom in all of your communcations, hidden in the gaps of the chain. Seek thou earnestly and thou wilt be rewarded. Here in space and time, the self obliterated, the soul soars upward to its God. Trammel thou not its flight. Thus thou wilt be in resonant harmony with the sphere of the higher, where our voices can be heard. Be thou ever in true and loving obedience to thy intuition, not to thy knowledge which is illusion, and then we will find means of instruction which will bring light to you. Kill out the desire for growth, for that is of the earth. Desire only that thou be absorbed in the will of God, who will then be thy guide. We desire that thou mayest be all in all, the will, the desire which is of heaven and its angels, and then the covenant between thy faith and God the Father, shall be ratified by his

messengers and by those who are your guides in His holy will. Amen, peace with understanding we leave with you.

OCTOBER 18, 1894.

We will proceed in the light we now have, and in consonance with the spheric atmosphere of the truth into which we have been drawn by the might and power of growth, that in a measure allows the eyes to see and the ears to hear the wonders, pertaining to the sphere in which man moves and has his being. As we have said, humanity is a cord stretching from infinite to infinite. In the strands are living, sensitive beings, composed of quivering nerves, moved and controlled by sad circumstances of wind and tide, meeting with painful accidents, drawn often in direction of the concupiscences of the flesh, knowing no law, but as we have said before, the law of self, where sustenance is the principal motor, prompting to the law of self-preservation (which is by men) recognized as the supreme requisite of (personal) being. Sad, sad, indeed, when viewed from the heights of interior knowledge, are these conditions that are perceived on the surface of sense. Thus do we hold our sight, for thus do we find in direful operation the evils of darkened truth. Here (in this state) we find man-made laws in operation to hold, what in the worldly wisdom of men seems to them to be necessary and adequate, to hold evils in check. Prison bars and bolts, are there made auxiliaries in the carrying out of reformatory measures for the alleviation of poverty and suffering? No. For the banishment of conditions that would make inharmony and sin impossible? No. What then is the purpose of this merciless law, found in operation in the outer sphere of the world of sense? Do you perceive any intrinsic virtue or essence in the repressive function of punishment for conceived wrong-doing; or in the pratings about the survival of the fittest; or in loud mouthings, that are as echoes in the hills and valleys of the sleek and fat masters of the law? Oh, man, in thy low estate, what art thou that God should be mindful of thee? Look now, as calmly as thou canst, on this moving quivering mass. Look within each strand for the light of the divine influent to purposes all, all its own, lifting in love upward the fallen, out of the shadow into the sunshine. Look deep, if thou wouldst see the power and light hidden in the depths of human misery, and sense a power there potent in love for his redemption. If you do not see it at first look again, look deeper. It will show itself dimly, at first so faintly that you can scarcely see it, but afterwards it will blaze up with light all-sufficient for your guidance. For this light (within men) is that light, that lighteth every man that cometh into the world. You will find by its light even on the surface world, that, hidden beneath the surface of impurity, there is the gem of purity in ready-made conditions (if love is the factor) ready to blossom into life. Know then that within thine inner life is the latch-key that opens the door leading into the temple of knowledge We wish you to ponder on the things that you see, the sensations manifested in contemplation of truths recognized in the sphere of the senses, and that we will lead you into the interior, and show you the thread of gold that connects man to his God. But before we can do this, we must lead you through all places, foul and clean alike, before this can be made clear to

you. We would say much more, but defer for this time until the next meeting. The reasons are many for this, now existing at this moment, which will be plain to you. The ways are many for you. Remember the way must be found first, and then cometh the life. Care must be taken that you miss not the way. Watch for coming events in the life, that will reveal the hidden gem lying imbedded in the inner world about to be opened. With blessings we greet you with peace, peace.

OCTOBER 25, 1894.

Listen to the voice that is soundless, for thine ear must be attuned to the vibrations of this ubiquitous life, which is ever in operation in the external sphere of man's nature, drawing him into consciousness of the higher life that the spirit may know [the outer organization] which is its relative part, its body that is made and adapted to its needs while the mortal abides in the spirit consciousness [of involuntary] relationship, and its responsibility for guidance in instruction of its body. This receives its light from the world only, and is inclined to stray away from the true light.

This life thus (is) directed solely by the sensual nature. The inner life is decreed to be master by right of its higher relationship [and its adaptedness] to higher conditions for a more [comprehensive and purified life . . . . . in the natural . . . . . .

. . . . . .

. . . . . .

Those who see this need no lamp to see it by, for the light is breaking [in their human horizon] . . . . . .

. . . . . .

and (it) makes for righteousness—mark you—in all of God's sons. Keep thine eye singly to the fact that humanity is a cord, leading from Infinite to Infinite. Listen to the music of the cord's vibration touched by the breath of God, it's Maker. It is not a cry but an anthem proclaiming joy and peace in new revelations to man. As there can be no revelation without revelators you will find them in the manifested purposing of God.

. . . . . evolutionary life through . . . . .

to happiness . . . . . We cannot give you as clear an exposition of the intricate laws in correspondential relationship as we would like this eve. Conditions are not [propitious in the outer]. Hence do not (blame) yourself, for we can not control nor can we fathom the purposes of the infinite. We have something to say to you personally and digress, somewhat on matters pertaining to your natural life and understanding. Prepare (for commotions) in the church, in the social and religious (sphere). An impending conflict is immanent between materialism and spiritualism, embracing its denial and its acknowledgement. The acceptance and rejection on purely ethical grounds must be fought and won. We wish to instruct in a rationalistic way, preparing you to meet (arguments) on the opposite ground. We will be enabled to do this, as far as you are in a receptive attitude. Keep yourself in readiness, for the sound of the trumpet will be heard in the churches. With the assurance of protection we . . . .

NOVEMBER 2, 1894.

Manifested truths are but the exterior garments to a more interior essence unmanifested, and manifesting to Man the unmanifested, or only revealing themselves to the unmanifested in man—his spirit. We, as messengers and heralders of glad tidings to man, would have you listen to the voice of the angels of truth. Be humble in thy attitude, asking only the seed that may bless humanity, not the seed for thine own harvesting, and thy measure shall be filled. . . . the inner understanding of the law of thine own being [would reveal to thee paths] that thy feet cannot tread. Thy way must be chosen for its own sake, not that, (it may bring profit or salvation) to yourself. Have no thought of great heights to be scaled. Keep thy mind in the eternal. These admonitions are necessary for all. Ponder on them deeply. Personal ambition is the great obstruction to man's advancement, both naturally and spiritually; and good men are being led away by it continually. Conditions potent for man's salvation as also destruction are now upon the world. We desire you to hold yourselves ever open to the beacon, that lights the path to understanding and guidance. You will need it, for darkness is about to envelope those who are blind to this more full and complete (influx). To those who have sight the light will be more full and complete for their guidance. To him that hath shall be given, and from him that hath not, shall be taken away. This is true in a divine spiritual sense, and seek to comprehend it. These are the keys that will unlock the doors of knowledge, as well as open the gates that lead to life more abundant. It may be that you require also many warnings and apparent repetitions; this will be opened up to you in a more extended sphere, the which you are but approaching the border. The command at the beginning of man's unfoldings, can not be, "Do the Father's Work." Having no home in the without, we can not (enter) his carnal life; we (to be worthy of our being in His vineyard) must do His will. "Seek and ye shall find," has He not promised? In the worry and turmoil, speak the word of faith and instant response will light up your path in the natural life-work. We can not come as messengers into the earth sphere, we speak only to the kingdom within. Have a place for us, and we will come and sup with you. Peace be with you; "My peace I give unto you," can only be said by the Master to those who are His disciples. The peace of the angels be with you and guide you. Amen.

Care, care must be exercised. You are too much absorbed. Beware, Dad. Will guard as much as we can.

NOVEMBER 8, 1894.

In the preparation for spiritual unfoldings, the rational must accompany in the ways that lead to the spiritual sanctuary, where is stored in abundance the bread of life, the rational one as the invited guest, for both [are necessary in complete unfoldment of life in its fulness]. We would have you seek the truths hidden in humanity (service and subservience) for thus will you find the hidden Christ, who speaks, now as ever, in the breasts of His children. Behold the Christ-sphere in every self-sacrificing deed. Deeds of love and charity manifested in little things are of His kingdom. Seek the spirit of the Father through His sons. There is today abroad in the whole land a spirit of inquiry—when, whence?

These questions must be answered. The cry is sounded in the heavens and they echo the cry back to listening ears, whence, whither? Why is the answer attuned to man in echo only? The answer is that so few are prepared to receive and give the Father's message. A willing and self-sacrificing preparation must be made for the earth's salvation, not by dying for it physically, but by living for the life as living witnesses of the love (to be found) in the inner realms, thus assuring [them that the inner spheres of life will bring to man] the practical answerings, not an echo, but a resonant life that brings conviction to man in his natural understanding; and it is thus that all will know Him from the least unto the highest. Look around you today and thy eyes will be made to see, thine ears will be made to hear, in the cry and the song, the manifested laws of humanity. Who does not know which way to look? Those who are wilfully blind and absorbed in the senses. Great calamities are abroad, whose reverberating sounds are awakening the sluggard from his lethargy to the full consciousness of his doom. Now earnest and loving work is the only panacea for this unrest. You have much yet to gather from the whispering leaves, moved by the breath of knowledge. Listen to them and thou shalt be taught. We would admonish you in dealing with worldly things to keep the mind in a state of rest as much as you can, for we must be vigilant in our watching and guidance to save you from slippery places and precipices that waylay your path. Be ever kind, ever loving, ever in charity, and God will watch and guide. With greetings from all friends in spirit, and loving remembrance, from Dad.

NOVEMBER 15, 1894.

We would earnestly call your attention to that which in its essence is good, to the (uplifting) truths of an interior light that does not exist in an outer sphere of darkness, ignorance, inhumanity. This interior essence, seeking expression in the natural sphere of man, throws fantastic shadows and assumes varied forms corresponding in nature, attributes, and functions to the individual nature of the man. Man, the individual nature, is drawn from the world, and corresponds to its formation and function. It reflects its life only in the sphere from which it collects its material of which its body is composed, and throws its shadows of unreality even in the realities—divine nature. Seek to intelligently follow us in thought, eager in the natural to know, and we will open the way for your feet, that the sense of security may possess you, the foundation sure to your feet. This for the man must be provided; for the spirit another path must be found by the same spirit; for the angel yet another will be chosen, yet all of the same spirit. The light from the ever-living stream of life will furnish all the guides for man, spirit, and angel, as they unfold within man. These truths we desire shall be illumined from the desire within you, that you may see the connecting cord, connecting man with his spirit, and this with the angel, and the whole with infinity. As we have said before, the divine part of man, hidden in the interior of his being, is ever in the attitude of responsivness to the higher impulses. You will be made conscious of this, if you view him through the eyes of love, and listen in sympathy, charity, and love, for the noble impulses that stir him to action oft to his (own disadvantage). Nevertheless (if

you do not perceive) God speaks; but we would that you hear His voice that you may be taught by the only teacher—the Master. We must lead you through the maze of humanity in the lines that may be intended. We ask that you forget all previous teachers, but the intuitional, the spirit of the rational. As we leave the world behind in our ascension toward the portal, we may ask that you leave the strings behind you, for they form the sloughs and quagmires, in spiritual consciousness, as they even now are shadows in marshy ground. The spiritual consciousness must stand in its own light, thus throwing no shadows, pure in its rays, attracting to itself the light of truth hidden in Nature; for thus through His handiwork shall He be revealed to you. The varied paths will be seen, the purposes understood lifting up the natural understanding into the will and love of use, or service. These preparatory instructions of ever living truths will (dawn upon) the consciousness, in the season of their fruitage now drawing nigh. Be watchful, for the voice will be sounded in the world of the senses. Turn thou the listening ear. We would lead you in directions you desire, and had so intended this eve, but the will of the Father must be our guide. With blessings of the angels we bid you good night.

NOVEMBER 22, 1894.

All hail to the Prince of Peace. Worthy, most worthy, O man, art thou, in thy innocence and poverty, to receive and welcome His coming in the holy sanctuary of thy inmost being. He heralds his coming not by sound of trumpets but by the (inwardly) whispered word, "Lo! I am with you always, even to the end of the world." The whispered word is soundless, but it speaks to the listening ear. Hark to the sound. To give even the strongest life, by natural expression in word, for the spiritual significance contained in the preceding would be futile. The spirit would be still stifled by the word, although couched in the language of the wisest earthly seer. It could not be revealed; it is hidden in the casket of thy interior being, the dwelling-place of the Most High. In thy sacred keeping is deposited the key, that is golden, carried from the essence of humanity's garden of the soul, garnered by the Master, the husbandman in the paradise of men. The key possesses the attributes and the all-seeing eye of its Creator, and opens the doors leading to all truth, and will unlock the doors leading to all knowledge—the knowledge in which lies hidden the mysteries of his law, in the essence of which is still hidden the esse of all being. Know this in the smallest degree and thou knowest somewhat of God. "Oh thou Infinite One, deign that Thy loving breath of desire may encompass us, and that we obey thy will that Thine only will be done in our willing obedience. Grant the light of thy countenance on our pathway, that we go not astray in the work. Amen." To draw the willing natural, in essence of good, to the open way to instruction in mere earthly things and law is not difficult. The fire of the natural (here) urges him on in the reward in ambitions and ministry; but the path to spiritual things is difficult for man to be shown to actuality in the external world. The light that shows him the way is obstructed by things of his own choosing. Those rays are darkness. We say this to thee that instruction may be desired for its own sake, not that the curiosity may be fed; still, in the divine workings of the law, (even) this

must be ministered to. The whole individual in its varied needs, sensations, ambitions, must be tempered to its own capacity of reception of light, leading into his interior reservoir, when the golden key opens the door to a more delightful life, attracting the man, and (doing this) within his own domain, the delight of which holds him in close embrace, until a more interior delight is found—the desire in heavenly light to reveal these laws controlling the (universal) mass, not the man. The universe of matter is teeming with scintillating light that is ever at hand to the good man, to aid him in his explorations. This must be seen, accepted and used in our path through matter to spirit. . . . in truth those . . . assimilating as truly, the spirit revealing itself. It lights the path to itself in the hidden essence of the spirit, in every thing, in the divine. The esse or the God-in-all-Truth that is unveiled, awaits all who desire to enter the sacred temple. That thy feet may be ready, that the measure of desire full may be found, abiding with thee when thou art called is the earnest prayer of thy guides and guardians in heaven's ways. Joy and peace be with all, and the holy spirit ever. Amen.

NOVEMBER 29, 1894.

Encased within the thought, as in the microcosmic atom, hidden from the penetrating gaze of the scientist, is the life-essence. The father-mother of the thought is in the microcosmic atom. The atom, this the microscope has not traversed nor can it. The (inmost) atom of the man, or the inner living principle of the cosmic universe is he of whom we desire to teach you. To know him in his (poverty), his innocence, is to love him; to know him in his strength is to fear him; to know him in his goodness and greatness is to stand in awe of him; to know him in all the phases of development is to know somewhat of God's handiwork in the universe of being. Yes, somewhat, but in one aspect only. The world in which he lives is teeming with life in its simplest as in its greatest atoms, all of them animated and lit by the light of God's wisdom and love. On the part of instructors, we have to lead you through the maze of unfolding life that it may be revealed to you. The universality or oneness of all life as a motive is in all intelligent life. This motive is plainly seen on the surface. Delve deep into the realms of Nature and you will find but one (grand) motive in action and that is to obey the will of God. Thus will you find the unbroken cord that connects Nature in its lowest forms with God. Nature only, in the highest form (as man) stands in resistance to the will of the Creator. We wish to show you, that this resistance to the inner law has brought man to where he is now in this question, (in the committing of), crimes against his brother as well as against the law of all being. Every other man's hand is against him, turmoil and strife is his heritage, poverty and wretchedness is his portion, the sting of lash is above him, the cruel taskmaster is at the haft, and his cry ascends as smoke in darkness of despair. Are you willing that your footsteps be led in a direction that points clearly to higher conditions earthly, as in growth spiritually? We desire that you remain in a state of quietness some special time during the day chosen by yourselves for any length of time you please, for one minute or ten, as one minute is as a thousand years to the man of desire, and a thousand years

is as one minute to the spirit. Give us one instant of dedication to the service of the Father, and we will instruct and guide you individually in ways necessary for a coming epoch in the history of the world. Life is moving spiritually in direction toward more humane and equitable adjustment of human affairs, and we desire that light be shed on the paths leading in direction of continuous unfoldment. We desire that you be those lights, lighting the paths of humanity. We cannot say much to you now for reasons only to be explained in the inner understanding of subtle spheric influences pertaining to the outer life with which we are surrounded while environed in the sphere of matter. God's love be with you and the whispered word be your guide in all. With love of your teachers.

DECEMBER 6, 1894.

How inefficient and futile are man's efforts (as compared with) the interior and more spiritual forces, in acquiring the life and power to grasp and hold in subjection the angel of truth, that flits by and fans us with its wings of love. Truly did Jacob wrestle with the angel; so all must fight and wrestle, or the messenger will pass by. Hold on to the truth, and cleave to that which is good. You must not be discouraged because you can not see the good being done. Surely the good pursues its way, dropping here and there the seed into minds ripe for understanding, and into lives prepared. Have no fear of results in that the word already has gone forth, "Peace on earth, good will toward men." You can not see perhaps the path hidden in the word, but it will unfold itself to your sight, and the way will be made clear to you. A friend and spirit guide, in ways of truth, desired to speak to you this evening and made an effort so to do, but deemed it best to await further examination of the subject. Your physical life and certain events connected therewith is the theme proposed to instruct you in. We do not wish to take full possession of the instrument without full understanding of the intent, for this would be obsession and not admissible only under certain circumstances and conditions. The doctor desires to talk to you, and will endeavor to do so soon. The time for your oblations to the all-father-mother is, when the spirit is in the ascendant over and above earthly conditions; this comes to every man who desires. This is (in) the asking for, the opening of the inner consciousness or life to a recognition of the Supreme life. This is the all-important attitude for the purpose of your teachers—messengers. Now as we have said before, the ways are many, but only one for the righteous man; the ways are opening in every direction. We wish to guide you in the right direction. Dr. C. sends greetings with the whisperings of love from the Celestial spheres. He bids you good night. Peace, joy and rest in the divine love be with you. Be ever watchful.

DECEMBER 19, 1894.

In the letter of our last communication will be found, if searched for, physico-natural truths, necessary to the initial awakening of the physico-spiritual leader that is necessary for safety in traversing the labyrinthian ways of the (primitive) man in the opening of the gateways, leading to the paths of knowledge of the self. The who and what I am is the shadow

of the what and who I hope to be. Before anything can be known, or the least conception formed of who or what God is, it must first be known who and what I am. Ask the question and listen for the answer to the cry of ignorance, (there comes but the) who, who, what, what," an echo only of its own voice. The resonant sound is the astral or inter-spiritual sphere, having sound of tinkling bells of the physico-animo realm, in which no other sound can be heard (than) the "who, who, what, what," back and forth, back and forth until the tired ears refuse to listen.

Wonderful are the ways of God and past finding out. Ah, by whom? The man? Yes, by the man. God speaks, and He can only be heard and understood by the sons of God, and a son of God dwelleth in every man. Hence he can be understood by the sons of men who listen to the echo of His voice that soundeth within. None are denied; all are acceptable in His sight. None are lost, no not one. He gathereth them all into one fold and blessed them with everlasting life. This must be understood and accepted in its broadest sense by man before he can in the least degree understand the redemptive power hidden in humanity. Ah, yes, man in the sensuous ministers to the man spiritual to his redemption. The redemption of man must be understood, preparing for an acceptable resting place for the indwelling spirit. This is the law divinely hidden in that which makes for righteousness, the law operative through the lower with the co-operation of the lowest to the uplifting of the spirit. So in looking away from the simple to the some complex and ethical for guidance, man often misses his way. We speak in this way that you may ponder on them, asking for truths hidden in the simple things; for this is meant for a preparation of an opening vision into the highest. In our initial introduction to you we spoke of an inflammatory condition of the physical. This, at the time we spoke was as a confined volcano ready to burst forth to the destruction at least to a scorching and withering of the flower and foliage of the garden of Eden. We professionally advised a remedy and a vent for the hidden fire raging at the time. Aware of the consequences of a misdirection of these forces ever obtruding factors, we weighed the consequence in our love and desire to save, and we tipped the scale in our direction. We have watched sometimes, with much anxiety, the progress of our work as it ploughed its way in the natural, and we confess to our Father, who guides, that the task appeared much greater than we could wisely direct; and it was hard to bear. The time has come when you must co-operate understandingly with us. Will you do this? Your strong sexual life manifested insidiousness, and must be placated to the knowledge of itself. You can be taught of this by listening to the voice of the inward monitor. No outward teacher will be tolerated in the sphere in which lurks the danger. The primitive and most subtle power of life in man, when controlled by it, is to reproduce; and while denying its very existence, so completely does it control (man) that unconsciously is he moved and controlled, and he moves in every direction as it dictates. The victim of this obsession knows no otherwise than that love moves him, when it is only one or other of the different phases of its life. There is no danger for you, only in its control (of you; and as it was necessary for you to pass through this experience, so it will not be difficult to lead you in the way of its control (by you). For through this controlling power we expect to lead you into a plane, opening up your developing life. We would have spoken, but deem this the better way. Dr.

NOTE.—The advice and cautions, in regard to sex life, in the foregoing paragraph and in several other places in this book, do not refer in any of these places to any gross or unlawful phases of sex life, but to merely carnal and purposeless surrender to the passions. It is evident that any grosser or unlawful phases of this life must be even more obstructive to spiritual development.

DECEMBER 27, 1894.

Jesus, Hominum Salvator—A & O (See April 20, '95), Jesus, the Savior of men, for He is worthy! It is He that cometh to save. I see Him not, I know Him not. I look at the clouds (in man) and they answer me not. I question the self-righteous man and he is dumb only in his own conceit; he (this man) comes only to save the worthy, and he proudly claims that there can be only salvation upon the elect, and he asks the special favor from God. For forsooth, has he not given tithes, said long prayers, clothed the naked, and moves in all charitable undertakings. Surely so, for do not the poor praise him, and herald his name in large letters at the head of a column of memorable patrons, giving aid and comfort for the poor and needy. Yes, all of this is said of him. Hence he has a claim for salvation above his fellow-mortals; if (the Lord) has come to save, it is himself (the man) that is the special concern of the Savior. Poor mortal, when wilt thou open thine eyes, that thou mayest see, listen that thou mayest hear? Behold, God is not there, but here; He lives in humanity and rises (comes forth) from the breast thereof in visible form. He speaks through mankind, that all mankind may be saved. We desire that you listen, that you may hear His voice, as He rises from the breast of humanity. Look for him in form, as He rises from humanity's depths, for surely he comes to view when thou art slumbering. Awake, awake; the trumpet soundeth afar, heralding the universal salvation of man, and the awakening of the spirit to the voice of the King. Beware of thine own shadow, lest it obstruct thy view. Let nothing stand in the way, lest the shadow of self obstruct the path to light, and to the sunlit isles of the inner realms where abides the Father, the truth. The boastful man findeth no by-path because of his pride; the humble man seeks, and all paths are straight for the feet. All, all may find the way, if happily they desire to do so. In our humble communications the aim is to open the way in every direction, that you may know the way, and not grope in darkness. The truths, perceived by you, in their essence are as dew-drops from the celestial fount, that you may be nourished. Drink deep, not in the mass, but merge thy thought in the will and desire of obeying the Father's will, and His guidance will lead you safely through into the well-springs of hidden goods and truths. How, how can we make plain to you the sense even of the letter, much less the spirit hidden within, but, Oh, Father, open thou the understanding in love, that thy bounteous life may flow in, revealing even thyself to thine own glory. Amen.

Plainly would we speak to you in language understood that haply thy feet might be turned in the right direction, but the letter killeth, the spirit only giveth life, and He only can reveal Himself in the hearts of men. We can only ask your constant seeking and ever-longing in desire, and guides will respond in uplifting ways. We would call attention to imperfect gropings here and there in our communications. These are apparent only in the natural, but do not exist in the spiritual. Seek diligently and you shall find. We come with blessings of all kinds in degree conferred even in humanity's suffering; in the amelioration thereof, is found the pearl, and in the searching is found the Christ. Be weary and haply ye may find Him. Would ask a reverent acceptance of this our faint breath of love, in our desire of obeying the will of Him, who gov-

erns and controls our efforts. We desire for your instruction to accept our special guardianship in your natural affairs for a short time. Will guide if you heed. God be with you all. Amen.

JANUARY 3, 1895.

The cry is heard, "Thy will be done," as being the will of Him who doeth all things well. This is the inspiration that moves upward the cry for higher and nobler ends. How faintly this cry is heard by the mass of humanity today. The "Our Father who are in heaven," is ascending in loud and agonizing cries to the throne of Him who denieth not His life to the least who ask in the Father's name. That you may in the least do the "Father's work," the perception and recognition of these appeals (arising) in men, arising and showing themselves in the world, is incumbent upon you. The Star of Bethlehem, (the spirit of the "Thy will") unto man's salvation is resplendent in its light, and will surely lead to where the little child (of a glimmering consciousness of God) lieth. The cradle of innocence (or child-like trust) contains the medium of life and love to instruct and lead. You must know the needs and they are many. Look over the vast field of humanity's needs; ask to be taught the way to respond, and surely the way will open. The Christ waketh in humanity as surely today as ever, and it is in His light that we wish you to walk, for only in His light can you be taught. To say that we have a mission to fulfill is but words to the understanding. Spiritually a great work is to be done through the agents in earth, guided by high and holy spirits. The sound of the "mighty voice" resounds through the world (in all kinds of efforts) and must be obeyed—(viz.) "Love ye one another." This is the Savior's voice in the natural as in the spiritual sense. We wish you to more clearly hear the voice, that you may be taught and teach, if so be it thy desire. Remember that man can only be taught through his darkest (sad experiences) nature and life, and these paths must be known and trod by the earthly teacher, if effective work in the natural is desired. We will endeavor to show the way, that no point may be missed, in comprehending the laws ever operative in Nature, as to evolutionary progressiveness through internal and correlative involutionary life. When once perceived by the inner sight, lightened by the spark of love, the teacher will have no obstructions in his reaching for the Christ, or saving principle that abides in individual humanity, and will thus lead into a higher knowledge of himself, and (he will know) that in that knowledge cometh peace and happiness in the life that now is, and in the life to come. And this, strange to say, is all perceived in the natural. Thus you see man is led not by faith, but by (experimental) knowledge. This is the only true road to salvation, and we wish you to consider this earnestly. In the heart of humanity abideth the guide. We will be with you always, in endeavors to read from the book of Nature, what it may have in secret for you; but this book is man. Read him correctly, and he is no longer a mystery; read him incorrectly, and he is an enigma. That man may be known even to man himself, is the great work of the spiritual world, for only thus can he know his origin, opening the way to our guidance. We desire that you meditate on this in your walks in the natural, that the light from the spiritual may

illumine your understanding. These are but preparations in the true apostleship in the Master's service. Hark, hark! a still, small voice as the bleating of an ewe lamb is faintly heard calling, "Come, come, come," and more than one answereth to the voice. Humanity's ear is being attuned to catch its vibratory sound and the same voice speaketh the word to you all tonight—"Love ye one another"—the greatest of all the commandments. May its voice be ever heard in the household of the humble servants of Him who blesses the deeds of the good man. All in love of good. Our blessings be with you.

JANUARY 10, 1895.

We have said many things to you, that appear unintelligible and blank in the sight of the world. But though even the sun rises it must be seen, that is to say, the interanl meaning of what is given must at least be fully perceived by the natural understanding, before the sun of the spiritual universe can appear—that is to say the highest intellectual sun is but the shadow of the sun of glory in the heavens. Now in our leadings, we have been pointed in the direction of man's life. [For when the lower life is so revealed rationally as] to be perceived in the [light of the] emanating life essence it shoots upward with power and great glory, ... temples . . . with the dying timbers in blackness of smoke, the sun is hidden in clouds, and dissolution only is manifested in its upheavals, but deep down in the depths of afflictions and darkness is the power through which the redemptive essence is manifested in its divinity of spirit in all that makes for righteousness. To see, merely, in these upheavals in humanity's domain God, and that God is stern, is to know naught of them. As well deem that the sun possesses no life power in the vegetable and animal economy, because forsooth, some benighted soul in his ignorance had exposed himself in adverse conditions and had met physical death in that excrementitious (spheric) substance, that had been made putrescent by that same sun, thus endangering the health. These (disintegrating activities) are but the fragments of a nascent life presaging the birth into the new. Thus as was said in the depths of men's darkest nature is the redemptive essence to be found, but when this is found, this holy thing [must not be placed in the keeping and power of the mortal, for] lo, thou art in His presence.

[The fear of violating divine law] is the fear that is the beginning of wisdom. Now in thy enlightened wisdom, thou wilt be enabled to go through this darkness of smoke. In the clear light of the resplendent sun that will be your guide in the many ways of God's teaching, thou wilt be enabled to enter the gates of thy neighbor, a welcome guest, bringing no evil, but (will be) freighted with wisdom's torch, which will guide and comfort him in these earthly truths, and with the finger of love wilt point the way to a more real and internal working life, that promises a "haven of rest," eternal in the heavens. Remember the power of the teacher lies in directing the footsteps of a pupil to the within. Once within, he will assent by the power and might of God, the Father. Remember, when once the ego is touched and turned within, and he feels he can abide there, then no longer has he need of thee. He is in the

tabernacle of the Most High, and finds acceptance in His sight. When to the least one of these the way has been shown, then the "well-done, good and faithful servant" is thine. These laws, and the pointing of the ways promised in revealment to thy understanding, are such precious things. The will and desire (to subserve God's purpose) are the meeting of the ways, whose guide is love; but without a preparation the danger of all is great. The most terrible of all demons—self—blocks the passage. This demon must be conquered and utterly slain before man can take the first step in the many ways of God's good work. Surely, you may perceive, if you but look, that the rash man but works his own destruction if guided in his quest, but by the light of love, alone. Even to but gaze on the angel of truth, without a preparation and purification, is death. Yes, the celestial light is but a torch, that from the depths of man's unrighteousness leadeth him to destruction, speaking in the language of men. We say thy work is but the work of love, and this is required of thee. Our instructions can be made more explicit and clear, pointing the way, but the light would of necessity be of the earth. Thy senses still guide you not being fully cognizant of the inner wisdom, at least of the celestial forms. Will say that thy paths in the natural are surely guided. The lights on the hilltops are ablaze, and thy sight soon will bear the heat, thy soul soon will bear the delight, thy understanding soon will bear the radiance of the deeper meaning to all material as well as spiritual things. Rest in the love of God and His angels is the heritage of all who do sincerely love Him. Peace in all understanding we bequeath to you in love. Peace, happiness, is in the cradle of innocence, and is watched over by the spirit of godly desire. We bless you. Amen.

JANUARY 17, 1895.

The hand of the Omnipotent is in all movements for the betterment and uplifting of humanity. It is to His mind that we wish to call your natural as well as spiritual perception. We invite you to the depths, (the dark places of the world in man), because the (uplifting) hand is more clearly discerned, with the index finger ever pointing upward. Now [in the journey upward toward the life in] the higher aims, the finger is the torch, lighting the way. Behold, the world is the womb holding the essence of Angel—Man. We desire you to understand this, for fear that you may pass him by. The many forms, the many expressions, the many-hued and kaleidoscopic scenes of doctrine and dogma are shackles for the limbs and goggles for the eyes. We wish mankind to be free of these shackles and in freedom's might, face the stupendous truths confronting man in the universe of being, and to fearlessly and with reverent bend acknowledge these truths in the upworkings of his children. Man must be understood physiologically and anatomically, for in the structural gropings is found the cord, that guides the teacher to man's needs physically and spiritually. From all of his constitution is to be seen through the subtle laws of intuitional guidance, the silver cord, connecting with the physical world, but, by the divine internal esse of the intuitional awakening, he will also see that the silver threads are but the coverings of strands of golden hue, and these connect him with the Omnipotent. The teacher must not only see them and the way through

them to God, but he must be one of the strands, and see from the ground upward to heavenly altitudes. We desire that you connect yourself with mankind (at large) by throwing wide open the flood-gates of your love for all, yea, wide, wide open, not half open, not hesitatingly for fear of an intruder, but wide, wide open and fearlessly and confidently in God. Receive, invite the cries and lamentations of His children to thy bosom; have no fear of devils, no fear of obsessing spirits, for know you not that all are subservient to His will, and being subservient to the will of God, they, by their subserviency, are the children of His obediences. Hence all are good, none are bad, all are saved. The enlightened minds of the century are preparing to receive our message with great joy. Be thou at rest in the assurance of our guidance and heralding. We thus, by subtle and unknown laws, hold your thought as a breath at times and impregnate with the germs of life, sending this on its flight upward in search of dew in farther and purer climes. They return back to you again laden with the manna of life, sometimes. Be careful in sending these messages forward on their journey that you arm them with the weapons of holy desire, otherwise with the weapons of the world only they may perish. In the desire hidden in our heart for a more perfect and congenial preparation by your acts in life for the reception of these messages, we enjoin you to do so. We have breathed into your soul many thoughts that we wish you to materialize in form. Our work is not merely in instruction, but a more full, more complete, more holy one of developing and unfolding of your spiritual life. This for harmoniousness needs the blending of the reverent spirit with a sphere and atmosphere made sacred for this holy work. As we have said to you again and again, our work is in the holy will of Him who doeth all things in His own good time, and we ask your patience in holy rest, for the time cometh and surely, when no man sleepeth. Obey our whisperings to your soul and do as we prompt. We will be with you in your journey and breathe our love to all mankind with the stroke of the Master's wand. We will herald our sweet song to the world, "peace on earth and good will to men."

FEBRUARY 14, 1895.

All hail! all hail! to the coming morn of a more enlightened day. The sun rises in the east and brings sunlight and warmth to the souls of men; yea, the flowers of the fields, the waving of grain, the songs of the birds, the sweet melody of all nature respond to the life inflowing. Even so man responds and aspires to the voice that speaks in the breeze, "who and what am I?" "O, voice that is soundless! answer me, I pray thee, help or I starve, give me life or give me death." Thus man in his intenseness of spiritual desire, or in hunger of his spirit has banished the specter of the fear of physical death. He invokes the angel of death to release him of the burden—the hunger that assails him. Rather than suffer the pangs of spiritual hunger, he invokes the aid of the winged messenger of the old, or death, thus only in his ignorance he offers [the panacea for his woes. In this extremity he finds] none to assuage with hope, none to relieve him from the pressure of pain that is too severe to bear. Arise, O, Man, listen to the agonizing cry. Draw your inspiration from the fount of God and breathe thy life into the despairing

body, that it may have life more abundantly. Ah, more abundantly! Thy life for thy brother is what is required, not the life that is perishable, but thy life that is immortal. Surely this, not as thine own, but as a gift from the infinite Father, is what is required of thee. Surely of thine abundance thou wilt not deny thy brother. We beseech thee, look well to the parting clouds; the veil is being lifted from man's vision, when all things will be revealed in the garb of infinite light. The interior essence or soul of things will reveal a more interior and central esse, that illumines the whole. This, although given in mysterious coverings, points in the (direction) of a rational understanding of the workings of the law governing in Nature. This will enable you to interpret the phenomenal manifestations aright, that are continually occuring (in the world). These picked up by no less phenomenal men are used to further enslave men in the snare of their selfishness and greed, by working on their fears by predicting calamities that may never arise unless their selfish will dominates the mass, forcing the evil to a combination of (their resources). Deep, deep down in the depths of the dominant life now pervading in the social, political and commercial upheavals lies a spiritual cause. To those who are privileged to see the winged angel of peace, surely it will arise with a lasting power sufficient for the healing of the nations. We come not as prophets, we speak as messengers of authority and we affirm that all things are working for good to man, the betterment of his earthly conditions, the readjustment of environments, the natural and spiritual unfoldments in conformity with a munificent plan and purpose. As agents in the hands of God, in furtherance in the natural of a grand plan, we desire to prepare you under His all-seeing eye. Be with us in the oneness of love, and we promise abundance of life in a knowledge of things, beautiful in nature as in spiritual wealth. We are in direct rapport with every pure desire in the natural, as in the holy desire of your spirit, and respond to the slightest vibration. A life more in accord with your spirit's desire is what we most desire in your natural life, that we may speak the Father's message so that you may hear. Peace, peace be with you. In your silent hours of communion may the still small voice of the stillness be resonant to your ear. God be with you. Amen.

FEBRUARY 21, 1895.

To know, to love, to obey, is the will of God. Thou mayest not know that this is the only will that governs (on earth) even in thy ignorance thereof. That thy eyes do not see, that thy understanding does not understand is in this will merciful, that life, yea, thy life may be preserved, until thy desires may be of holy nature. Thou art in danger of thine own Nature. Look ye in the ways of men for the light of truth? It will elude thy sight; seek its embrace (in this way), and ye will find but a phantom; your arms have but grasped a shadow. The man ever crying has but a cry in the mockery of his desire; but not so when the spirit cries. Then truth leapeth forth unveiled, and sayeth, "Behold, I am thy light and guide; follow me and I will lead thee to pastures new." We implore thee not to seek the way by thine own apprehension and construction of our messages to find the path. The object is to draw thy spiritual vision in the direction of hidden paths that lie through the

miasma of fever-laden spheres of humanity's life. Do not misapprehend but seek the guidance of the Holy Spirit. Seek continually for guidance, for thou needest it. Until thou seek Him in Spirit and in truth, thy guardians are chained to a non-responsive sphere, and can not aid. We can now, in the sunshine of thy natural prosperity, see dangers lurking in the underbrush of thy planting. These can be avoided by constant vigilance of the spiritual self in the obedience to the voice of Him who speaks in every aspiration of the spirit. Obey.

FEBRUARY 28, 1895.

What can we say to thee tonight? What wouldst thou have us say to thee? We of the world, thou of the spheres perhaps couldst (thyself) answer (to) thine own desires. We speak to the spirit, not to the flesh. Only as it (the natural) draweth nourishment from the essence within, this (within) giveth life and nourishment to the man external. Now as to the understanding in manifested fields these bear ready witness. Thus the pupil, the child in ways and desire of understanding, is guided by the love for the teacher. (While clothed) in thy innocent life with thy love, the outstretching arms await, and long to clasp thee in the embrace that knoweth only love, so that through and by the power of this mighty love thou mayest be taught all things to the (seeming) of thy nature. How all-embracing is this mighty power of instruction! It covered thy (lower) self even, and it embraces and infolds the universe of matter. It lighteth up the universe with the light of the spirit, that the eyes may gradually be opened to the grandeur and beauty hidden in natural things. We ask willing obedience to the behests of the holy voice in Nature, as only in thy highest nature can He be comprehended, there. Lest thy loves and continuous belittlings (of common events) draw thee, we will lead thee away from thy circumscribed sphere to the expansive and all-comprehensive sphere where all things can be made known to thee. Gradually and lovingly will each veil be lifted, until thine eyes are accustomed to the brilliance, thy understanding unfolded in gradual and continuous degrees, up to the discrete and manifested life that is in the concrete, blossoming in fulness of bud and flower. But to the understanding we must minister, until each manifested and opening bud revealeth the life within; knowing itself, glowing in its own fragrance and beauty, it lifteth up its head to the dew of heaven, so that by thine own works thou mayest be known by those who do all things well. How perilous then thy ascent, may be measured by thy ignorance; thy safety by the plumb-line of knowledge; thy strength by thy wisdom in exercise; thy measure of good in the Father's work by thy love (of good). This embraces the preliminary inwrought essence of spiritual life of the natural understanding of continuous unfoldment—the outer as the inner, the inner as the outer. We have pointed the ways in fields of humanity (and philanthropy), that thy footsteps (understanding) may draw instruction from the hidden depths of man's nature. Thy initial inspiration must come from thence—thy life being inexorably interwoven in the woof and web, (being), possessed of knowledge and guided in wondrous ways. Thy work speaks to the heart of thy brothers. We ask thee not to cast thy body into the maelstrom (to do so would be but thy weakness), but thy

spirit guide in loving sympathy skimmeth the surface and draweth upward thy brother. Could you but see in that bond of unity of love, the wondrous workings of God (in extenso) thou wouldst see the salvation of all, yes, of all. Through the willing workers appointed and consecrated, the world is to be redeemed. We shall point out the way as thy feet are prepared; have no fear. Our admonitions in guidance are for your sight and understanding in their occultations. The way will be lit up for thy spiritual perception. Thus only can thy feet be safely guided. Do not anticipate dangers in thy path, for none can hinder thy steps in the path of right. Be firm in thy conviction of what is pure. Prepare the house for the coming guest. Allow not polluted streams to flow beneath its foundations lest it fall to destruction. God's blessing ever flowing in streams of understanding will be thy guide. Each stream is freighted with a knowledge that passeth all understanding. Open then thy heart to its inflow. Thy life externally flows in peaceful channels at present, but much depends upon thyself. Will try to give thee light in ways desired for thy footsteps (in daily life) soon. May the grace of God abide with thee. Amen.

MARCH 9, 1895.

God works in mysterious ways His wonders to perform. In devious ways He leads, in perilous paths He guides, in wondrous visions He delights the sight, in many ways, yea, He leads. Beware, oh man, how thou interpretest (experiences), for in this thou must seek His guidance. Oh that man would seek to know Him better that he might be saved endless trials and tribulations in the work! Why seek ye for a guide in man? Ye but invite blindness; the Father alone (in man's submissiveness) can guide. Oh ye wise and great, why set ye up for authority? Know ye not what was said of old? Thou fool! Humanity (of itself) hath naught in life to enlighten. Seek with all diligence then to know and acknowledge Him, (this of the world, this to instruct). In many ways the corporeal seeks man's destruction, drawing him by subtleties of persuasion from the right path. We desire that you seek through our lenses of many hues, that thy sight may become accustomed to [the esoteric] impressions, that you may be led into the understanding of the [fallibility of judgments based on knowledges referable] to man's spheric emanations. (You will find all of the) varied hues are reflections of his sufferings, and that every pang vibrates in the spheric zone. That you may know man to his salvation, his sufferings, interpreted in the light of wisdom, point clearly the way for his healing. The remedy, clearly perceived, needs no panacea of drugs for the healing, for in the perception is the curative. Yea, in the power of spiritual sight (see May 18, '95) is the power of healing. That you may understand the efficacy of this redemptive essence, hidden in the power of spiritual sight and intuition, we desire that you commence the work laid out for you in the beginning, so that you may be instructed while instructing. Take up your pen and breathe, in words on paper, the ideas you may receive. The aim and purpose was indicated in the name given you. This is only a preliminary outline of a more complete work, that will unfold itself as you progress. Do not accept this as a task but a delightful recreation from your most harassing business cares. Do not hesitate, do the best you can,

following out your deepest convictions of what you conceive to be needed in instruction for man's needs. Cast off all self. Then let your pen flow on taking no heed of intrusive ideas that are not homogeneous. We will aid you in revising, and correcting, when necessary. This work will enable us to control your thoughts fully in time for spiritual instruction to the world. Remember, it is not our aim to promulgate (ideas) through you absolutely. The freedom of the individual would be infringed upon. But the preparation and molding of the individual is our work, for the reception of the "holy voice" in inspiration. Actual work, however feeble, will enable us to more fully do this, as willingness is a part of dedication. Do not force yourself undesired at any stated times. There must not be any arbitrariness on your part or on ours. You will find many pangs in contemplative life as we lead you through unpleasant spheres of excrementitious (see Oct. 16, 1907) humanity. Have no fear; all places are alike to the good man. God's sustaining hand is ever there. The instruction given in our private communications and admonitions must not be construed as binding on the individual, but the spirit cried out for its freedom, and we responded in our feeble way to aid in breaking its prison bars, that it might be free. That your measure of holy desire may receive the baptism of the Spirit, is the bequeathment of your guardians in spirit. Blessings (in behalf of) humanity's needs and abundance overpowering. Amen.

What may be said to you in these fragmentary messages, we wish you to accept as confidential and intended for your instruction and enlightenment, as part of the more full and spiritual instructions in the larger communications for the understanding of the nature and conditions in the natural, necessary for their acceptance. Remember there are eight. Away back in the first steps of your pilgrimage (dost remember?) I had the privilege as physician to give prognosis and diagnosis of your condition at that time. Dost remember the diagnosis? An inflammatory condition of the sexual constitution. The advise given as at least a palliative, if not a panacea, was marriage. The danger was fully forseen and calculated; the risk in advice of this nature was fully and carefully weighed. The danger that you might be drawn into the sexual life and be absorbed therein, was the greatest danger, for this would destroy the spiritual aspirations and blind the sight to all but what hinged on that factor of sensual delight and action. You were then as you are now, of a strong sexual nature and easily moved by that life force in control and governing. Be careful in the exercise of that function for there lurks a great danger, not only to your spiritual, but also to your physical condition. Already the power is allowed to be used to control your action. You are surrounded in your home by this sexual element, which is dangerous as was said. It threatens to engulf you. Hold this nature subject to your highest will. The danger to you is great, great. This will guide you and direct you in your hours of need. Be firm in the chaste and holy understanding of this function in your home and all will be well. If this is not heeded all will be lost. A conspiracy is abroad to engulf you in a business way by opponents so that you may be more surely destroyed, or removed from their field. This can only come while you are absorbed in the sphere spoken of. It is a veil shutting out every other light but its own. In professional confidence will say more and give directions when needed. Cold bathing back of head must not be neglected before retiring at night. Dr. E. Clark. Greeting to you, my friend. I approach you as a loving friend and guide. The doctor has been to you a blessed protector in ways and manner many times needed. Trust yourself to him. Supplementary to his instruction and advice in matters physical, will say that much is involved in what is accepted, even your spiritual life; but knowledge is power, dear friend—the weapon of defense in the hour of assault. You must obey the injunction to control and subject this nature to the higher guidance.

We could say much to you of this relation and how much it has played its part in the past, its workings in ways to control and govern. The opposing sphere of control is the sexual. It seeks to combat the good in the celestial degree of unfolding states, which leads to destruction spiritually as well as physically. Take this in confidence, my dear friend, for the danger is great. The doctor forbids me saying more than to hint at the dangers for fear of creating alarm. Believe that we are your friends and all will be understood. Dad.

MARCH 16, 1895.

When the earth is prepared to receive the true doctrine enunciated by the Christ, it will be given. The saying and affirmation by the Lord, "I am the way, the truth and the life," is falsely construed in the attitude of the church, which in attitude if not in speech says, "I, the church, am the way, only through me is the way." In this state of denial in the church of the only true way is the one and only infidelity of today. Until this is overcome and the Lord is accepted as the way, no life can be in the church and the influx of celestial light can not flow in. In this attitude of denial and acceptance is (manifested) the self-righteous spirit, that kills and deadens the spirit of intellectual and rational thinkers today. They seek for bread, and are given a stone. The light of true rationalism can not be awakened by a tallow tip, whose fat is composed of egotism. The light thereof is but that of sophism. We speak thus in fitful language, that your sight may be turned in the direction desired by your teachers. To make all of these truths in the image of your own nature would be easy for your acceptance, but would not nourish and quicken the spirit to the needs of growth. The expansive life of divinity within the truth is what illuminates the man, opening up every corpuscle and cell to the rejuvenating essence. This is the ministry to the unfolding life, the seeking conjunction with the Father by the spirit through the flesh (or with the assent of the human). This dogma which is the teaching of the Christ, can be clearly understood though filtered through corporeal life, because the flesh, by the light of the spirit, has thus been made holy and intensified in desire to become at one with the spirit, and it longeth to obey the Father's call. Now that all men may be in this desire which is holy, the path to the spirit through the corporeal must be made also through the rational, the intellectual and the ethereal nature. Such is the work of the would-be salvator of his brother man. We would have you so prepared that the fountain floweth freely. God speed the work.

Whether you are prepared to receive instruction in ways looking to the revealing of God's law in operation in cause and effect is a matter for you in your independence and freedom of action to determine. Will pave the way for its acceptance by calling attention in a casual way to matters in your own life. Now perhaps it may be recognized. In the initiation of yourself into knowledge actual of spiritual things operating in all nature, we spoke of the then condition of your physical nature. After the consideration of the dangers attending, the marriage relation was decided on. Now remember that all that holy relation implies is meant. This relation, spiritually considered, is the most potent factor in the life for good. Seek to consecrate this passion to good. Only the protection of good and wise spirits can protect from encroachments of lustful

influences. A tremendous power was used to thwart our purpose, and we succeeded in so far, that although your first companion in earth life dreaded the ordeal through which you had to pass and feared its results in consequences to yourself and the companion related, we believed from where we stood that the danger was but little if any to be feared. A grave mistake was made by the companion selected for you. She became the tempter and opened the way to an influx of sensual spirits who revelled in the sensual delights of that relation. Having once gained possession it was hard to dispossess them after having once learned their power to gain in the lower temptations when they desired. This has been the influence dominating, although not perceived by yourself, though nevertheless so. An object lesson in one of the points this morning was presented. You thought and somewhat grieved over it in a self-condemnatory way, thinking perhaps you were to blame. But only in the way beneficent law condemns can you be condemned. Knowing not the law you stand acquitted. But knowing the law, its violation brings its condemnation. This manifestation was purely a lesson in instruction. Manifestly it was but of the flesh, not of the spirit. This influence sexual is now so strongly intrenched about you that we were constrained to enlighten you that you may aid its destruction. The subtleties of these spirits are beyond the endurance of Man unless guided by his purest spirit guides. Unless protected by your higher nature and guided by angels of purity, they will insinuate into your very life and destroy it. Be guided by the voice within in this as in all relations of life. The greatest and darkest part of your work is in overcoming the knowledge of the power of the subtle life in your companion. Spirits are continually insinuating into her mind the use of this temptation. But we will with the divine helper restore her to the sphere of light. Would speak more fully, but we wish you to ponder well on what has been said. Much will be explained thereby that has hitherto been misunderstood or deemed unaccountable. This spirit seeks to dominate every one in your household and is what we alluded to in our last. We would advise but can not make it clear to you at present. Vigilant watchfulness is necessary to your guardianship. Something is hidden in this communication that we do not wish to point to at this time, but you can understand and be ever watchful, for the danger is great. God bless and protect you. This is for you personally. Secrecy is absolutely necessary. One of the dangers you expose yourself to is imparting what you think is good spiritually to others. Beware.

MARCH 23, 1895.

When man once takes upon himself the task to teach his fellows the way to betterment in the natural, he consecrates himself to the work of love as a lover of his kind; this may or may not be the spiritual within him in operation. It may only be the man in his sensuous essence seeking diversion in works, congenial to his loves in corporeal life. But even through this the uplifting power of the eternal esse moves to the Father's hand, and thus unconsciously perhaps at the beginning, though surely, the hand that uplifts unconsciously moves in the direction of the conscious. Once in the domain of man's mind, it quickeneth the spirit to a willingness, to a desire, to an eagerness to be about the Father's work. But the mighty voice in admonition soundeth in the realm of this holy desire, that it may take warning, "Whoso putteth his hand to the plough and looketh back (to natural results and probabilities), is not fit for the

kingdom (the supremacy) of God," and "Whoso loveth father and mother better than me is not worthy of me." Now in this is embodied the very spirit of divine understanding and teaching. In this is the wisdom of the ages, hence so little understood and to the mind materialistic abhorrent. But in this abhorrence and condemnation (to the mind illuminated) is the light, that lights the way to the needs of man, to the life of apostleship and adeptship, not the adeptship of [intellectuality] but the magical power to heal and govern evil conditions, and dissipate them. Yes, in the spiritual comprehension of these divine utterances by the Master lies both instruction and everlasting life. These and similar utterances that appear inconsistent in the outer, even to the ethical life, we desire you to gaze and ponder on, for it places man in the attitude of supplication which draws inspiration from its hidden divinity, as also its inflowing life and essence, and grows as the truth expands, watered by the dew of grace (immanence). All truths necessary for instruction of the multitude may be there found, even the smallest and lowest, and this ever was so from the beginning, as answers meet in every particular for yourself in endless outflowing from nature to God, and from God to nature. Nature, remember, includes and embraces man. Man in his external application of life must pay deference to and draw knowledge and sustenance from her, but it is necessary that the repast be sanctified by the spirit, and that this be acknowledged as the source of all real pleasure and enjoyment. Thus host and guest may sit in equilibration and atonement. The spirit can not break the bonds that bind it to the highest and purest in nature, without becoming a wanderer in realms congenial. While in earth, the spirit needs earthly raiment. Even in the spheres it clothes itself with raiment seen with the eyes. Why? Because there still clings to it the smirch of shame. When it no longer sees with the eyes, and hears with the ears, (but has become spontaneous), it is prepared for the mansion that is prepared for the pure in deed. No longer has it need to cover its nakedness. This does not exist, it is cast aside and thrown off, and the spirit arises with renewed sight and sees only with the eyes of the father. Perhaps you will find some little philosophy in this communication, but more of truth if you look deep. We need not say to you that our object is to draw you in contemplation to things spiritual, that you may receive the baptism of understanding. The work may seem slow, but it is so only in seeming. Rapidly are we progressing, casting aside the objective phase in the natural of time and space. May the flow of life eternal deluge you with warmth and with the dew of love.

APRIL 13, 1895.

God in his infinite wisdom giveth understanding, (human conception of the divine plan and purpose), and of the righteous exercise of this we will be judged, yea, in every way and in the least to the minutest particulars the judge passeth sentence. Yea, he sitteth on the throne prepared and built within. From their own deeds, at the very footstool of this (His) kingdom, thy own humanity exacteth righteous judgment. Although it be under His feet, by force and power of thine humility, thou preparest a place for thyself on His right hand, there to be the amen of His judgment—thou of the Father, the Father of thee. Know ye not of the promises made to His children in the flesh? Mind ye not, that the

things He did, shall be more than duplicated in his sons? Yea, verily, for so He willeth. These promises, revealed in the flesh, show the realness of the spirit of his disciples. Seek then through the varied phases of manifestation to know the spirit, that ye may abide with Him, yea, and sup with Him. "Oh Infinite, we beseech Thee, grant the prayer of the spirit, that it may grow more and more like unto Thee, that it may walk in the footsteps of Thy Son (Jesus) and do His works, that Thy name may be glorified, yea, even through Thy unregenerate sons of earth; that every breath and aspiration may know Thee to their uplifting." Man, man, oh how in thy preverted nature hast thou misused the precious gifts to thy debasement rather than to thine uplifting. He invites thy incomings and thy outgoings, yea, even in this to His glory; but how weak is thine understanding! He is the Good Shepherd, ye are His sheep, and like the good shepherd He will take care of His own. Oh thou of little faith, verily I say unto thee, that if thou hadst the faith of a son in the father, thou wouldst not ignore the guiding hand ever outstretched to lead thee into the fold. Ye are wanderers, prodigal sons, and know it not; yet ye of the church make the claim of sonship. Verily, thou wilt receive thy reward. Thy incomings and outgoings will not bear the light of the Father's love in that day, when its effulgent rays penetrate thy household. Thy shame (thy sense of separateness) will fully manifest itself to thy humiliation and dismay, but the day of preparation is in the dawn. His footsteps are now heard in the world. "Prepare ye the way, make the paths straight." Do not receive this in the world (as condemnation) but in the spirit, for there lurketh the pearl that shall adorn thy brow as an emblem of purity and truth. This pearl of great price giveth life, yea, everlasting life, for in its potency lieth the power and the glory forever. When thy mind is in the grasp of holy spirit that abideth in thee, then all things will be made clear to thy understanding. Prepare ye the way for this mighty rushing wind, and thy ways will be made straight by the coming of the Comforter; for he rideth on the tempest, and man knoweth not when the knock may sound at the outer door of his sanctuary. Be thou prepared for his coming, and fear not. Suffer little children (gentle affections leading to kindly deeds) to come unto me and forbid them not, for of such is the kingdom of heaven. Come, come, come, take heed that thou faint not. The ripples and rills of the water of life blesses thy path; drink freely that thy days may be pleasant to thee. With God's peace we leave you. Amen.

. . . . . obeyeth thou the commandments. Be of good cheer, and God bless you.

APRIL 20, 1895.

"In the beginning (see Dec. 27, 1894) was the Word, and the Word was with God, and the Word was God," (which is the) the alpha and omega, the begining and end of the understanding. No man has seen God at any time. The son beareth witness of the father, yea, he beareth witness of Him, yet hath he not seen the Father (unencompassed Infinity). The sun (son) beameth forth through His children, that thus by and through Him all men may know Him. As we have said the

Father abideth in you, and ye abide in the Father, that ye may know him through His works, for unless ye abide in Him ye cannot know his works. Only through the word (expressions in life, embodiments) can ye know his power and glory. In the beginning, was the word and yea in the beginning. Dost thou perceive the truth enthroned therein? Yea, in the Word lieth the Divine essence in its creative potency. And the word was with God. The word and the spirit work together (as one) in creation. The word with God and the word was God. Now canst thou, from the light already given thee see His face shining through the obscure word. His countenance lighteth the darkness and absorbs it, and mingles its potency with its divinity, and lo! creation begins. Man enthroned on the pedestal of his inherited potencies is verily a god, the mightest handiwork of the divine artisan. Behold him in this garden of Edenic splendor, and who (could predicate) his downfall, yea who? In the splendor of his might and power surely, surely, power to stand alone was bequeathed him. The word with its breath breathed into him the breath (the sensation) of life, and he looked only to the "word" for his guide and savior. Man substituted the word for the spirit, and in the freedom of his own choice he fell. Man in this state is he with whom we have to deal, an orphan, fatherless, motherless. Let us love him. He in his innocence, not as much from his ignorance fell. He could not see that in the word alone there could not be any life, he could not see that the spirit only giveth life, and that by the power of the trinity (words spirit and life) was everything made, and nothing was made by the word alone, nor can man preceive this. Verily only those know this transcendant truth, who have eyes to see and ears to hear; to those it is given to see Him in every created thing, from the simplest to the most complex, man. No man hath seen God at any time, yet He shows His face glorious in splendor, yea, even in the clouds, as in the sunshine of man's environment. Yea, in the begining was the word, for the word was with God—yea, the word was God. Look ye to His kingdom in the world for its record, look ye to heaven for its confirmation. "Oh, thou Infinite Father we pray thee send thy divine messages again and again, that thy servants may hear and understand. So may it be to Thy glory for ever and ever. Amen." With our blessing, we leave thee in the kingdom of the Father.

APRIL 27, 1895

Who knoweth even in internals the potent factors in the revealments of the Father's will? Yea, even in the scientifics, the externalisms of the day have built up barriers opposed to its manifestation. Yet and yea, as it was in the beginning, so it was life and death. Time and space are striving for the mastery. Yet the time is coming and now is upon the world, when this overpowering mastery by the wand in the Father's hand, shall be swept away from before the face of His children. Yet it must needs be, that as they are the partakers of his resurrection, they must also be partakers of His death and crucifixion. As His death secured to them His love, so His resurrection secured to them life eternal. Yea, the stone will be rolled away, and faith and hope will, as a dove, descend, that with their lord they will ascend also, and He with them. Yea, as it is written, he giveth His life for a propitiation for the

sins of the world. Ye of trusting faith, be of good cheer, for by this it was made manifest to the flesh that a more abundant life was the heritage of all. God moves on the earth, on the waters and in the earth beneath, that His power may be made manifest to every man, yea, to every creature and creeping thing. Yea, the very stones of the field, all, all conspire to rise up and call Him blessed. The spirit moveth among the multitude with baptisms, (of ideals) preparing for the coming of the "ONE" who baptizeth with the holy spirit. The forerunner, who was unprepared to loosen His shoelatchet, he hath declared Him. The eternal beginning also hath declared Him. Man must needs know Him; for, in that day, woes of every nature and kind will be no more, neither will there be any more death, for in those days He will be under their feet; yea, the father of sin (only) is death. Know then the work laid out for you to do, for a record is kept of all deeds done in the spirit as in the body. Seek in the sense spheres of man to know his needs, and heed thou the voice of instruction that will be given thee. Think not of what thou shalt do, or what thou shalt say, for the spirit will provide these things from the storehouse of the Father's beneficent love. The time and times (Oct. 30, 1909) spoken of have been fulfilled, and the new earth is about to be made manifest to the sight of men. Trials and tribulations in the flesh, as in the spirit, endured for His sake will verily have their reward. To know and obey the Lord's commands "Come up higher," is the resurrection of the spirit of humanity, and the everlasting truth is for thy aid; and much will be made plain to thee. Many times hast thou been called, but thy ear heareth not, but faint not that thou dost not hear, for we know that thy members oppose; we know also that thy labor or burdens make heavy thy material life. These will now be lifted, and thy work will be easy to bear. Make thou record of what thou see and hear; yet not all may be chosen, but much that is wheat will be garnered. The chaff will be swept and separated, and like the wind that bloweth may bring fruit to those in other climes, to those who are not ripe for stronger food. Faithfully obey thy inmost longings, that thy work may be acceptable to thee, as also to thy teachers in the Father's vineyard. Much of necessity, the imperfect gropings in thy domestic life, must be lighted up before a new and clear revealment can be made. Thou are hampered somewhat with tendencies to earthly cravings. These, in good time, will be overcome by an earnestness in your work for good. The light dawneth even now in thy soul picturing to thy outer vision, though faintly, the things of God. Look earnestly to the inclinations of the flesh, that thy spirit may grow in power. These admonitions are as one to all—universal man. Happiness in understanding the will of the Father, we bequeath to you; blessed peace in the spirit of prayer. We leave thee at the footstool of Him, who loveth the world even to His death. Amen.

In the beginning was the Word.

MAY 4, 1895.

We greet the spirit of hope within you at this hour. May it abide with you in each and every holy desire to know the truth, and obey it. The aspirations and longings of the flesh destroy hope. They cast a shadow above, below and around about, that begetteth fear. Know ye

that when fear stealeth in, then hope can not abide. This is true in the corporeal life as in the inner or spiritual life. Both of these lives are made cognizant to the senses, the material as the ethereal. Hope and fear, love and its opposite, both are manifested in their degrees of intensity corresponding to their developing life in the material as in the spiritual, in their continuous as in their discrete degrees. Know them, and ye can not know fear. The fear of God is the beginning of wisdom. This fear is the internal love springing from ground of the eternal esse, manifesting in the flesh that awe of incomprehensibleness, that surrenders all to that hope, that knows no fear in the Father's care. To hope in the omnipotent, omnipresent God is the powers and principalities manifested in grounds of the as yet unmanifested fields of uses in the world—work in reformatory ways. We desire much that you may know and acknowledge the vine (the essential), that ye may also know the branches (the subordinate). The wind bloweth, the storm rageth among the branches. Many are shaken, the sun scorcheth and withereth the bark, but the vine sends forth its love in liquid streams—in order to enrich the life, bringing hope and promise to every stem, bud and blossom. The resurrection dawneth, yea, is here. We desire that the world listen to the song, that all may see the risen Lord, yea, and know Him in every smile, yea, in every sigh, in every blade of grass, in the fields of waving grain, in the blossoming (fruit) of human hearts. Love and charity, one toward another, these declare Him arisen. "O, God, the Father, sweet Spirit of peace freighted with abundance of evidence, declare him in language acknowledged, declare His presence to the corporeal understanding." But the wind bloweth where it listeth, and no man knoweth whence it cometh or whither it goeth. That ye may receive the messenger, and he cometh with the wind that bloweth, is the aim and purpose of the angel world. That ye may interpret aright is the desire of the messengers of peace to man; and that ye may, through the strands of truth in interpretation, receive divine inspiration so that life may flow down like manna from heaven into the hearts of the people. Much or little may ye perceive, if only thou art weary. The sparkling gems, as dew, are descending from the angel world and are scintillating in the garden of men's souls. The harvest will soon be ripe for the husbandmen. Are ye ready? Many things could be said to you, that would carry the mind windward to the heather (to gather the honey), but its flight would be trammeled with its inherited tendencies, that would block the passage for good. Hence, we desire to hold thee a prisoner in the sphere truly spiritual, that thy spirit be directed by its own light and not by the light of the world. To see, to know, to hear, to feel in all; to sense the Father's will in each and every particular; to grow, to move in the light of His wisdom is the heritage of man, yea of men. And hark ye to His voice, for ye know His promises—all, all are His own, all mind ye, all. The field of thy labor is as vast as the universe, and the work of thy hands will proclaim thy reward. Obey the Father's will, and thy burden will be light and easy to bear. This message to all of His willing servants. Lo thou his willing and subservient vessel, much, much zeal be thy portion; that thy faith may carry thee bounding in love of use is thy bequeathment this eve from the fellow servants in God. Look to the . . . . Watch the effect and outcome of misfortunes and afflictions.

MAY 11, 1895.

Greetings to all in bonds, prisoners in Christ. Spiritual bondage is freedom; yea, free indeed is he who is bound in spiritual chains. The Master is kind, knows no law, is love itself, knows no hatred, is justice itself; knowing all our needs, he ministers that we may abide in all and with all, and He with us. This incarceration in the spiritual prison is the freedom from the flesh, that we may be taught of the flesh and the flesh knoweth it not. The spirit of all truth abides within and yet without; both are subservient to the higher law. That ye may know the law, ye must start from the inner ground and move from the center to the circumference. The ground traversed must become familiar to the outer, as to the inner consciousness. Praise God, that ye are not prisoners in bonds rather to the flesh; for to be so, would entail unspeakable hardships in the natural to be borne in the flesh, that the spiritual might be turned in this wise to the Father's house within. Be ye weary (of outer delights) that the spirit may not be forced to travel through fallow (uncultivated) ground of the corporeal fields. Dangers in trials of strength against the powers and principalities of evil might bring disasters, that flesh and blood can not endure and live. We have so guarded, so worked that the footsteps of humanity might be spared the thorns and crucifixions of the flesh as a quickening power upward. Abide ye in the spiritual prison yet awhile. To some salvation comes through earthly trials, deprivation of all earthly possessions. This is the woe we desire to spare ye, and we hope and abide in the hope that the spirit may be a willing prisoner in spiritual bonds, but not in the bonds of the flesh. Ye hunger mightily after the sensuous gods, (and goods), but by the power of love, we hold out better things even the unseen, that ye see and know of, the life everlasting, awaiting the children of the spirit. Much could be said in satisfying ways in the sphere of the understanding, that would perhaps satisfy thy carnal craving, but, as was said, the tendencies of the evil nature in the flesh would destroy and hamper with obstacles the spiritual vision and understanding. God in his providence guideth ours, as thy footsteps, as seemeth best. Thy natural inclinations becloud the windows of thy spiritual habitation so that thy eyes fail thee in the might of their corporeality. Pray that thy house may be swept clean, that it may be prepared for the coming guest, for behold he cometh, yea is here. Hearest thou not the knock? Comfort and peace he bringeth to all, if they are willing receptors of his bounty. We fear for ye at times. Thy restless ego fleeth from the sound of the knock (or calls to sacrifice), to the sphere of corporeal understanding, seeking from this understanding interpretation. Vain, vain is thy quest! Seek not within the vapor for the life-giving heat. Cold and barren wilt thou find it ever. Look for the things of life (its essence truth) in the center, for it is intrinsic not extrinsic, in the inner not in the outer. God manifests only to them, who diligently seek Him. The way, the truth has been symbolized to you again and again. Yea, even the symbol of the crosses points the ways. We have spoken to you of natural things, and have not been understood, what then if we speak to you of spiritual things? We are leading the way safely through paths that will shield from dangers in the natural upward to spiritual understandings, and these paths lead by ways of the

crosses (tasks and burdens). Heed then our admonition, and may peace be with you. Amen. The eye of omnipotence reigneth (God is ever in power.)

MAY 18, 1895.

Behold the eye of omnipotence is upon the world, yea upon the worlds. This is true in a strictly natural sense as in the higher spiritual sense. The universe of men proclaims the all-seeing eye. The earth is quivering with the force of its impact. In the domain of mind, it is the revelation (or conviction) promised to men. He cometh in the night (darkness) of man's spiritual understanding. Think ye the power is not almighty, and that it cannot penetrate this darkness? Know, then, that in its potentiality, it moves and lights up the world, even the nether worlds. Yea it ever moves in life's ways, that it may point the way to salvation. In the world of man's diversified fields of thought—mind—it points the way. Even in law, cruel, merciless, man-made law, it seeks a loving and merciful interpretation. The law, governing thy outer actions, is ever seeking materialization (revelation) to man's betterment. Thine own thought, in potency of love, healeth the nations. Think then what stupendous responsibility rests upon those who have opened the way to an understanding of God's law, for he (such a one) has become his brother's teacher, and this being interpreted means practically that the brother's infirmities become thy own infirmities, (this as a sacred trust), his shame thy shame, his regeneration in the spiritual life (Oct. 16, 1907) thy regeneration. Again, in seeking to know God, thou, by necessity of the law, must know thyself. In the corporeal, as related to the spiritual, the interblending, interlocking of these laws must be understood as the only life. Man could not be saved if the material could by man's perverse will shut off from his mental vision the eye of omnipotence. Man may try to blind the vision by the shadows of the rocks of unrighteousness. In vain, the ever-penetrating love finds him out, and this to his salvation. Oh, man, why dost thou seek thy pleasure in spheres of darkness, rather than in light. This to the universe (of man) that travaileth in sorrow of tribulations mighty to damn. When the way to salvation is opened in delights of vision (in seeing the purpose and plan), it will show the way in earthly means to understand. In this domain (March 9, 1895) of the mind, rests the power to bless, to heal the sick, to overcome all difficulties, not alone in the individual, but in all mankind. The ignorance of this obstructs the divine potentiality in man to save himself. The communications, both bitter and sweet, seek the unfolding of this potential life, that all things may be added unto man. The world of sense, as was said, is both damnatory and salvatory. No despising the one to the glory of the other; both are parts of one grand and glorious whole. Yea, in the natural as in the spiritual mighty works are done and both glorify the Father. The mental domain is the seat of power to teach the will of God. We must touch upon the needs of the flesh, in reciting its failings; both are revelations necessary to growth of understanding. Many, many prayers to our Father fail in that they seek the separating of the spirit from the flesh. Both together are only acceptable in His sight; both are precious. The feeble warning footsteps of the infantile natural are guarded and guided in inscrutable

ways to know the Father, that both may steadfastly walk in His sight--under the law of the righteous flesh, as under the law of the spirit. Canst thou understand? The teacher, the master, despiseth not the most insignificant thing in his dominion, then how much more doth God care for thee, O, man! Why dost thou not listen to the voice of nature, that sings the songs of the angel of peace? Thy turbulent nature maketh much noise, the din of which stifleth the sound of "the voice." We desire that you deny not yourself anything in obedience to (studied) sacrifice, for this is not acceptable in His sight; but what thou do, do it to the glory of God. Peace, peace, that we may whisper the knowledge covenanted to the redemption of the world. Seek in gladness for the coming time. Turn thou thy face to the sweet and balmy breeze of heavenly truth flowing hitherward. With assurance of our continous labor in the garden of your highest aspiration, we leave you in contemplation of the hidden mystery. With God's blessing in the * *

MAY 25, 1895.

The power to believe, the power to know the All-in-all, the all-absorbing, all-embracing Essence, the Uncreate, in which (all-uncreate) we live, and move and have our being; this divine (power or) substance is to the hand of all those who are in the holy desire to recreate themselves in His likeness. Every man is the architect and builder of his own destiny. We speak as men. In the spiritual sense this is an ever-unfolding truth. The divine internal esse of this uncreate, plastic substance, the Holy Ghost, is the power to mold the spirit, so that the very word of God is indelibly impressed. The word and the spirit now become one in the center of the uncreate. The light that guides, the voice that quickens the breath of life, all flows from this (source) to guide the steps in the natural, as (well as to become) the quickening power to higher natural conditions. Man in every thought, word and deed draws on this storehouse of material, though he knows it not. Guided by the finger of God, freighted in abundance, as Man is with the material of righteousness, he must render a strict account for its right use. In perfect freedom of his choice he chooses the path of good or evil use. Heaven and hell, both, are his for the choosing. But, behold, in hell the Father is with thee, in heaven he is there also; wherever the children are there thou wilt find the Father. The "still, small voice" is ever guiding, admonishing, questioning, every "aye" and "nay" of thy life; yea, in every particular, the law is unfolded to thy understanding, if thou wilt but observe. Man must not only know himself in general but in particulars; thus, the spirit cloaked in the words seeks to instruct. We speak thus, that thou mayest be led to seek earnestly the way. The difficulties confronting man is in preconceived opinions of truth. Opinions, though in themselves but shadowy, become, by earthly loves and desires, tangible obstructions in the natural way to spiritual acquirements. Hence it becomes necessary at times that that natural understanding of spiritual things should be brought to confusion, and that chaos should reign for a while, until doubt and despair cry out for peace. Then it is, that light from the uncreate within rushes in, and commences its recreating the new man (mind-understanding), and gloriously does the work go on, until perhaps a

stray stream from the chaos of no-create flows into the selfwill, when the work of the (spontaneous) uncreate, the divine, is again overshadowed by the desire in the natural. Here again is manifested the love of the Father, in the perfect freedom of choice left to his children. But on and on, the work goes forward in the instructing, molding, and fashioning of the new creature, until the son knows the Father, when loving obedience is vouchsafed by the son to the behests of the Father (who is ever) walking in him, as his own will. This in contemplation of the things now unseen, unkonwn, for instruction in thought, that we may make clear the hidden truth divine, the hidden mystery, that you may glory in consciousness of being servants of Him who guides aright to complete happiness in heavenly possessions. Blessings in abundance to the suffering ones of earth. Amen. God bless you all.

JUNE 1, 1895.

Heaven and hell, in the understanding of men, are conflicting forces in the domain of thought which aspect of them (brought about by the power of theological presentation), makes these forces seem as stumbling-blocks instead of stepping-stones to higher flights of thoughts. Both sentiments have become hindrances to the world's advancement in all essentials to man's salvation. The mystic power attributed to the one to damn, the other to save, with attributes to bless, to condemn, has held man in a slavish bondage to phantoms. This presentation must be understood in the natural acceptation as that of a sphere of freedom and one of imprisonment. Spiritually understood it indicates perfection in freedom of choice, only. There can be no time in man's progress earthly, when heaven (or haven of rest) is not desired, longed for, hoped for. Dost thou not see that in this hope lieth the salvation? For so it is promised. Understanding of this points more clearly the way to the understanding of the ultimate destiny of man. The many apparent aspects of both, in the manifold perfections and imperfections of man's life are but shadows in the horoscope of this life-balancing force, moving, in the will of God, through the sunlight of his creature. Truly to understand these terms spiritually thou comest nearer to the understanding of God. In the perfecting of the creature it must needs be that he pass through both spheres—darkness, or hell (imprisonment); light, or heaven (freedom). To know this maketh the understanding clear in the light of the grace in essence of love, that worketh in abundance to create and save. Yea, hell speaketh in thunder tones, and urgeth the spirit of man for his salvation. To delve into the mysteries is the desire of illuminated souls on earth, for they know that through this labyrinthian way of light and darkness, the road leads to the gates of knowledge, and that within this enclosure standeth the temple of wisdom whose portals of jasper invite the footsteps of him who hath earned the way. Knowest thou that the "angel of truth" standeth at the door of every thought, every aspiration in the natural, ready to lead man into the interior at the father's command, aye, even to the altar of sacrifice (of himself) that he may be the possesssor of his merited rewards? Now that you may be taught and quickened in light of truth, you must listen to the voice of the angel and obey his voice; for he is sent of God to be thy guardian. Hell and heaven are in his hand. He will lead and guide. This is of primary concern for thee

now in thy earthly wanderings in a business direction (by way of bribes). The angel voice of truth must be obeyed. To know where thou stand cometh through the rippling streams of thought, coursing through the brain substance, (that is), plastic to the Maker's hand. These, as other truths couched in the language of the spheres, speak in voices attuned to thy understanding, but thou must meditate and ponder on the mysteries hidden in all nature. They will speak to thee as we have said. This subjective heaven and hell speaks the language of the mass of people and deadens their love and individuality. This must be swept clear of their understanding, before the sun will rise in the individual horizon to light the way. This must of necessity come to pass before the individual is free. The salvatory power worketh through the individual, for in no wise can this be destroyed. The light moveth in the darkness; behold the cloud openeth, and the light of the son of man (universal) shineth forth. That it may envelope you as a mantle of love and encompass your understanding, and that it may also be the dove of peace descending, and alight upon thee with blessings unfathomable abounding in the son, of whom He said, "I am well pleased."

JUNE 8, 1895.

When spiritual powers confront the powers of and on earth, the conflict draws within its sphere individual entities from earth represented by their loves. This, in essentials, composes the internal esse, or centralized loves of individual entities which backed by powers affinitizing are merged into one concrete life and intelligence drawn one from earth-hell (in potentiality), the other from heaven to the raging billows of conflict. Some are carried on the highest crest of the waves and anon swept into the abyss. This internecine war is now raging externally—brother against brother, internally, truth and falsity, seeking the mastery—God and the evil one in humanity fighting, the one for righteousness, the other for death, the mastery assured to the good in extenso. But the subtle enemies of man reigning within (the sensual life and attracting as a magnet) draw him with almost irresistible power to the edge of the abyss that he may be swallowed up in its vortex. These powers grow stronger and stronger as man's selfishness increases. This all powerful and ever-present force in the natural domain is the wind or zephyr that lulls man to sleep, that he may the more surely be controlled by the spirit of iniquity. The understanding and will must be turned from the world to the spirit for instruction. Man must first be saved from himself, before he can be instructed in the universal sphere, or initiated into the very thought of heavenly blessedness in an internal life. Yet all is plainly manifested in the smoke of the raging conflict now going on. To the spheric domain of his soul (the love of gain, the spoils of battle) man turns his wordly eyes. This direction only seems the way for him. Yet in the "one way" lieth the other, viz. "Seek ye first the kingdom of righteousness, and all these things shall be added unto you." This is strictly true in the natural sense. God reigns (even on earth). Righteousness reigns in the world as in the heavens. Reward is as abundant in the one as in the other. This is not difficult to understand if God, the all-life, is recognized in the creation. In the world there can be no severance of the all-good or God, from his creation; if this were possible, then surely death would reign

supreme. There is no supreme, but One who is God, the Father. To (truly) know him in the world is also to know him in the heavens. Only through His manifested works can he be known to his children (on earth). These works speak lovingly to every creature. All Nature acknowledges Him. Man only seems to deny. Knowing this, the angels and ministers of peace are descending to his enlightenment, and only can this be done when man answers to the "knocks" and the "voice," calling in the inner sanctuary of the soul. Sometimes the knocks are of necessity loud and startling, painful, but through many pangs man sometimes needs must go, before he can even question, much less demand, the light to shine in his darkness. We speak of that which is known. The truth controlling, fashioning and molding the world correspondentially, is known to men of science. Physiological laws are known and forced on the attention of people for their health and happiness. This implies an innate knowledge of God—good, somewhere, somehow, (in earth), although denying him in the heavens. O Man, thou must know thy Savior, thy enlightenment, thy savior in this world as in the next. There is no damnation for thee, only what thou bringest upon thyself. Then heed the glad tidings: "Salvation for all men not only in the world to come, but in this world." Heed thou, but carry not burdens that are self-imposed. Throw them off, and go and sin no more. This means to mankind happiness in this world for his choosing; no poverty, no pain, all, all for the asking; but this can not be asked in thine ignorance, thou must seek intelligence, get wisdom. Peace, peace that passeth all understanding be thy inheritance, and with the love of God and the ministry of his angels, we leave you. Amen.

JUNE 15, 1895.

Truth! What a stupendous mystery! Thou are hidden. Within thy bosom is the pearl of great price. Who can penetrate thy glorious promises—even everlasting life? Blessed is he who has the power to uncover thy virginity. The virgin purity is and can only be for the bridegroom, adorned for the marriage. He that hath the bride overcometh the mystery and inviteth others to the feast, because he desireth to make glad the hearts of his friends. Yea all must listen to the voice of the bridegroom, for he shouts with a loud voice, "Come, come, come, the feast is now ready." Yea, even in the highway and byways the ever-vibrating sound calleth. Truth is spirit (a living entity). If, in our communications it only appears truth in a material (or verbal) sense, then be sure you have not interpreted aright. Look deeper. It is impossible to speak in language other than mysterious to the natural understanding. Truth is spirit, and life and substance, and is sought and found by the spirit alone. Material hunger is appeased by material things, spiritual hunger by spiritual food. The world seeks adjustment of things, by approximations and adaptations of the inner to the outer environments, concerned only with its materialistic sphere of life in the outer world. This is an inverted spiritual law. Life flows not from the without, but from the within. The law of the spirit is to adapt itself to the outer external needs, loves, and makes them conform to the inner life. This is salvation, drawing the spirit away from its earthly environments. The material, seeking to draw the spirit into earthly

spheric conditions, leads to its damnation in a worldly sense. The admonition "to seek diligently" is (first) to the spirit, for only, as said above, can the spirit find, and when found understand. The world of sense and the world of ideas are now confronting each other for readjustment of matter material. The world of spirit, and the world of science, are moving in the direction of santification of righteous adjustments. The spheric properties of these apparently conflicting forces are felt in every department of thought and life. You cannot escape the wind, nor is it well that you should. There is music in the spheres, truth, that echoes the instructions given in our messages. Aye, the "humming bee" is skipping from flower to flower, basking in the sunshine and the dew. Seek within the law of correspondence for this interpretation. In the meeting of the ways of intelligence, harmony seeks to prevail. The adjustment of spiritual entities to their earthly environments is the spirit of God in manifestation. Truths wherever found are virginal, and for this purpose God has placed His mark upon them that those who move may read and know. We have much in store that awaits conditions and aspirations. Be sure that "time" will not reign forever. This tyrant and enslaver of men will soon be destroyed. Mystery again you will say? No, only truth. That you may abide in desire for holiness is the prayer of your teachers and guardians in truth. God bless you. Amen.

JUNE 22, 1895.

Ah, what stupendous forces are confronting each other in the realms of mind and understanding! Individualism with intellectualism are at war with intuitionalism, which are the masculine and femine principle in Nature, as in spiritual life. Intellectualism has ever been the foe of intuition, until this has been forced into subjection to the masculine will. The time is now when intellect must submit to the divine-central will, guided by intuition, which is destined to be the redemptress of the world. Yes, it is required that reason and intellect unreservedly surrendered to the (down-flowing or) divine will. Yet, intellect, if rightly apprehended, possesses power to grasp, control and awake this power—this central good or divine principle of life as the light to guide into higher understanding and perfectments. Thus used and by righteous judgments it makes for perfectness in outer presentations of the intuitional truths. But alas! In his ratiocinations, man seeks for materializations that are of and in the sphere of frigidity, rising from the zone of denial. He is continually in a state of unrest. Man ever invites the influence of his earthly and hereditary tendencies, is ever led and drawn by them. These must be unreservedly acknowledged as such and surrendered to the divine within, and thus by transmutation are they turned into aids instead of hindrances to regeneration. We have made the light to shine in the outer darkness, lighting the way to the interior demands of the spirit. Thus you see that the apparent obstructions to understanding (which you complain of) are goods in the lesser, but parts of one stupendous whole. "All is good." As was said, look to the redemptive wisdom for guidance in spiritual possibilities. To see, to "know" truth is the province of yourself. None can see it for you. Submit yourself to the inner promptings, let all of thought, all of desire converge to the

center, and you will find that as you entirely do so, the convergence is manifested. The soul will sing its glad anthem, "Nearer My God to Thee, Nearer to Thee." We see the light now shining glorious in the heavens. Truth divine, if you think rationally even, must be virginal, as it is ever fresh from the master's hand. It cannot be defiled. It may be assumed by the world for priestly gain, but it cannot of itself be appropriated for evil. It fleeth from the hands of the hypocrite and liar and soon exposes his nakedness and shame. Seek ye ever to know, not to appropriate (get credit for), for it is God, and is only revealed to Himself in man. Ever pray that He may abide in you. Make of the fleshly tabernacle a fitting abode, and He will speak to Himself in thine own spirit. This all may appear ambiguous to thee, but if so, it is due to thine own ambiguity. This to the flesh—to the spirit we say there is no ambiguousness in spiritual understanding, only to the man of the world of sense. The light, the spirit, will soon illuminate the word that thine eyes may convey to the understanding the measure of gain. We know where thou standest, and supplicate our Father for thy guidance. The world of materialism is now marshalling its intellectual force, and a great battle is to be fought. Fear is so great that the people seek to hide themselves behind sophistries of persuasion to deny God in the world, but, as we said, you cannot separate yourself from the divine-central will, and live. All is in this grand central idea—which is the salvation and incarnate essence of redemption. Man has substituted the nether for the higher, the depths for the heights. The "mountain of transfiguration" is within; every truth is revealed there. Happiness and joy in possession is not in the world. Nay, only in the heavens is real and lasting happiness. And this kingdom is within. The word and the spirit are one; truth and virginity (or aspiring to the noble and good) are one. Let all seek to know, and to be at onement with God and His angels, and soon they will come into a knowledge of all truth. Peace be with thee. Amen. Progressiveness is moving with accelerated step to a more full presentation. Have no fears, if thine eye is single for holiness and purity. Dad.

JUNE 29, 1895.

To know the Father, aye, in the natural conception of Him, is an absolute necessity to the understanding of truths essential to the universal mind, before man can be led from externalism. A false concept leads, per force of false premises, to false and erroneous conclusions in natural conceptions; intellect and reason continually being led by them. The great teacher and guide said, that through him (his attitude toward divinity) was man led to the Father, and that he would lift him up in the last day. Ah how true! No man (self-centralization) can see the Father (or UNSELF); but he (or that that) is of God, he shall see Him, the Father. Yes, see and know Him. This is exoterically and esoterically true; first God must be apprehended in the natural or exoteric senses, before He can be known in the esoteric sense or spiritual. Mark the promise, except those who are of God; they shall see the Father. This embodies the truth of the resurrection (the arising above acquired possessions) of the spirit from material dust or naturalism into a glorious recognition, on the last day. Mark well, He (the Christ) will be there

to lift him up. O glorious promise! When the soul (once) aspires to know, aid will be given it, and an outstretched arm to aid in the birth or spirit accouchement by the only physician that can save. This is the promise vouchsafed to man, even to know truths. Ye will be lifted up, that is, thy prayer will surely be answered. Ye perhaps would have us prophesy of things to come, of things past, of things present, but, if we did so, it would only be of the earth. Man can not prophesy of heavenly things, only as the spirit of God giveth him utterance. The application of intrinsic or internal truth to outer appropriations can only be accomplished by the lifting up. Man must enter into the sphere of knowing, before he can be taught. Our aim and desire is to prepare for the uplifting. We, who are constituted by affinity both in the natural as in the spiritual adaptability, are your leaders and guides, and seek ever to open the way through the natural up to the spiritual, that is, within you, to know and quicken the pulse to influx. This by the law of the affinities or correspondence works, through the understanding, upward to God or divine inceptions as also conceptions. Rest in the truth, that man is composed of innumerable atoms, (spiritual as well as natural), and every atom within itself contains an image of God. Thus you will clearly see that there must be an intimate correspondence between the influx and this divine germ hidden within the atom. Recognizing this, the truth in infinity, you can readily become conscious of the operating law of correspondence, and this by the quickening spirit within and its responsive answer to the Father's voice, "Come unto me," yea, even to the positive assurance of life eternal, yea, to the eternal verity of all good in truth, whether of things wordly or things heavenly. The presentations of these truths fail us if you are drawn in one direction only. Truths abound, because God abounds. We wish to hold you in the Now. There is no past, no future in divinty but in the Now. To this we would hold you, that you may not be confused by far away sounds, but would have you listen to the "now." Concentrate yourself, yet expand yourself. Both the indrawing and the outdrawing is necessary to the breath of inspiration. Convergence is life, divergence is death. We do not mean physical death, we mean obscuration of divine truth. Although convergent truth comprehends and grasps all truths whether divergent or central, the knowing of the all-absorbing life is the central confirmation. Truth embraces earth and heaven, enabling those who are therein to walk in and out to find God, and surely He is there. Centralize yourself on the promise of the Christ that He will lift up, at the last day. This is all-sufficient to the man who is of God. This must be easy of comprehension even to those who are in faith; to those who are in a positive conviction it is life indeed, for the promise is even to the children of earth. Even they will be taught, each one, and they shall carry with them a shining light, a guide for every individual child of God, that they are inheritors of this promise; and their possession of this light it is the promise of your teachers through your ministry to show them. With infinite love our heavenly Father breathes these promises to Man, and with the assurance of our (His humble messengers) aims to obey His will in aiding and instructing, we breathe our blessings upon you this eve.

JULY 6, 1895.

When these things (Luke 21:20) come to pass, then man will be lifted up, and will live in the central all-embracing life of the spirit. But what (is to become) of the corporeal man, the man of the flesh? How and by what process or power is he to be lifted up? For he must be lifted in the natural, before he can even ask or aspire, much less ascend, the spiritual heights. The concern now is for these men in their environments or conditions. Circumstances must be changed, must be made conducive to man's elevation. How to change and make conditions conducive to their elevation is the problem of the day and hour. All schemes of reformation must rest on an entirely different basis from the ordinarily accepted one, viz., that there is a great evil to overcome, a demon to be destroyed before any good for the race can result. The idea of an intrinsic evil must be eradicated from the mind before effective work in the world can be done. Conditions must be changed, environments with overmastering power must be changed. Ah, by what scheme? By what power, shall be the answer? Mark, oh ye reformers, and weigh well, (the fact that) this all-mighty power of the heavens is also the mighty power that must pertain to and rule on the earth. Let us whisper it gently to the spirit, let us sound it in trumpet tones in the ears of the would-be reformers. Listen! the power that is to overcome the world, the power that is destined to save the world, this grand, all-powerful, all-potent factor is the law of love. Mark well, all ye, that are moving in the steps of convergent lines to aid in salvation, how mighty is the present moving power of love in sympathy to change conditions for the struggling, despairing ones. Externally, perhaps, its power is not so much perceived, internally the fire is quickened to brighter heat, warming by its expansiveness every atomic molecule of the spirit essence. Imperceptible (we say) this is to the eye on account of its opaqueness, but to the eye of the spiritual man God's work is perceived. Alas how few there are, who recognize and are cognizant of this all-divine in every thing, working toward elevations in the natural spheres of understanding and growth. Man, while in the shade of his unsanctified reason, is powerless for effectiveness in reformation of the world, or the individual. Work in the vineyard of God is not of the plowshare and the pruning-hook; these have been the instruments of the work, hence the abortive results perceived. In this expression there is much to be understood in the spiritual as in the natural sense. Oh, how much suffering could be saved the unfortunate children of men, living on the plane of the corporeal life! Yet how many, O ye reformers, that would change conditions and lift up? Know ye not, that although living on the level plain, many, many aspire and cry for the elevated places. Aid in your labors, and your lives, the heart's aspirations of those whom ye would save. Beware of the scalpel or pruning-hook. Ye can not plow over or subject to the knife humanity's affections. Salvation is not by the sword, but by love; not by taking from, but by adding to, by increased enrichment. This is the leaven, that leaveneth the whole lump. Watch ye in your own doings, that an added increase show itself, in effectiveness in work in the vineyard. This communication is given on the plane of thought of the level plane of concepts in natural schemes of reformatory work. There are higher planes and elevations. We propose that your spirit shall by

its own volition explore, but ye wander in groups, in phases of conflicting (activities so) that it is hard to single out and propel. This you must understand, that every spirit must work out his own salvation, not in a selfish understanding of the phases, but that he may be a shining light to his brother and the race. The world is an unwritten book, remember, nor can it be written to your understanding. Ye seek to know the world, we desire that you explore the heavens and that ye may be partakers of its righteousness, that "all these things may be added unto you." Know of a certainty, that dangers lurk in the world's explorations in a spirit of desire, or ambition for renown. We will try to satisfy the desire in the earth's direction while it exists for you, shielding from dangers, at the same time urging for higher elevations. Although of the valley and plain (these passing attractions) will be of the hills and mountains. You ask many things through the mental realm of your sphere, that can not be answered without danger to you spiritually. This is why there is apparent neglect of your cry. That ye all may abide in the love of light, and that shadows may not allure, is the wish of your instructors with God's blessing.

Be strong and give not way to weakness. You can understand.

JULY 13, 1895.

In the world of desire (or un-content), how hard it is to still the waves of "sensuous" thought in their "maddening" onslaught! Who can say, "Peace, be still," and be obeyed? None but he who has become a Master; none but he who has overcome the five senses; he only who has power to control these raging billows within; none but he who careth neither for riches nor renown. Whether he has or has not, is a matter of indifference to him, fearing nothing, hoping for nothing, uncontrolled by spirits of the air (flesh). He is the master, and they will obey his will. Now the man who would do his Father's will in the world must have attained to the resurrection, that is, must have been born again, not in the flesh but in the spirit, in order that he may know his brother in his inner life, and thus read his needs for his outer sustenance. This must be in juxta-position with his manifested love for his real being (that is already) in the fleshly life, otherwise he can not be received. The lines of these needs and desires are along paths divergent, reaching in devious ramifications every part in particular, even to the knowing his inmost spiritual needs; and from the center of the soul can be perceived the required needs for his elevation, and supply for them. Aye, feed ye, the multitude with a few fishes and barley loaves. Yes, power will be given the disciple even to the remnants remaining. Man's needs are (at the same time) God's needs (in man) and dost thou think He will fail to supply Himself? God is humanity, and humanity is God! It behooves him who desires to serve the Master to have a care for his footsteps. Some wander without to know and read the lessons in the world, and acquire to themselves powers from knowledges therein. Others seek wisdom from within. Both are necessary to the man, who would be the teacher. The preparation or initiation in the divine mysteries is begun in the world, but man cannot complete his ministry there. He must isolate himself at times, become a wanderer, commune with the moon

and the stars, the grass under his feet, and thus he respires the atmosphere of inspiration. God instructs in the stillnes of nature's valleys and mountains. Seek the stillness for instruction. Man is the world and the world is man, and they commune with their own—only the relationship must be known and recognized. Its powers and principalities are his, but the glory is of God. Remember this—all desires in the natural make holy by magnetic and soulic attractiveness, thus feeding and building up the spiritual temple, that God, goodness, may abound in every attitude assumed in the world of use for spiritual betterment. Rest assured in the confidence of sweet angel ministry in all aspirations for the good of earth's children. Dost understand clearly the meaning of earth's children. There are children of the earth, and there are children of heaven on the earth. One is on the ascending scale, the other is on the descending scale, earth's powerful magnetic attractions drawing them downward. These are they whom we seek to save. If your eyes were open to see, you would behold a spectacle most pitiable in the extreme—men helpless under this overpowerful, over-masterful sphere of conditions crushing every sentiment and spark of good out of their lives. Oh how pitiful! the world condemning! heaven's gates closed to them! the gates of hell wide open! God be merciful! Do not look for glaring evils, glaring sins; seldom are they seen of men, but are open to the eyes of the godly reformers. Reforms in high places is what is needed. We will endeavor to point the way for the work, when you perceive the necessities of the activities of reformatory work. Look and think, and we will impel and guide. Look not so much earthward for measures, as to the spiritual sphere for guidance. Be just in judgments, true to truth, ever asking, ever seeking and aspiring for enrichment, and lo! He will be with you always. With blessings outflowing for life and love, we rest in peace. Amen.

JULY 20, 1895.

Life's messages in continuous stream flow ever to instruction. Life's problems are questions induced by the reflective sphere of love, in adjustment of conflicting tendencies of the sphere of frigidity of negative life. The spheres of frigidity or negation (are creations) of man's intellectual washings, on the shores of a fathomless sea of acquisitions of innumerable streams of thought-sphere. These false gems picked from the sands of the ocean of thought are but baubles, that satisfy for the moment. They reflect, it is true, the prismatic colors in varying degrees of intensity corresponding to the reflected lights of their interior life or intenseness. This is why even true and good men are led away from the path of needed work. Being, in essence, but externals of a reflected negation in the intellectual domain, they are not nor can they be the true light. As we have said again and again, seek ye in the sphere of the highest for a solvent of these problems, that confront humanity in its lowest conditions. We will aid in all efforts unselfishly given for the betterment of self and the world. But all books must be thrown aside and the unwritten word acknowledged as a guide. Its title page is written on the tablets of human hearts. We will aid in the perfect field of good, to help you pick the weeds that obstruct the vision, but each individual worker must read his own title page (or sphere of his activity). And this he can do by the light of the Father's countenance (or intuitional

impulsions). Remember there is no darkness that can obscure this light from the eyes of the willing worker in the ways of good in uses. We speak of humanity's good. Do not confound external good (or appearances) with internal truth, so that by them you are led in one isolated direction. Both are meant, when we speak of good even to the smallest degree, earthly. We associate always the external manifestation with an internal life—divine good, and, as such, it must be accepted and appropriated or it would fail of nourishment. Separated from its unity it is but a shell, and is illusory. To thoroughly probe into problems that show in the light of this unity alone will teach and instruct in ways leading to the needs of the self, as to the universe of needs. By the light of human reason alone, reform has moved but slowly. This is not rebuke, but in truth this work has been but half-hearted, nor could it be otherwise when it was split in twain. It is so today. In our work we aim to bring about a marriage, so that this twain may become one flesh, yea, one flesh, but this flesh must be made holy, not sensual, by the association. That is, the reformer must be made co-equal with his teacher of the higher sphere, before he can perform the duties imposed on him in earth's uses. We have endeavored to draw your eyes to earth, so that you may better understand the problems confronting the world. We will draw upwards, at all times, in answer to the soul's demands. Development, progress, is what is required first. Then cometh the light to light unto an understanding. When this light shineth, we desire that the inward soul may be found clothed in robes of white. We have said so much that seems to you to be imbedded in obscurity, that we will try to float you nearer the surface of understanding and interpretation, but bear in your internal mind the self-evident truth, that only in the deep waters of the spiritual sea is there safety. Shipwrecks are always on the rocks of the shallow places. Hence we would have you know of the dangers. We are captains and pilots of your spiritual bark, and will guide into a haven of safety, if you have confidence. The rocks and shallows in the sea of corporeal earth are threatening indeed, and no man can ride the storms and escape the dangers therein without a complete surrender and dedication to the Father's work in the natural world. This work follows in every avenue of life, in the least as in the greatest use. Do not accept what we say as bearings in the absolute, to be slavishly accepted and followed. Accept nothing whatever in blind submission to an arbitrary decree. Ask of your Father first. He will sanctify all, that good may come, for all truth is divine in its glow. As we have said, having to skim over the surface (remember) with us, we wish you never to lose faith in divine protection. Our next communication may perhaps touch internal natural things in the law of correspondence, in operation in conjunction with every-day life. With ever loving remembrance we leave you to the care of Him who knoweth our needs. With blessings of the angels, good night.

JULY 27, 1895.

The realm of understanding is so vast, so expansive, so contracted—vast in its possibilities, contracted in that when focused on (individual) man it becomes limited to his atomic expression of, and represented (only) by the individual unit. Though capable of absorption of the

whole of universal manifestation, (the individual) has allowed itself to become absorbed in its own selfhood, receiving the light (only) into itself to the extinction of the love of use, and then reflecting itself to the world as "a whole" when it is but an external unit of an external cosmos. To follow this effect from an internal cause would lead into realms confusing perhaps, but nevertheless this must be apprehended. All truths, however trivial they be, possess within themselves a radiating center. They all flow from interiors to circumference, and along these radiating lines the law of correspondence is revealed. From an internal cause surely is revealed an external effect. Man's revealment to man are but effects of an internal desire, and the world gives him full credit for his efforts and work, judged from the standpoint of corporeal influences and desires. These judgments are just. These motives springing from the "divine center" (which is love for the neighbor) flows along radiating streams to ultimates in uses in the world, and their effects are universal and are felt in the sphere of good, (when) springing from the (divine of) desire, as was said. It is correspondingly felt along the line of its radiation even to its ultimates in the domain of the senses, in the world; and the results are evanescent and transitory, according as they are manifested in movements in subjective action prompted by the individual desire and controlled by the (individual) will; and this law will clearly manifest itself to thee. All things are clearly perceived in the light of this law; prompting, motive, action, effect—all can be followed by the eye guided by intuitional reasoning. This reasoning comes from the wisdom of the soul, in the fear and love of God. We can not lead you in this, we can only turn your footsteps in this direction, and leave you to the guidance of the spirit within. Remember the child is the reflex of its parents, and if well-born possesses the potentialities, in embryo, of its parents. Thus is he, the man, in the natural; in the spiritual he is a microcosmic atom in the macrocosm. As it is below so it is above, as in the least so it is in the greatest, (inasmuch) as the potentialities of the highest good are in the least. You can not fail to see that these radiating lines lead to their ultimate life or use in materialized expression, in lines of good or evil as well to the individual as to the universe. To delve into the mysteries of these laws in their ramified unfoldings and control in actions of the individual, is what is necessary for development of charity in the teacher; because the betterment of conditions can only be followed on these lines, for they are the expressors unwavering of the individual's needs. To see is to know, to know is to respond to the voice, to understanding. The servant of all hope in teaching is perfectment. Hence in response to this hope in the heart, we shall endeavor to lead men by the light of understanding. This of necessity must conform itself to actual needs. These needs—what may they be? Ah, surely they must be known, before we can respond. This is the cry of the man, who is eager for the work of good. Looking surfaceward these needs must be perceived. Deep, deep down in the heart of humanity, it is pulsating in needs in the voice of the angel of charity and love. By this inner law, that we call correspondential, they are made to reveal themselves on the surface world. We have by means cognizant to the interior sense made some things more clear and lucid to your understanding, and hope by a subtle insinuation of pure and holy influence to lead you further and

further into realms of interior law, to draw you nearer the spirit of wisdom, which hovers ever near those who desire the work of good in the world. May blessings unflagging accompany your journey along paths that lead to truths that are in good. The influence operating this evening was in the line of our work, but individually passive until this eve. We trust you will catch the whispering of truths conveyed. God bless you.

AUGUST 3, 1895.

Our desire or purpose is not to lead you into the realm of ideas, but beyond this into the realm of the unmanifest, or (divine impulses), the material of which thought is formed, that you may gather in abundance. The Father's lavish hand provides abundantly for all, but he requires a full return. This is the formative world where is fashioned every created thing. Thoughts, when perceived as such, are but shadows of the unmanifest. You must apprehend beyond the manifest; there is a vast universe of unmanifested essence which the world calls God, but this is not God Himself, but His breath whence everything that is draws its light and form. This form is virginal expression, through individual atoms whether animal, vegetable or mineral. Being pure in its germ it must be pure in its expression. So we desire that you cull from this unlimited field of God's breath (suggestive inbreathing) the formative material of ideas, thought and outward form of materialization—fresh from the garden of God. In innocence (or in childlike simplicity) apprehend, in adoration stand, knowing its source. It is willing (or plastic) in subjective response to the divine breath or influx. Having come into possession of (this which is) your inheritance, you will no longer look for guidance and instruction in the outer form or likeness. You will possess the light, for it is formed of the light itself and continually reveals itself even to its outer crust or crystallized side; yea, even in the realms of corporeal wanderings the indwelling shadow of the Cross is revealed. This comes with a power to draw man inwardly to the substance. This in all lines of truth spiritual may and will reveal itself of correspondent form in thought and expression in the natural world. What we wish to impress on you, is that the source of instruction is in and drawn from the unmanifested essence—not from shadows in the world—ideas, thoughts, mere opinions. The supposed line of demarcation between truths or ideas, spiritual and natural, does not exist from the standpoint of the virginal essence of all life and being. Potential in the unmanifest there can be no line between our work and your desire. Dost thou not see if this were so it would be utter failure? The divine word is spoken in the world of the unmanifest (that is ever) within your desire, which is response from us in your work. No question can arise. Question (or doubtfulness) does not find life in the divine essence. Truth positive only is the child of divinity. What we desire most is that you cease from quest in the region of ideas or thought, for solution of spiritual mysteries. Remember, they will always be mysterious in the light of sense reasoning. Surrender passively to the great central truth clearly apparent to the thinker that there is a source from which all thought flows in its virginal essence. In this passivity or (in the will) subjective to the divine unmanifest we can instruct. Conceive, if you will, that we are of a different people, of a

new country of which you know nothing but with which you ardently desire to acquaint yourself, and we cognizantly near and willing to instruct you. Surrender all to this desire and we will respond. If you can do this to satisfy natural desire, surely you can do so for spiritual acquisitions. We will carry you along as best we can on the line of correspondential instruction. That you may find delight of association with spirits of truth, we will append the delights of understanding so that you may cry, cry, "God be with you all." Amen.

AUGUST 10, 1895.

The light shineth, aye, the dark places are lit up. Man is restless in attitude, and is aggressive in lines radiating from the world of attractions. (Actual) rebelliousness is what confronts the influx of good, (streaming forth) from these radiant truths. The internal watchman of (earthly) loves hiding the altar of life in corporeity, rejects anything as intrusive not born of its flesh. Not knowing the inner spirit (even) of corporeality, it rejects itself. Not knowing good, as (being) separated from self (interest), he stands at the door of his own tabernacle recognizing no other outside of his own domain. This positiveness in the individual realm makes for unrighteousness. The powers in open operation in the quickening life are drawn from the world—the depths. This, although perceived in the light of unrighteousness as retrogression downward—earthward, it is spiritually not so, only in seeming. The individualization of the human atom on the earth is the divine process in operative conjunction with the descending divine life in influx. An apparent opposition to inflowing life and truth is really a negative state provided by the Lord to blind the perverse will. Thus salvation for every creature is provided, (yea, even) [the opposing forces are made to praise God] Dost thou see the great love and wisdom of God here manifested in thus leading man silently but gently to Himself through his perverseness? This is revealed by man's actions in tendencies natural to selfishness in acquisitions; for he acquires and builds often better than he knows. Whatsoever (in thy life) giveth offence (to the highest and purest even), thou dost do it (unwittingly) for the sake and glory of the Lord—(this in understanding). Convergent causes, hidden in corporeal nature, is what we wish you to perceive. Many things in thine own life cover this law, of which we desire thy clear perception before certain things can be revealed to thee. We thought that to do so (to reveal this) before the eyes were opened to the divine operative law (or before it was cognizant) would destroy the perceptive spiritual in the flesh or intuitional life, so that effective work could not be done through the natural perceptions; for it is through these lines in-radiated and illuminated by the inner light of correspondence that our work is done; that is, through the natural the spiritual is uplifted. Dost thou see this in what we have shown? We perceive what obstructs; the spiritual current runs sluggishly, owing to obstructions in nether lines of life and understanding. Look up, and these will be removed; be strong, and thy faith will gain the victory. We have not said what we hoped this evening. The current turned in a different direction, and we must needs follow, controlled by the love everlasting in the Father's will. That your bark on the sea

of infinite thought may carry you safely from harbor to harbor, gathering shells from every clime; and that they may sing to your ears a new song, and that the pilot's hand may guide and bless, is the desire of your friends in spirit. God bless you. Look for the coming day of enlightenment, for it is surely near. Look; for the rainbow is in the sky. This from love's line in good. Amen.

AUGUST 17, 1895.

Your spheric zone of understanding is quickening to the psychic influence, emanating from the world of success. Soon a clear pathway to the inward life will be open to correspondent influences and understanding. This in the physico-psychical appears in (mental) lucidity, corresponding to the developing life of the spirit. Your growth is conformable with the inner and outer influences. We reach eagerly forward for the questioning world. Do not deny yourself the blessed privilege of questioning, for only thus can you know all the influences in the world. The world (we mean the world surrounding the individual) is agitated by the rippling waves of the spirit, and the power is forcing itself upon the senses. The manifesting spirit in the inner world brings unrest in the surface world. even as the Master said, "Behold, I bring not peace but a sword." Yea, verily it is a sword in and to the world, but blessed peace to the spirit; and this will manifest itself to you in developing lucidity of the spiritual faculties as we traverse it in our work. Obstructions are ever intruding themselves in the way of our work, sometimes perceived by you but more often felt (and not perceived). Do not allow them to cast you down. Stand fearlessly in the confidence of God's love and protection, and they will vanish as a breath. These obstructions, as stumbling-blocks in the natural perception and interpretation of them, are our greatest obstructions. Do not understand this in sense of perverseness or wilfulness of the fleshly nature, for we do not see them as such—only and surely as golden-stairs that lead to perfectment. No sin per se, but undeveloped conditions leading perforce of their own nature through dark places. We would fain speak to you individually on these lines in your present developing life, for they are manifestly operative in moulding and upbuilding of the spiritual man. They threaten sometimes to overcome you, that calls loudly to our best love and wisdom to lead you safely through. That you are not consciously conscious of this, we know, but your spirit often appeals to the Father, while the outer man is dumb, and the appeal is heard at all times. Rest in this assurance, and have faith. A preparation for a full awakening is progressing rapidly to a culmination when all things will be revealed. We say not this to you that ye may boast; nay, nay, the Master's words speak plainly to those who would be his disciples. The humble ministry is the most exalted in his kingdom. As we have said in substance, if not in words, repeatedly in our communications, spherical conditions, spiritual and natural, all tend to harmonize the individual with spiritual life, and the zone of these conditions or life is the "voice" of our communications. The more exalted the state of the individual, the more pure and exalted the influences, instruction, and inspirations. But be of good cheer, the Lord loveth His servants, and will reward them according to their works. Be careful not to construe works and actions in a wordly sense only. Do not move in

action or deed without an earnest appeal for the Father's guidance, and we will be with you ever in love of good. We bless you with a holy love that ye may abide in heavenly peace. Amen.

You need urgently treatment and swiftly. Surrender to influences that will surround you tonight and we will control or avert a tendency to a serious complication of ailments in the mental realm as also in the physical. Do not fear. All will be well, if you but put your trust in the great physician, God. Peace be with you. Amen. Dad.

AUGUST 24, 1895.

In meeting you on the plane uppermost in your mind at this moment it is difficult to adapt spiritual truths to planic symbols, so as to be certain of acceptance (that is, comprehension). This most difficult of our work in perfect adaptations to spheric reasonings is only possible while the recipient is in an attitude of supplication—aspiring. Man is such an incomprehensible thing to his brother man, that he denies him any lucidity not possessed by himself. Thus in problems social, ethical, he is in the eyes of his brother no wiser than himself. Now what unknown quality is it that is necessary for the acceptance in the spiritual uplifting of humanity? The teacher may come as a prophet and lift the veil ever so little, revealing the hidden beauties of nature's world; he may by prevision uncover the secrets of life; he may make clear to the understanding the hidden causes (for all sufferings) that lie concealed in the womb of ignorance, and urge (men) to increased acquisition of knowledge; but this is not, nor can it be, a solvent for nature's ills. That is, knowledge of itself can not save man, except that knowledge drawn (as life) from the storehouse of God. The (outwardly) "unmanifested essence" of power, light and life is the only salvator. We have endeavored to enter into your life, opening up every thought and life to the inflowing spirit. We do not wish that you be anchored to any particular possession of earth. Keep yourself in perfect freedom to do and will in the natural, as this must be the ground in which the spiritual freedom finds first lodgment. Know (question) all things, seek of all things that which comforts and elevates the spirit, for this must have freedom of flight. All things tend to a limitation of the spirit, hence we wish you to learn from questioning flights that truth is mighty and must be free. Your sphere is not at this time of that nature and quality to receive what we have to unfold to you. You thirst but cannot drink, you hunger but cannot relish (the required) food, but soon we hope by right of progression, you will reach a plane where voices attuned for your spirit will be heard. Beware of the Anchor (that stifles progress), for earthly troubles commence in limitation or restricted freedom in action of the natural as also in the spiritual. You often rebel at what you consider intrusive thought, conceiving these to be (abstract) ideas only. Beware how you deny admittance to solicitants (or contacting atoms, for) an angel may pass you by. Our work, your work, must be adapted to the pressing needs of the hour, and it behooves us to be always ready to the Father's hand. There is more intended in this communication than you may perceive, but look deeply and you will find it. You may need a lamp of the world to see it by, but it is there. We speak to you as men,

but with spirit made pure by fire. We bless your work and proclaim all hail to the coming light.

Look heavenward and the dove will reveal itself to your sight; do not look earthward too earnestly.

AUGUST 31, 1895.

In speaking of zones and spheres, it is well to bear in mind always that they apply equally in the natural presentations as in spiritual acquisitions. They are (united) as one, yet are innumerable, representing the auric emanations of each individual and varied life (as a common) atmosphere that represents the normal as also abnormal manifestation of life; so that, by the power to sense auric emanations, you can sense man's needs. Man is a distinct unit, and as such must be known and treated. The adaptations of means to ends in adjusting discordant conditions in the world is permitted, and is wisely made clear to the perceptions through this spheric looking-glass. Man's goods and evils, his likes and dislikes in the natural, and, through these, his loves in the spiritual are clearly revealed. But these zones you will find dominate and control (and bind) the individual to his loves and desires (belonging to his zone) and bind him as a living captive to earth and earthly things. This zone or atmosphere is drawn from the earth or earthly nature, which forges the chains that bind. To free the individual, it is not so much the breaking of these chains that is to set him free as the acknowledgment of his bondage, and his desire to be free. The freedom is accomplished solely by the recognition of a purer atmosphere and altitude in the higher natural planes. A commingling of the two spheres is what molds the natural to a preparedness of man for (an unseen) spiritual inflowing life. As soon as this is felt and consciously accepted, the individual commences his flight to higher conditions and environments. The world, as we intimated in previous communications, is dominated by the most powerful and deadly auric influences. The sexual or the sex sphere, uncontrolled by virgin purity in expression, is the bane of man, because it projects its most subtle influence into every move in life and pollutes it, using the most powerful of sensations to lure him on. This will confront the teacher in the world, and obstruct his efforts continually. This must first be overcome by a spiritual influx into the system, quickening it to the life of its divineness. Then prostitution of this functional life for evil purposes will cease. The higher exoteric meaning is that this must subordinate itself to the inner or esoteric or spiritual divineness. These things we give you that you may look, and search out and find to your instruction and understanding of the more important work. Do not strive after the unattainable, but rest in the security of a perfect tranquillity, and we will teach, but we must do so from your altitude. The coming time will perhaps clear away the mist from spiritual perceptions. It is almost day; what of the night? As we have said often in the twilight of your searching, we must adapt means to ends, and take the tools ready to our hands to aid us in our instructions. Seek for light in the stillness of (or contentment in) the darkness (of doubt and fear), and we will lead gently to crystal streams of thought. Your meditations partook somewhat of self-examination and questionings lately. We prompt this. Keep

in tune with harmonious adjustments, and blessing will come to you. With the blessings of the angels we leave you for a time.

Your question will be answered in due time. Dad.

SEPTEMBER 7, 1895.

In many tongues (ways) our messages speak to you, in many tones they plead to the corporeal; each tone seeks to sigh with the life and with understanding; but not always do they accord with corporeal desires. They do always point to the man's needs, and thus perhaps seem unpleasant; but not of itself can it be unpleasant because always adjusted to individual needs in order to bring the individual into attunement with spiritual understanding. The processes of adjustment always accord with, always move in the direction of, involutionary thought and life (to the end) that they may find extraneous adaptations, finding which they are launched forth on wings of love, light and wisdom. In this flight much is strewn on barren ground, by the wayside, on rocks, but all will show a result that can be gauged and measured even by earthly standards. But by these standards of measurement the progress is retrogressing in spiritual evolutionary thought. Gauged thus you will see the law revealed in "whatsoever a man thinketh, so is he"—the thought, spirit, showing through the flesh revealeth his quality. Now we do not desire to force acceptance of truths that may only appear apparent; only that which comes illumined by its own light, that which flames to flame within you is for your acceptance. The soul, that burns with pure and holy soulic desires, can feel the flames of its own burning. Only those who feel the pain of the craving can know of its satisfaction in appeasement. Many, many souls hunger in the unspoken word, whose appeasements are in revelations, not in many sided interpretations. The spirit of interpretation seeks to usurp the place of the spirit of revelations. Beware, how you are drawn in the way of interpretation, for that is the way of self and is dull to opaqueness, in lucidity of the understanding or spiritual presentations. The self always and ever leans to perversions of light to cover its own darkness. This inherent tendency of the material thought to wander in fields of corporeal growth is ever confronting the spirit's growth and development. As we have said continually, and often enjoined on the seeker for truth in natural as in spiritual things, the real must be substituted for the unreal, life for death, the spiritual over the natural, because this earnest endeavor always accelerates the flight of the spirit to heights of unfolding and understanding. You are now in a transition state, that needs constant and continuous watching to direct it to fields of enrichment in spiritual growth. Otherwise it would become lost in the canebrakes and stubbles of specious reasonings of the materialistic world. Your mountain of attainment is, "Believe in the power of God to light and save." Having this faith, the power to instruct and uplift will come perforce of its mighty divineness, and manifest itself in sure and mighty revelations. Your physical health needs the searchlight of the spirit to interpret—to heal. Your rest in God, and in the acknowledgment of Him as the only physician will overcome. The spiritual conflicts going on are the cause, manifested in the physical ailments. The Father's hand showeth itself. Soon the Son of (universal)

man will reveal Himself in the outer world. All tends to the opening of the ways to higher conditions and developments of the spirit in the natural world. God bless you all; may peace, blessed peace be yours. Amen.

SEPTEMBER 14, 1895.

How wondrous are thy ways, O Spirit of all truth, in thy varied adaptations! How marvelous Thy presentations! O ye enlightened ones, be zealous of wisdom, a beacon that lighteth the inner lamps on the altar within the tabernacle of the soul of understanding. Bear in thy mind, O mortal man, that the gifts of the spirit are not to thy outer reasonings, but to thine inner self. The voices of thine outer senses proclaim the fallacies. Thine outer understanding can be heard only in the outer atmosphere where it floateth in the direction of the preverse desires. The inner voice is resonant to the needs of the spirit and lighteth from within, thus by its inherent life it buildeth and fashioneth the word (the expression) to the spirit, thus enriching by its potency the internal entity in the spiritual-natural by giving life. This enrichment of essences ever flowing is what lighteth the world (or outer) understanding, in order that every atom may respond to the increasing life, opening up the individual to clearer visions of the incarnate essence embodied within the word. We much desire the opening of the inner cell of thy spirit to the downpouring showers, for this would do much for thy refreshment. The soul, in each of its varied incarnations of higher and ever-living truths, sends forth its soulic aroma to the throne of grace and is blessed beyond measure. The arising auric essences of divinity's truths from the center of humanity's over-soul (or arisen brotherhood) is pregnant with deeper, fuller, more expansive life in spirit, enabling the natural good to reap conscious reward. We lovingly caution against the restless spirit of complaint which dominates at times. This spirit deadens the spiritual, and quickens the materialistic tendencies so that our voices are drowned in the babel of negatory clamor. At these times your physical life is endangered. We speak in the language of men (or self-interest), only because we could not be heard, much less understood in the language of the spheres. But always the Voice of God is within. Seek thou its revelation; thou must find it for thyself, none can find it for thee. We continue on the line of mere metaphysics because thou couldst not follow our flight across the continents of earthly instruction without the physico-spiritual training. To lead safely into the depths of material truths, that their inner divinity may show forth, you can easily see from the light you have a preparation is necessary. First cometh the earthly blessing, then cometh the spiritual. We enjoin earnestly full freedom of the spirit. Do not smother and suppress the suggested thought, because it is not understood. These voices, that seem contradictory, will soon unite in harmonious adjustments to the benefit of the craving spirit. We would also enjoin secrecy in the natural, but open boldness in the spiritual—not outward seeming but inward proclamation. Peace be with you all. Amen.

Would say to you in all sincerity, it is necessary that you take the strictest precaution to guard yourself from encroaching and dominating influences. They instil a weakness that is wearing out your vitality, exhausting as it is understood in medico-physical parlance. Your doubts and fears favor the encroach-

ments. We have sometimes to watch over you very closely to shield you. This prevents soul growth, which is the great desideratum in the acceptable teaching of your spiritual guides. Physically you need not fear if you only think of the deep and hidden power to heal. This is God in potency in every individual, who healeth with the spoken word, not with drugs. I would say much to you if your mind was prepared, but will say, develop the internal sense by earnest communion and be not led into weakness (of doubt and fear) that depletes the body. Will look to your welfare and speak to you again. Amen. Dr.

SEPTEMBER 21, 1895.

In guiding the thought in channels of spiritual light, it is well to bear in mind that the natural tendencies must revert spiritward for guidance. The outer tranquillity cannot be separated from the inward peace, born of the consciousness of a life in conformity with the highest understanding of good and truth. The voice of inward peace speaketh to the outer, and tranquillity reigneth there. This inward monitor "peace" and its concomitant outward tranquillity in every sphere of instructions is what is absolutely necessary to an orderly development. Separated, then, disorder intrudes on the vibratory law, and the blood (or instinctive leading) rushes to unknown depths, blindly unconscious to its danger, for it is surely blind. In the searchings of the natural for spiritual truth, the eye of the spirit guides in the spiritual floatings on the surface world to uncover its depths; then the eye of the natural must be accorded authority, and to a limited extent it guideth the spirit. Man can not in any conceivable particular be alone in quest, whether in the natural or spiritual. You have often questioned the unknown monitor for light on abstruse subjects instructively, and found no answering voice, because the question only sounded in the sphere of the unknown desire. It could not reach beyond. In speaking the word, let it be with the abandonment in holiness, and whatever thou desirest it shall be given thee; this is the promise, and surely it is so. We desire to see man to seek the life in nature's domain. The "light that shineth on the darkness" (apparent darkness in the outer) is more surely there perceived. O Man, how much awaits thee in the realm of obedience to the inward voice. All thy sufferings are the consequence of disobedience. The vibrations of ethereality are quickening and pulsating even in materiality to attunements with this inward voice. The auric natural is surcharged with living fire, that is consuming the stubble—falsities and errors in every line of thought. Welcome, thrice welcome, is the (grim) reaper, for only thus can man be set free. Every path is obstructed by deadnesses of ancient superstitions, hereditary excrescences, that entangle and bind man. Conceive if you can our work in removing these obstructions that beset man, in truth, removing all falsities and deadness from his path, that the light of all truth—intelligence natural and spiritual—may flow in. This is practically making a new creatue, yea, and after God's likeness. When you are prepared, we will take up line after line of these communications, and lead you through the mazes and labyrinthian ways, for this will be necessary for the clearness of your mental vision, so that further and deeper insight may be acquired. We have spoken in no uncertain tone of certain necessary work for the perfectness of (the outer) self. We enjoin perfect secrecy. To

disclose arcana to those who are not prepared by special instruction, is like casting them in the face of a tornado, that scatters them over barren wastes, and they are lost. Although sunshine and dew may bless, the soil being barren, they die. These are great hindrances both to you and us. Being sown in uncongenial soil they find no increase, and return back to us weakened in effectiveness. Can you clearly understand that no one is to be denied, when the time cometh? We find that we are continually called upon for these admonitions to the exclusion of more efficient food, but we must acquire—grow—not learn only, and soon a full straight plane will be acquired to bear all burdens lightly. Peace and tranquillity be yours. Amen.

We find much unrest that must be appeased. Your blood is fiery with inflammation. This is a spiritual condition that can only be understood by deep questioning of the inner principle of chastity of thought and life. Your mental life is dominated by an earthly spirit of the school of Frenchmen that barters all to earthly desires, more especially through the sex life. It is very difficult to keep you from the influences of the lower feminine nature. These, in insinuating their influence to control your action, act very disastrously on the physical organization, drawing from and draining the system of its essential masculinity, rendering it weak to these lower influences. A higher life of chastity and deeper insight is what is necessary to protect you. A powerful band confronts us in your sphere and retards our work. We wish you to co-operate with us and only can you do so when armed with knowledge. There is much danger to our medium through these influences. If they are allowed to intrude for one instant, they will destroy his physical life, as his connection with physical life is very slender, owing to his spiritual sensitiveness. Peace, peace, peace in this turbulent nature is what is needed, and only can this be obtained when you are fully conscious of your danger. There can be no separation—no going back. Forward is the watchword, and the only safety is in progression, not in retrogression. We do not wish to alarm. You are too well instructed not to know how to accept this truth and profit by it. We have refrained from communicating this danger to you before, hoping to be able by God's help to vanquish them, and this is certain in due time. But they are continually gaining force around you, so that we deemed it wise to instruct you that you may co-operate with us. As we said, the physical life of the medium is in danger from their onslaughts. We have shielded him thus far, and can do so more effectively with your co-operation. Remember your life is a part of his life and what affects you correspondingly affects him. His life is really in your hands, while being used for your elevation and enlightenment. Be wary. Ask of God to be protected. Even danger threatens while delivering this communication. Secrecy is imperative, Dr. Do not allow your masculine nature to be ruled by the feminine sexual under whatever guise it comes. M. D.

SEPTEMBER 28, 1895.

Questions of momentous interest agitate the world of the unseen as the world of the seen—the question of inmost life as being the quickening force, agitating the outer rim of materiality. Why dost thou question in fears and misgivings? Why dost thou not grasp the flashing truths, as they pass thee by? Ah! the whys and wherefores are the questions of the hour. We note thy inner as thy outer, and seek to make them conform to the laws of good. Separated from thine inner principle thine outer makes for the self—this in a universal sense. We can only lead safely along lines that are of supreme danger through thy soul's integrity with the inner. Thy outer watchfulness would draw to destruction—this in the sense of instruction in the spiritual. Spiritual revealments can not be properly manifested in and on the plane of natural thought and action. Although strictly in the line of correspondences, they can not be made to reveal themselves on the outer plane of being.

It is necessary then that man should cultivate and intensify the inner desires, thus creating a plane that these truths can live on and manifest themselves in. In the whole of God's law, manifested in realms of correspondential lines, none is more wonderful and grand in effulgent love and wisdom than the showing forth of man's intimate connection with the highest and lowest good, its shadowings of the highest and lowest evils, its highest health and lowest depths of disease and death. Come with us if you can, enter with us into the dungeon, wherein is confined the blackest criminal or the binding drag-chains of the mental wreck, both objects of commiseration and supreme pity—the world loathing—yet by the law of correspondence we can reveal the unbroken links that bind and inmostly connect them with the highest intellect and the purest human. Alas! what a mighty gulf seems to separate the two which are but of one life. They are one, though seemingly two, in thine ignorance. The mighty intellect, that holds the world in its grasp, is the counterpart of the shattered brain of the chained maniac. The brighest saint (God gives the whole of Himself to each) in the calendar is a part and parcel of the condemned criminal. To understand this it must be looked for in the spiritual understanding. In earthly contemplation it is abhorrent, in spiritual conception munificent. This is given you that your eyes, spiritual, may be turned in direction of thoughts that open to instruction. The windows of thine house must be ever open. Thou closest them oft in thine eagerness for wealth in the natural. Open to the warmth of the spirit. Be wary in thy meditations, that no obtruder enter thy chamber. This thou understandest from our last instruction. We can't say much, as an obtruding force confronts us, which brings confusion to thee. Peace be with thee. With the blessings of the angels we leave thee. (We can not answer your unspoken question this eve. Conditions are confusing. Will give you light soon. Dad.)

OCTOBER 5, 1895.

The light shineth and ye see it not; the soul weakeneth in the atmosphere of the world. The sounds of the symbols of unbelief make a doleful noise in the spheres—the spheres of belief (only as apparent) in the natural world. The spirit of truth moving upon the waters of the deep responds to every pulsating desire in the highest natural as in the lowest spiritual. The integrity of thine own soul is the anchor of safety amongst the shallows and rocky places of the world's infidelities. The music of the spheres (the harmony among all the spheres) must sound in thine inner sanctuary, so that inspiring chords may vibrate in the outer desires. Thy mind is wavering this evening, flitting from flower to flower of desires in natural thought. No inspiration moved in the sound of thy voice, hence no responsive sound was struck in the celestial ether—wordly signs only came from thine inner bowers. All this in completeness of understanding will make plain the prime factor in determining the height or depth of our own communications. It avails little how earnestly the spirit may cry, if there is no answering voice in the outer spheres. When, in our activities for thine instruction, we hasten to sound the symbol of our coming in (giving up some coveted natural good), there is no answering. We have to take what is offered, a sound-

less unresponsive atmosphere, and work the best we can in what is given us. We are thy servants, not thy masters, obeying the Father's will. Oh, that man would seek to separate himself from this soundless void, in which he is engulfed. No sound from the angel harps, no sound of the Father's voice, can be heard in it. It is Godless. Yet by the inherent power of his divinity can man clarify and purify the sphere so that these voices can be heard clearly, distinctly. If thou wilt listen, the knock soundeth. How bright thy world will be, when the light and voice of the celestial is admitted. The line is clearly drawn between Cimmerrian darkness and celestial light. Meet it is for man to see it unmistakably. Spiritually discerned the celestial seeks a blending, mercifully adapting itself to earthly needs for instruction in the inner as in the outer law. Adaptations of means to ends is the one beneficent law of spiritual instructions. Knowledge with its counterpartal blessings in man's earthly wanderings is the work, and the most important, in the reconciliation of the man of sin, with the man of God, the natural with the spiritual. We could sound the trumpet of alarm, if thou much desire, in the phenomenal natural, but remember the sound would always be alarms, a scattering (for self-protection), not a drawing sound. Thou wouldst be continually running to and fro, not knowing whence the sound cometh nor whither it listeth. We desire that thine inner spirit respond to the Shepherd's call, that it may know the sound of the voice. These are given that you may familiarize your natural self with symbolical presentations, for only can truth be so presented. By deep meditation and prayer, a sphere can and will be generated within thine inner ens, as in thy outer plane, where symbolical sounds can find lodgment and free interpretation. Knowledge and power in all realms are symbolical emanations of spiritual essences, as also their spheric medium of acceptance—a resting-place—a home where peace and joy reign naturally, lit up by the light of symbolical projections. This discernment of man reconciles him to his inner guide, who leadeth into all truth. We earnestly caution against such completeness in surrender to earthly influences. This endangers the life of the spirit, as the life of the body—always in the sense of spiritually understanding of these instructions. Look deeply in thine inner will, and its depths will mirror forth what we have endeavored to make plain to you. Peace, peace, that giveth life in essence to the spirit, in substance to the body. God bless you all. Amen. Thine inward rest is quickening in the womb of thine inner purity.

Will give you more full and complete instruction soon. The medium's health, even life, is threatened by malevolent spirits—those whom we cautioned against in our last communication. No strength.

OCTOBER 12, 1895.

O thou mighty spirit of truth, guide thou us in our earthly journeyings that we may safely gather fruit meet for instruction, that we may know and cognize Thy reflects in outer symbols, that we may not gather the thistle for the rose, the deadly nightshade for the fruit of the tree of life. We realize, O thou beneficient Father, that Thy guiding hand is the rock of strength, as the armor of protection in our quest for truth in the outer world. Forsake us not, O God; be with us in our wanderings that

we go not astray. We humbly submit to thy will, that it may be done in earth as it is in the heavens. Even so be it. Amen.

In the binding chains of multiplied evils and falsities, ever shadowing forth as obscurations in the sphere of the natural, it is hard, very difficult, to turn the wayward feet from these alluring paths to the ways of the true light, truth. This is so, because the whole external nature conspires to its own destruction. The darkness, emanating from man's own evils, seeks to wallow in its own mire. This is by virtue of its natural tendency in the light of its life. These evils in conflicting force and power draw, as a whirlpool draws the venturesome ship that dares the ominous brink. The harbor of safety is in still waters, and only to the wise and gifted mariner is this way made plain.

In leading us, thy children of obedience, O Father, inspire us with thy holy spirit, that naught but thy loving hand may guide. Thou knowest the danger, thou knowest our strength, our weakness. Adapt thou the light to our sight, the truth to our understanding that we glorify the beautiful world thou hast made, so that we may know Thee ever in light as in darkness and that we be not afraid.

The path, in lines convergent from the polarized center of Infinite Life of good and truth, leads to celestial heights in manifold ways of finite perfectness and quality, and all truths along these lines are of many-hued attractiveness. These are mercifully adapted by the Infinite Father to suit the varied loves of his children. That they may not weary, they are of many tints and perfumes. Into this garden we desire to introduce you, and accompany you through its weary paths that we may learn of them. The dangers are only in the shadowings of our own denseness. The light of our ethereality is spiritual desire in the natural body that clothes the spirit in its travels. Thou knowest full well the dangers of our own evils or desires. We beseech then that thou leave them below, for as we conform ourselves to the will of God, so shall we be led into the realms where truth abounds. But we must do our own gathering in this outer garden of the soul. None, no, not even we, can do this for thee. The thorns may tear the flesh, the flints and rocks may obstruct our weary feet, but the bleeding thereof will mark the way for the brother pilgrims seeking also the way. Thus should we glory in our suffering or crucifixion for humanity's sake, that they also may live and learn the ways to perfectness and peace. Pray the Father, that He may bless us in our journeyings, that they may be fruitful of good in acquisitions of knowledge of grace (or immanence) in exercise. Peace abide with you all. Amen.

Truth encompasses the universe, whose reflects color the rose and the thistle alike. Think thou deeply. No tune in exterior void is apparent; peace. All is joy, joy, joy, peace, peace, happiness. Mrs. Bl.

OCTOBER 19, 1895.

Much has been given, much has been withheld, the law evidently manifest in cause and effect, in desire and result, in aspirations and resultant revelations of truths, in subservient action in spheric zones of thought; for, the uncovering of the law showeth forth thy inner activities in spirit equilibrations, through the dense and darkened veils of hereditary evils

or obstructions, the influx thus acting in the outer understanding and the clearness and transparency of this influx thus being made ready for acquisitions in the broad ground of actualities in the spiritual actual. The measure of a man, perhaps you may be led to believe, is not in pounds and ounces, his physical health is not so much in compactness of flesh and muscle, but in the spiritual activity in every move and action, as shown forth in manifested work. These works, varied and attuned to every spiritual atomic action in the outer as in the inner law of consciousness, are leading or following you in flight of spiritual desires. We can only whisper instruction to the attuned desire, or answer to the knock. Doubly blessed are they who know the law and obey. We are the voices that speak to thee in the law. It is our voice that sounds in purity of desire in natural things. It is the voice of angelhood that sounds in ecstasy of delight in good and truth—the come up higher of the Father. Gems pregnant with glittering individualities are deep in the spheric realm of earnest desire, and await the quickening impulse of the spirit. We do not come to you in the spirit of chiding, but we would ask that a more attentive ear be given to the spirit of good and truth, speaking in the natural. These are perfectly attuned to the atmospheric zones of the needs and necessities in the natural world. The greatest tendency and strongest of desire in the senses is to close the spiritual aperture, so that no influx from celestial realms can flow in. The absence of this influx in the natural is that deadness in merely earthly things—the "all is vanity and vexation of spirit" in the sphere of earthly satiety which is the ashes of pleasure and hopes. If, nourished and quickened by this divine influx, ever flowing earthward seeking to give life to every desire of man (we say), if, in these desires and acquisitions of man, this life-giving essence was the quickening power of man's ambitions, then they would be blessings instead of burdens (as they are now) that hold him to earth. Lighted up by this ever-purifying and etherealizing essence, he would arise to heaven. Earthly possessions or desires are not evils, only in so far as they are made subservient to selfish ends. We desire you to rise in spirit, and no earthly desires must hamper the upward flight. Watch your outcomings and incomings that they may be found not wanting in purity and earnestness for life, light, and truth. Much is coming to thee in ways trying to the understanding. Do not force acceptance on the spirit of any outer conceptions or acceptances, for they carry with them earthly raiment that is not acceptable to the inward spirit. Give the spirit of love full scope in the play of the natural, and no fear of retarded growth may be apprehended. The "voice" speaketh in the void (of darkness and deadness); even now its sounds are vibrating in the spiritual eminences. Have no fear of results of physical or mental unrest, felt at times. Soon all will pass away, and light and peace will come and abide with you. So mote it be. Amen. Work in spheric realms of developing force is progressing in quickening activities.

Perhaps it would be well if thou art prepared to understand, to make plain the relationship existing between thee and the instrument used for communicating spiritual instruction. You act or furnish materials for the spirit of the medium in his flights to realms of spirit. This is necessary, in that experience may be gained. Otherwise instruction would fail of weight in the natural understanding. The force of presentations is in proportion to experience, and as these truths are for the natural instruction and acceptance, it is necessary in the

spirit's flight to the realms of spirit that it take with it a body corresponding to the corporeal, that it may act in the capacity of medium to the outer understanding. The material for this body you furnish and as you etherialize the substance of which this body is composed it can rise to proportionally greater heights and clear light. The body holds the spirit to truth. We wish only to suggest to you, in writing, the wonderful suggestiveness of this truth, that you may meditate. Instruction and light will flow into and quicken the meditations. Yes, you are the body. We will furnish the spirit. Do you not see that this is necessary for a perfect communion with the two worlds, in fact, all worlds? Gather in spirit and preach in the natural—the flesh. The clearer you can see this truth from the standpoint of natural light, the more fully will your spiritual co-operate with us in earth and heaven. We furnish the music and instrument, you must be the musician. Dost understand? Much more could be said in the way of enlightenment in this subtle law, of body and spirit, represented in this, our special work and you the instruments. God bless and open thine eyes to His wondrous laws. * * *

OCTOBER 26, 1895.

"In the beginning was the WORD and the WORD was with God and the WORD was God." Fearest thou our flight as being too rapid (or self-denying) for thee? If this be so, it is because the body weigheth thee earthward. The call of the lost is ever heard, and is responded to by the shepherd who takes the lost to his bosom and bringeth it to the Father. Ah, man! how incomprehensible to thy earthly wisdom is the beginning (that is within man). Floating on the bosom of the deep, (but) rocked by the billows of specious reasoning and doctrine here, the beginning has no meaning for thee—the Word (Providence) is but an undecipherable symbol and God is unknown. (But when) rocked in the arms of the deep, peace (in faith) and rest there and then will bring to thee the dawning light of truth within—the resting-place of the Word and God in the moving waters. Man, confronted with the beginning, (the spontaneity of the divine endowment), how wonderful thou art, yea, "in the beginning!" What a stupendous mystery (thou art) in the Word, a God in relationship, a son of the living God! Bringing man into a knowledge of this truth is to lift him up through knowledge plucked from the surface of the deep. The life or spirit asketh the depths of the Infinite for the confirming Word. The beginning—the interior—is the "soundeth" in the Word, the understanding, and is sanctified by the Whole, which is God. Thou, O man, wilt find many things in the obscurity of thy earthly understanding to draw thee away. This proneness to divergent lines is the stumbling-block. All lights, however attractive they may be, radiating from the outer body are but illusive outbirths of the spirit of desire. Stand in the radiance of the inner light—"dedication to the love of God"—truth, looking neither to the right nor to the left, but peaceful, as if in sleep, in the arms of the deep, Infinity. Pillowed on its bosom, man draws from its breast the divinity kindled by the fire of love and charity. We desire to lead him safely through humanity's field, for so it must be. Come with us, then, O faithful seekers after truth and righteousness, and light shall shine on thy path. A preparation is going on in thy spheric realm to open thine eyes to the form and configuration of ever-living truths. Entities leading [the mind of man to the beginning can not yet find ready] acceptance in thy present stage of earthly and spiritual development. We earnestly hope in thy co-operation, knowing full well indeed thou wilt be held by the attractiveness to the inner germ of love and truth, resting

within thee. We shall endeavor (soon) to give thee instruction to thy outer desires for spiritual development. The outer preparation is a plane for the play of God's spirit of truth. We desire that an impetus be given to the slumbering spirit within. Hence we draw it out after an apparent stray word—spirit. This giveth exercise and its measure of gain is gauged by its activities. It never seeks in vain. Always a full measure of reward awaits the quest. Remember always and ever the beginning (spontaneity) is the Word in all spiritual desires, and that this word is with God and over all, the Word, God.

All in all, the lowest in the highest, the smallest in the greatest, the potentialities of the greatest are in the least. So, God revealeth Himself. Search diligently; the pearl of great price is hidden in the Word (the manifested evolution).

Thy outer life is seeking earnestly to draw the spirit to confirmations. Open thine inner soul to the whisperings coming through the natural. Subdue if you can the spirit of subservience to merely external things. We speak thus that we may have your natural as your spiritual co-operation in our work. You know what these attractions are; if you but question closely you will reveal them to yourself, for such is the law. We desire earnestly to hasten your awakening, hence desire your sanction and aid.

NOVEMBER 2, 1895.

"O Thou Infinite Father of all truth, write Thou on the tablets of our hearts Thy law and Thy will, that we may know and obey; knowing and loving, we can conform ourselves to the spirit. Lead us, we beseech Thee, to the "temple of wisdom" that we may draw inspiration from its lofty dome that reaches to heaven, and that we may also draw the quickening life, in corporeal growth of clearness in understanding, from the strength of its foundation resting on earth." In reaching out for the wisdom of the spiritual spheres, we must have the quickening impulse, (coming) from natural earth, or (mortal) understanding, that is to say, the love of goods and truths in the natural must be, and is, the open sesame to spiritual knowledge. The worlds are ripening for the planting. The restless upheavals of thought in desire are premonitions of the coming, at least of the shadowing forth of the spirit of the WHY and the HOW. The answer to these knocks must come. They can not come from the spheres of social, political or religious dominations. These will but breed strife in antagonisms of creed, party and social prejudices. In redundant proof of ineffectiveness of unregenerate laws for alleviations of existing conditions in the world for elevation, the spirit of man is apparently seen to droop in every direction. The world grows perhaps under the shadows of antagonisms; cities are built, grand enterprises are carried out, continents joined to continents as by a span, schemes are inaugurated, plans vast and munificent are carried out to minister to man's pleasure in carnal things. Grand, grand (is all of this), but humanity is crushed under the guise of all of these mighty schemes. These but serve for the forging of the chains, that bind the children of toil still tighter, tighter. O Man, how thy inhumanity makes countless millions mourn! We speak this evening slightly of conditions existing on the surface world that oppress man. Do not look in the active manifestations for the causes, but turn to the interior or mental realm of man's domain

for the instigating causes—man's baseness, self-will, cruelty, sensualism. These are the spirits of evil infesting man today. These are the spirits that deny God and would fain by their subtle power of persuasions and insinuations drag man's soul to Hell. Come out from her, O my brothers, cast them out of your house, and the angels of God will come in and rest with you. We wish that you, in contemplation of heavenly enlightenment and consequent growth in spiritual stature, that you take into consideration the power and influence of infestations (by spirits) as a factor in manifested and so-called evils in the world. By doing this, ways will be opened to the clearness of individual responsibility. This is necessary to clearness of judgment, and mercy in exercise, for without these lights (as to influences at work) the teacher and apostle is blind in the world. Now do not look upon these spirits as intrusive tramps, and thus close yourself to the instruction they come to convey to the questioner, the teacher, for they teach the teacher, "Behold a messenger I send unto thee, heed thou." They speak to thee in every known tongue. Their voice is heard in every nook and chamber of humanity's temple, proclaiming man's individual divineness, but these must speak to (or enlist) thy love and charity, mind you, that also they may (learn to) glorify God the Father. So dost thou see that the most despised thing may and often does quicken the spirit to the will of the Father. Wonderful and mysterious are thy ways, O God. Blessings attend thee. Control the inner spirit of rebelliousness. Remember our aid is ever near.

NOVEMBER 9, 1895.

Mere human reasoning cannot be brought to play in internal spiritual principles. Its fallibility closes the door of infallibility against the entrance, as by divine mercy. The finite cannot penetrate the depths of infinitude without annihilation. Humanity, human reason, is swallowed up in the contemplation of the INFINITE in its depths. The internal (human) essence within, which includes infinitude of all externals, and the light and life of divinity itself, can not with safety explore the infinite Center of the beginning, yet man can desire, hunger for, pray for the life and light of the infinite depths. This opens the soul's windows to its life and to works meet for comprehensive expression, and reveals itself to the outer man or reason. Thus the infinite is drawn mercifully to the bosom of the Infinite, that it may draw life and nourishment or understanding from the living fountain. The beginning shineth forth in ALL TRUTH. Creation manifests itself in projections into the natural world. The Word (the creative spirit) soundeth from the depths of divinity; and this Word that startles the world in quickenings in the spirit is with God. It is not our aim to praise and eulogize human effort to attain unto itself truths supernal. The creature's will is not the Father's will. He giveth His life for the salvation of man, and it must be sought for its own sake, not that thy body be elevated, but that thy spirit attain unto God, and unto the comprehension of His truths flowing forth from the beginning. The reasoning principle in man is so wonderfully adapted to this inflowing essence that it can evolve harmonizing and unifying life of the spirit with its own. But when looking to the outer or historical world for sanctification, he falters and stumbles along blindly, and spiritual truths—life even—

appear foolishness unto him. Taking on the shadows of his own foolishness, he stands revealed, as he is, a fool to the world as to the inward light. A fool can not enter into the kingdom of heaven, for he hath but the light of the world to guide him, and this leadeth downward. Our purpose is not to elevate individual man, but to open the avenues of his being to the reception of the life of God (that is ever) flowing earthward. Do not allow the evil self-hood to lead the way to assertive or desired interpretations. Our purpose is to elevate (the natural), not to generate principles of truth in the natural being. The reflexions of the spiritual (in the human) are denial, and of this we desire in you a full acceptance. This will bring you directly under the influence and guidance of the angel of wisdom, who sanctifies and extends the bounds, that it may soar in the boundless bosom of universal and everlasting truth and life. There is no boundary line between God and nature—the finite and the Infinite—the Father and the Son. "I and my Father are one." Did He not so proclaim? Ah, and with what a wondrous depth of Sound the word echoes the mystery around the universe. Mans stands confounded in the face of its opaqueness, yet intuitively recognizing it purely, for the spark shineth within and flickers forth to some in resplendent majesty; to others it is but a "rush-light" in the center of an air bubble, shining through it. So it is, that "we see (first) as through a glass darkly, now face to face." So man grows stronger. Even so be it, that but a rush-light first revealed the path to him. We desire to furnish these rush-lights to all who desire them, that they may light the way, first. Then cometh the truth; ignorance fleeth from the advancing light of truth even if but of the size of a flame of a farthing rush-light. Many truths are hidden in the shadow of a flame no larger than a mustard seed. In the light (now) flowing earthward all shadows must disappear. We desire that you pray earnestly for light to penetrate the depths. Watch and pray, for we are ever near. Peace be with you. Amen.

Your strong earthly nature continually overshadows the spirit. This we must impress on you strongly—the danger attending conflicts of this nature between the natural and spiritual. We have held you from calamities in the flesh often by almost depriving you of rational thought for the moment, and the danger passed away. We would that you willed to separate yourself from active work in business affairs, for at this stage of your spiritual development danger lurks therein that will be hard to protect you against. We would have you a passive overseer of business affairs that you may receive influx from the spiritual spheres to give life and sanctity to judgments. If you continue to force yourself into business complication, accidents in the natural course of events will overtake and mar your life. Man can not serve two masters. You are the master in your business so long as you rule spiritually, but if materially ventured longer, as we say, disasters will follow. You may ask, why is this so? This could perhaps be made plain to you by long dissertation on the nature and operation in correspondential inherency of natural effects showing forth from an inner cause spiritual. You could understand this perhaps as your mind has been somewhat trained to grasp them, but we can not hold the medium in this sphere without danger to him spiritually and naturally. It is quite an effort to hold him long enough for our purpose only to hint at these dangers, not to enter into the depths of the laws of the whys. You have faithful and intelligent assistants. We saw you provided with this. Leave the activities to them, with the responsibilities. Cleave to the spiritual life and use in judgments for sanctification of efforts. We, that is, the society for active spiritual work, desire to draw to you positive friendships as a part of the plano-spiritual work. This

we can not do while you are engaged in active antagonisms in trade. Success will more than attend you if you heed us. If not, we can not forestall evil assaults that will lead to disasters. This is terribly straining on the sensitive organism of the medium to communicate with you on this subject. We, by the force of law, had to place him in the sphere of active antagonisms—the spheric world of unrest—the emanation of man's selfish greed, for this corresponds to the business sphere in the world, and we could only speak to you understandingly in that sphere. If you will try (we know it is hard for you to do so) to rest in quiet, away from thought or care in business, then we will try to impress you. Dad.

NOVEMBER 16, 1895.

To lead you into the mysteries of the world in its depths of conscious understanding, would involve the life or fire of all inner desires—Father) is the nucleus of all spiritual life. This equally applies to man in his sense life of desire as in the spiritual aspirations of the spirit within. This must, in the awakening of the inner law to the outer vision or mind, be the dove of peace between the dominant reasoning of the man and his intuitional cry within. This law bringeth peace and safety to the good man, also light that he may read an outflowing as an inflowing divinity, which is given to every man that cometh into the world. We speak of this hidden and unrevealed law as permeating and penetrating into every avenue of man's motives and desires, so that you may desire light to shine (even) on your business sphere, so that you may safely and intelligently follow cause to effect, words to actions, fears to safety, smiles to tears. This (life) shineth in the darkness and the darkness comprehendeth it not. The (creative) world revealeth the spirit in everything Nature revealeth God hidden within her bosom. In our flight over earth's bosom we desire that, from the knowing, you praise God from whom all safety and light depends. List ye, then, to the voice of humanity as it echoes the Father's commands. Tread thou lightly, for the ground thou standest upon is made holy. Yea, the earth and the fullness thereof is His. Draw thy inspiration then from His footstool. Being the resting-place of His feet, it is made sacred for His disciples; with eyes ever open to the visions of earth man draws his inspiration from heaven. In all things that thou do, do to the glory of man, as also of God. Then no harm or mistake can be charged to thee. The ground of man's soul is the abiding place for all truths, as the earth is the abiding-place or seed ground. As ye sow, so shall ye also reap. Ye must watch that ye be not dominated by spirits that live on earth only. These are in the valleys and hilltops of man's desires, and hinder "our work" in the vineyard of the soul, and drown "our voice" in the natural. If you will look deep and decipher aright, the light of our sayings will guide you in avenues that lead to the temple of wisdom, whose crown is above all price, for it can not be bought for a price—a (source of) holy light which flows from the inner coffers of the soul's desires. This in its magical power enriches the coffers of natural needs in all lines of good. The whispers of the spheres speak attunely to the ears of earth, foretelling coming events that may startle but convince the erring ones of the evils of gain. Lust will surely bring destruction. This to you speaks in symbolical language, that we desire the spirit within you to reveal. Your physical system is surcharged with auric emanations that are seeking subjugation to their sphere of life. Open the eye of the soul to this, and the voice of wisdom

will direct (to) our homes in the land of the blest. The consciousness of purity of desire in all avenues are of our own building, whose architectural symmetry and beauty will reflect this divinity of nature—(in which there are) no crevices to peep through, but solid substance. The thought in this is the spirit of prayer in goods and truths. That ye may abide in truth and the truth (abide) in ye all is the desire and love of your servants in good works. Bless you, bless you.

NOVEMBER 23, 1895.

Let the thunders roar and the earth quake! The voice of God commands silence (or contentment)—"Peace be still" (and submit). To those who have ears to hear, the voice speaks in soothing cadences—that is, to the waiting spirit that it may rest in His love; to those that are deaf (to the voice) and having no eyes to see by, He speaks in tones of His wrath (or experiences of broken laws). In their (mortal) fears, they (then) flee away and hide themselves in the caves of the beast (or mere animalism). These spheres are earthly emanations springing from excrementitious substances of man's (or the race's) cast-off experiences, and they form in the lower spheres of the earth a cesspool of unrighteousness. The earth must be swept clean of its fornications. The coming time is upon her, the wrath (or penalties) of her iniquities will bring her own destruction. The war between the mighty forces of humanity in good and evil reveals to each its face, that ye all may know and choose. Yes, the very elements rise in their fury to take their place in the ranks of the contending counterparts. In the ever-contending forces, in the raging sea of strife, the God of peace and love is revealed. His mighty law is manifested in movements of single ministrations of the leaders as in the obediences of the mass—in the individual worker as in the most earnest efforts of the humanitarian. Behold the Christ-filled (even in the single and those separated from the mass) fighting for man's salvation by the mighty power of love, seeking to quell the turmoil, to bring peace where discord prevails; for with what holy zeal for the Father's cause did He enter into individual lives and proclaim peace, peace, the brotherhood of man and the fatherhood and motherhood of God. His voice still is heard in no uncertain tone and in language understood, (urging) to universal love and to the acceptance of God's decree—"peace, peace on earth as in heaven." Earthly development is for enrichment of the spirit in experiences corporeal, psychical, mystical—mystical that the corporeal by its inherent nature may seek through its corporeity to explore, to know even through its cupidities, and thus be led into the secrets of the psychical nature, and thus as in the soul's looking-glass he may aspire to the mystical (spiritual). Thus mercifully in degrees of his unfolding beatitudes or loves—thus in orderly adaptations to his earthly loves, the heavenly beatitudes penetrate into and commingle their essence with the corporeal that they may become a unit in both worlds—laws of one parent, even the Father in them, God. So you see even with earthly eyes of reason and judgment, harmony must come out of earth's chaos. If man is the inheritor of immortality this must be so, even must appear so to the earthly thinking man. This (is) the grand destiny of the soul, that he (the man) must be brought into consciousness of its destiny and that the conscious-

ness arises from the lowest depths, and that by the power of its arising it upheaves the earth (mortality) as a mighty wind and quakes of earth with its concomitant disturbances in the extreme externals—diseases and sore tribulations. To the willing and intuitive worker the road is shown for the Christ work and life. Christ is in the earth as surely now as of yore and why should He not be, when the cry for salvation still ringeth through the earth? Open thou thine house to Him, and when He calleth follow thou Him. Seek through and from the spirit of these words the light that will guide you from earth to heaven and from heaven to earth. The Father whispers to his children his divine admonitions through their earthly goods for instruction, preparation, purification. Seek ye this in this pool of man's humanity, stirred by the angel messenger, for in this is the strength imparted to the rising spirit to flee from the evils of his nature. Man washed in the pool of his love to God and charity to all is saved, saved. Speak thou to thine inward spirit and herald the glad tidings, "God walketh on earth with humanity; He cometh to save." Peace be with you all and remain with you. Amen.

We are carrying our instrument of communion through a crisis spiritually as earthly. The auric spirit atmosphere of which he is encompassed is operating from the lower unto the highest heaven. We have led him through the most earthly states of consciousness and the correspondent heavenly spheres, for the understanding of which, in the light of God's grace, the sphere of the brain must be traversed. We are now carrying him through the outer atmosphere corresponding to the Moon in its light. This is understanding that involves the brain in its natural capability. The strain in the outer may cause some disturbance such as fears and attendant functional derangements. Aid us in quieting and soothing influences to carry him through the crisis of his ascension and your enlightenment. Spiritually we are positive of results, naturally we are not masters of conditions. You are the arbiter of your own destiny in the light of perfect freedom vouchsafed to all of earth's children. Aid, aid us, as we say, by soothing influences, freedom from anxieties. Impress with buoyant hope and encouragement, and have no fear. Your reward will be full in measure of your duty to God and His messengers. Dad.

NOVEMBER 30, 1895.

When thou art drawn from thine outer senses and thy spirit indraws the influx of divine aspirations, hallowed by absolute dedication of thy external loves as fuel to the burning, then the voice of truth will herald the benediction, "Blessed are the pure in heart, for they shall see God." This in the internal sense means that man will through this dedication see the spirit of the Word in illustration in nature's teachings of whatsoever kind they may be, above all shadows—and see by the light of his dedication. In the supreme or spiritual sense he shall become the purest truth, and all things will be reflected therein. He (the man) has become a mirror, in which the face of God is revealed, and the divine image will be stamped on his heart—this, in the simple as in the most complex concretions. The simple and childlike qualities of infancy—understanding—sing in accord with its desires and necessities, pointng with the finger of love to its reflective vision within. He smiteth the responsive love chord in the majesty of divine revelationship in all things in the understanding and comprehension of natural truths, and in the more interior and hidden spiritual truths. The consciousness of God's peace, as was said, reflects all truth and goods, in the natural world. This divine mirror does not

reflect the word, but overshadows it. The image only of the Word is reflected in the world's translucent understandings. These understandings, by their inward reflections of the multitudinous spheres of individual apprehensions of the outer world, manifest all kinds of concupiscences to the confusion and destruction of man. No shadows waylay the teacher for truth and righteousness, but these very reflexes of his own denseness. These are the obstructions in his path; but in the light of his spiritual desires and aspirations, prayers are reflected on the Father's face within, and are counter-reflected back to the world, dissipating the shadows, and all that besets the footsteps of man. There is much to be said concerning the shadows or reflexes of man, for they are the false guides in the earth's materialisms. They shine with resplendent light of intellectualisms even to the glorification and the deification of the Word alone. This is the "false God" spoken of in Holy Writ dressed in the glories of an effulgent sun, luring man to its domain by the brilliancy of its light. only there to subject him to the death—spiritually—by the frigidity of negation of God's immanence in it. Behold this "Word" is the monster of negation, that draws man in these days and holds him to earth prison-bound! The spirit, the mirror within thee, reveals the Father's face and giveth life, and this is food indeed and drink indeed. This we give that you may know the Father, and obey His will. Life in the natural world in all its diversified degrees—desires of the flesh and aspirations of the spirit—is dependent for its realness on the inward face. The realization of this in consciousness of ideality forms the groundwork of all human efforts. Then why not, O materialistic, unreasoning man, the same in what thou dost achieve in the unseen—the unrecognized potency of the sphere of all achievements? We desire that the translucency of the instructions may enable the eyes to see (in directions of every varied degree) the face shining through. The universe of man is one vast reflection of the divine image. The reflected rays are the varied loves connecting each one to the source of reflection, the Father, God. All is good. The food presented to thee for acceptance, this eve, is meet for your earthly as also for your spiritual sustenance—a balm for the dim sight, a solace for the aspirant of good in all truths, a solvent for all materialisms, a light that leads to understanding, a spirit that proclaims the universality of all being, and the Fatherhood of God in which is all safety. Without Him no guide can be given. These are but scintillations of resonant truths that speak to the spirit that knocks. Do not seek admittance through human (self-centered) concretions or efforts. The temple of God is holy, and must not be prostituted to man's carnality. "My house is a house of God, and thou hast made it a den of thieves"; this speaks to the spiritual as to the corporeal man. Much is to be learned in looking over the surface world. We desire that thy efforts be to the turning out of the thieves out of God's universal temple—humanity. Be thou not in haste, abide the Father's command and your spiritual guides' instruction. Look for knowledge and instruction in the lanes and by-ways of thought, inspired by your teachers, and much will be given. Turn the eye of self away and (indraw) the vision to a familiarization of obedience to the inward voice. May the angel of peace attend you all, that the shadows of the Father may enwrap you, that peace may come and kiss the tears from all eyes. Amen.

Look deep into our instructions given at last sitting, important and pregnant in meaning to you in earthly ways. Can not hold medium. Dad.

DECEMBER 7, 1895.

In leading, guiding and instructing in the sphere of man's capacity and capabilities in the orderly powers of God's revealed law, it is not so much to save (from penalties) as to point the way of regeneration. Salvation from (the effects of) transgression may subvert the divine process —growth in the perfect line of regenerative processes. Man must know and mark the distinction between salvation (from penalties) and regeneration. He can only be saved through his regeneration. This is a law revealed through the natural process of economics—the reaching out for ideals, while the divine within (is) co-operating with the divine without, the spirit as the inspired medium urging the outer to higher ideals, such as enrichments of understanding and acquisitions in goods and truths in the natural. This, mind ye, is the quickening power in all directions in corporeal life whether the flight be upward or earthward, and shows the bent of the earthly being. Heaven and earth both work toward the perfecting and regenerating process. To open the inner consciousness to the law of growth, man must expand, and look beyond all earthly limitation. He must not confine himself to our little earth and planetary system, but reach out and aspire to embrace God's vast universe—"oleum." Then will the soul open its window to the spiritual life from every sphere, represented by his own complex organization, ministering to and succoring every desire and aspiration for truth—which is growth. Thus working hand in hand with the law (the Father), regeneration goes on in the perfecting of the individual. Yea, step by step, the regenerating process shows itself to man in expressions of perfectness in the natural. The trend of thought and of action will manifest itself in the glorious process of redemption. Ye must, in loving (efforts), work with the coarser, instruct it to draw to its revealment the inner law of love to perfection. The inward sight and consciousness revealeth this in the simplest things in nature. The regenerative essence, in active spiritual rejuvenescence of the outer or coarser, is bringing clearer visions of its ministry, moulding, making, and conforming the outer to the inward principle. This, as a revelation to the natural or corporeal understanding and sight, is the quickening power in the rejuvenating essence in the regenerating of the (life). The desires will herald the quickening of higher, purer, conditions and environments, and work, and co-operate with the spirit within. The doors and windows of the natural desires thus being thrown open to the light and warmth of the celestial influx, the spirit within will sing its anthem of praise and thanksgiving to the Father of all. Then order reigns in heaven and on earth spiritually understood. The earthly conditions pressing on humanity now are burdens of ignorance and cannot be lifted or removed in a day. All is controlled and governed by the law of regeneration. We can all work for and hasten, by good works, the glorious consummation, but only through man's understanding can we do this, and gently let us minister to him. Would earnestly enjoin on the willing workers for reform, the beginning on the individual self. This is the only and the surest way to attain results in conformity with the law of love;

as the root thus being sound, the tree will conform itself to the health-giving properties, and thrive under its manifold quickenings of bud, leaf and flower. In enjoining the turning of the eye and ear to earth's scenes and cries, for the revealments that God has in store there, we do not ask thee to question there for celestial light and understanding. Nature has no answer for thee. It will of itself but show thee the abyss of darkness. It is only from the light that shineth on the darkness that this can be asked. Then, if thy prayers are earnest, the face of the Father is revealed to thee in earth's paradises. These as reflections of the inner on the outer will point the way to glorious and grand revealments, quickened by the arisen Christ within men. We greet thee with premonitions of coming events, the foreshadows of movements that (when the self is the predominant incentive), this will overthrow with disaster and (will do) this in confirmation of the working law of God. With [our love and] with the flower of peace we salute thee. May its fragrance be as incense to thy awakening spirit that it may inhale strength and life to its footsteps up the path that leadeth to the New Jerusalem. Thus seek first, in the sanctuary of men's souls, and then in the halls of legislation in all reformatory movements. God bless you all, and our peace we leave with you.

In our communications to you we desire that you consider them strictly personal. This is important as shown in the workings of the outer law in vibration of conflicting and contending influences. If this is once received and projected into the sphere of antagonisms in good and evil, the way is opened by impartation to the very influences we desire to guard against. We desire that you thoroughly understand this, for in that is the only safety of communication on the earthplane. These forces have entered your earthplane seeking through earthly channels to obstruct our work in the spiritual universe. Beware of assailants on your sexual life. This will bring you by subtlety of thought into a realm that defies all spiritual light. It is the outer darkness of some lives in the natural, and while enveloped therein there is no regenerative process at work. All is stopped—good divine at rest, evil triumphant. To bring the spirit into the cold atmosphere of these spheres is chilling to the spirit. Our admonition to look deep into the meaning and intent of our communication was intended for your personal one given last. God bless you. Dad.

DECEMBER 14, 1895.

Our Father who art in heaven, all-hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is done in the heavens; give us this day and hour our meed of bread, forgive us our transgressions as we forgive those who transgress against us, for thine is the power and the glory forever, aye, and forever. Amen.

O almighty Father, open Thou our eyes to the glories of Thy kingdom, that we may feast therein to the satisfying. Give us our bread that we hunger not, guide us in the path of all love and charity, that we be not led astray in unrighteousness; protect and shield us from the onslaught of evil to Thy glory forever. Amen.

Try and grasp in the external understanding the indwelling essence of this appeal; then thy soul will open to the indwelling divinity that slakes the thirst and appeases the hunger. We desire thy conscious self spiritually to hunger for and aspire to the spiritual heights. Thus truths for interpretation and quickening inspiration will quickly respond to the call. This but reveals a law that lies enshrouded in man's corporeity and

that showeth God's face in lines of regeneration. Man, the noblest handiwork of God, reflects the good in works, only he must seek to know and obey, obey, in that he knows whereof he speaks. The "yea, nay" comes in here and proclaims his affinity to the divine will. It is not difficult, O Man, for you to so live in the world as to be deserving of the smiles and approbation of the Lord, who rewards and sanctifies thy good deeds. Thy reward comes to thee even in the world. The first awakening reveals the divine law of justice (see Sept. 23, '99) and mercy. These judgments come to thee always with a benediction of "Well done, thou good and faithful servant, enter thou into thy place prepared from the beginning" (as an endowment)—yea, from the beginning. The delights from all goods were prepared for all those who know and obey. Yea, these delights are prepared for man while walking his pilgrimage in earth's manifold ways, as he plucketh the fruits thereof and knoweth their genius and adaptability to his spiritual needs, even from the least to the greatest. Verily, herewith is his reward from an ever-flowing benediction. This, in the sunshine of its revealments as in the warmth of the radiance, revealeth the man by gradual evolution of insight into goods and truths. Man is moulded in the likeness thereof until he stands in front of his own shadow, and praises God from whom all blessings flow. The clear insight into God's undercurrents of all nature is vouchsafed to the willing servant of God, whether he is of humble station or the most profound scholar and thinker. All are equal before God, and in his providence. Happinesses in this world are stepping-stones to the more supreme in the next. But this happiness must be found at the source of truths in goods, and loves in charity. This flowing of goods and charity, flowing into all things (acts in eternal life) proves to man's understanding the immanence of God's love over all. The desire of your instructors is to point the way to God's kingdom on earth, and that it reigns in every minutest particular in every created thing, in thoughts and actions, the doing and the undoing. This in its appearance will reveal the kingdom that reigns supreme. Blessed indeed is he that confesses his waywardness, his frailties and weaknesses, in the sight of this transcendant revealment. The meek only can see and know. The strong of heart and of faith prevaileth against all obscurations. When open to the flowing forth of all truths, man is open to the voice of God. "In Thy kingdom are many mansions prepared for Thy children. O God, make us thy hand-servants of thy bidding in ways leading to the understanding of thee in heaven and in earth. Thy benediction we ask on all efforts in ways looking to Thy glory in manifested works in good." That thy love may abound in quickening impulses of the spirit of our charge is the prayer of thy servants in uplifting processes. Amen.

Hope in the spirit for clearness of vision and understanding, and may the messenger be ever at thy door to answer to thy knocks. May peace abound and love abide with thee. Amen.

Do not look to earth's panoramas for much unrevealed; look within and thy guide will lead.

The back brain much exhausted. Rest in an attitude of subjection to the life influence flowing from heaven's fountains, and we will soothe the threatened inflammation. Danger from intensity of thought emanating from this organ is

the danger threatened. Be temperate and all will be well. Will come in the stillness and minister. Dr. Clark.

DECEMBER 21, 1895.

Peace! Peace! GOD REIGNS, aye to eternity! who can gainsay His commands? O thou perverse generation, thou workers of iniquity! The Father's hand is uplifted, not to smite but to guide, but woe unto those that disobey the voice and the hand, for they shall not "see" the light, but be "engulfed" in their own darkness. This is the admonishing hand, and one that leads to blind obedience, the sensuous commands. Man must free himself from the shackles of his egoism, that binds the self to earth, darkness, before he can rise to the grandeur of his personality, for so it is decreed that man must first deny himself before he can know himself. We would that man would open his eyes and his understanding to his Nature (carnally), that we might point the way to perfection from the light of his imperfections, for thus and thus only can he acquire and grow, for, by the expansiveness of each quickening truth, he perceives the hand that guides, even the Father. Man, in his gropings after hidden secrets, hidden in the brush-heaps of his cast-offs, can not see nor can he find that which he seeks in these accumulations of antiquated lore, They are but dead things. Antiquity may uncover to thee the mummies of the dead past. They speak but the language of the past; the present, the "now," has no life in these secrets of past and bygone ages. Thou canst not find on papyrus or parchment the hidden mysteries of God. Then seek in musty recesses of thy deeds for the quickening impulses to good, for it shineth not forth in the smoldering ashes of the sarcophagus. The light is in thee now. "Yea, yea, Lord, Thy servant heareth, guide Thou my willing feet, attune my ear to Thy voice, O God." Man, in the multiplicity of his nature, seeks light to guide in all directions. We seek to draw you (and thus men) into the sphere of the eternal presence, where peace reigns and truths abound. These truths scintillate with love to all men drawing by the power of word and spirit into the (interior). This is the real Bible or Word of God, sealed to the many, opened to the few. This will reveal itself in outspoken words, deeds in activities. The spirit proclaims also in the passives as in prayer, humility, submissiveness. This will uncover itself in the purity and chastity of revelations in these communications. Thou must follow the Star that guides, and this Star is the "face shining through." But to see it, the eyes must be attuned to its brilliance, or, mayhap, the footsteps may follow but the single ray. Look well, the way to the manger, where the little child of submissiveness lieth, is not the way of the ray, but the way of the effulgent star—the star of Bethlehem. These are given that thought may follow even in the light of the underbrush to the more full Sunlight of the beyond. By the subjection of the self to the divinity of all truth, whether in the underbrush or on the fertile plains, thy footsteps may be guided in the path of inspiration. The stubblefields of interpretation are no place for the prophet and disciple of God. The open fields of His universe, in Nature as in the Heavens, is the inspiration that guideth the man in spirit and in truth. Hark to the whisperings of the spirit in the soul of gestating goods in truths and they will lift thee up, yea, to the mount of transfiguration. Listen to the voice, for we speak to thy spirit. The Father guides

our hand in thy uplifting. His will be done, not ours, forever and ever. Amen.

Conditions in the nature dense—shuts off all hasty and forceful quickening of the spirit within. God bless you—Peace on earth and good will to men.

Your spirit is not at peace. It wandereth in unexplored realms of the sense spheres. We would that you guard yourself from desires in these directions, for therein lie the dangers which we cautioned you against, for they threaten physical destruction to health. The nervous tension is too straining to your organization sexual, so that more than likely if continued a rupture of the chord connecting the corresponding spiritual or organic function will bring about a lesion that will render it very difficult to guard you from. Would have you by all means to seek rest from activities in the thought nature—desires. Try not to connect physical evils with spiritual outlooks. These may be but shadows; and will deceive. Rest in the will of God, and the Lord will lead you through the mazes of earth's wilderness. You must try to understand our meaning, for therein lies the panacea for all earthly cares and ailments. Dad. The Father's love be with you and remain with you for aye. Amen.

DECEMBER 28, 1895.

Form and function of human life is the outcome visible of the infinite plan and purpose—plan, in that all earthly creations must be known and felt as expressed and as emanations of Himself; purpose, in that these as emanations image the likeness of Himself. This beneficent plan and purpose, by co-operation of his (creatures), makes for perfectness in the realm of the seen and known. The measuring of the plan and purpose by human standards can not be done in the light of the (earthly) scientifics at this day, but let it be known that there is a light within knowledge and scientifics that if once recognized would shine forth in astonishing revealments. Man is not so much an infidel to so-called teachings as to the inward truths or the essence of the unrevealed that is in the realms of his knowings. Denying the inward divinity of all truths scientifically discovered, he deprives them of life in the realm of the eternities, hence what was a precious possession today is but a castaway shell tomorrow. The spirit, struggling to burst its tomb in the sunshine of men's recognition, finding not in earth a resting-place, it hath returned to its home in the spheres of the eternal verities, leaving its cast-off shell as an heirloom of the earth's materialisms, to return again (as contacting messenger), perhaps in another form for man's acceptance in another age. So in the process of creation and re-creation, evolution and involution, the plan and purpose goes on even to perfectness and thought is quickened in the soul and reflected in the brain. Man is made to co-operate with the Creator in fashioning and moulding the human embryo. Man is now but in his embryonic state, moving upward slowly but surely, to perfectness in place and plan. In speaking of the quickening impulses in the mystical depths of thought and action, we desire to draw you into the recognition of an interior, overpowering life that gives radiance, divinity, to every truth. By this light of life alone can truth be known, and the mighty power of the infinite is made to press upon and clothe every incarnation of His voice to the acceptance of the ripening soul. Man, in thy earthly pilgrimage how thy ways are drawn to the forbidden fruits! Know that nothing is denied thee in thy purity, but only in thy impurities art thou forbidden. The gates of paradise are wide open to the pilgrim, who

is weary and heavy laden with heavenly gatherings in earth's fields. These fields are along the lines of (every-day) life, pulsating in the veins of human needs (thoughts, actions, motives). The resting-place of every achievement in the natural acquisitions in goods and truths is the foundation of the * * * * * (or the ground from which possible self sacrifice may come). Remember this, but do not let this fact deter you or hinder your footsteps, even though a crown of thorns awaits thee also, for the Father has provided a balm for every wound, a fountain of cool waters to bathe thy weary feet. What thou dost not gather in the twilight of thy pilgrimage will await thee in the awakening of the full light of day. Ye attempt to interpret to thine own covering up (by way of excuse), but seek rather the covering that enwraps divinity. This divinity, the magic wand, lies in the bosom of every incarnation or revealment, and is the revelation. Lines, circumstances, environments have no power to crush or hide the inner bud of divinity. These truths are applicable to and inherent in all nature, and are the voices that guide our work. Do not force the eye or ear; await its attunement, as was said before. The law even, in evolutionary and involutionary outworkings, will adapt the material sight and hearing to the song of the spheres. Come, come, and thou wilt come, surely. Have faith and patience. We desire much thy love in abounding desires for truth's sake, and much aid will accompany thy movements upward from earthly conceptions of things that are in spirit. With love and hope we greet thee. Amen.

Greetings from the realms of light, where all things are reflected goods in divinity's bosom. Be in thy attitude toward all communications promising revealments of spiritual light reverent and passive, that the voice may talk into thy outer ear. This is absolutely necessary for thy work. The voice of inspiration must be attuned to thy outer ear, so that the inspired word may draw its sound from the depths of inspiration. Open the natural avenues and the functional life of thy material body, and life, to the inflowing truth. This you may not be conscious of, but the curative properties of the life in the essence will work for health in the physical. Do not lean so much toward business methods and systems, for in that is danger. Your ailment now is from the spirits of this sphere. It is only by the power of mighty spirits who govern earthly conditions that we can keep these influences away from you. They attack the stomach and bowels and back part of head. Stand firm against these attacks and we will protect. Our writing may be very imperfect, owing to the difficulty of holding or controlling the medium of communication. But we hope you may understand and listen. We will inspire you to right action. God bless. Dad.

JANUARY 4, 1896.

In reasoning out the interpretive motives and actions, man, by natural influences, reasons to his degradation, in which he becomes engulfed and lost. The inclinations of the sphere of engulfment lead to corruption, and from its depths arise exhalations that cloud his life and (veil) the spirit. We have spoken to you in language celestial, but these, having to pass through the earth's exhalations, they become clouded in darkness. But to the wise, this has stamped it with the (insignia) of corporeal life—enrichment—that makes for the desire to know and possess it all, (for in the desire to possess in which is delight in activity—spiritually) and in the delight to know and obey truths, it is also known that it leads to elevations in the world as in the spirit, that must be worked out in fear and trembling. Many are the ways. Even as the honey bee sips the nectar

from the many colored flora, so man is required to pass on and on in the many diversified paths of his nature; for the "well-spring" of his nature lies beyond them, and the (nectar) of redemption lies beyond on the open fields of his individual domain. Here lies the most glorious opporunity vouchsafed to man, in that [he can co-operate in the development] of his perfectness in freedom of choice in that sphere of expansiveness of this, his corporeal domain for the development of his life, or the spiritual in developmental expression. This expressional life—activity—must move in essential lines of spiritual desires—(the goods in truth), before his voice can be heard at the throne of grace. Though the voice be ever so faint, its echo is caught up by the angel of grace abiding within him, and carried to the footstool of Him in whom there is no variableness nor shadow of turning—in whom is light, not darkness, but the effulgence of love for the world. Pass with us into the interior of the nether thought and web of man's conceptions of God and Deity, which are the reflections of his own imperfectness, and see how with these imperfections he stamps everything he does and calls it good—good, in that it serves his ends, good, in that it is his god and deity; and from this he predicates his course of action, that he calls reformatory, good and lawful. Man has blindly lived in this darkened world surrounded by creatures of his own creation, friendless, godless, his hand against every man and every man against him. These creatures of his own creation are the demons of his passions and desires. They cling to his garments (sucking the odor of self-consideration) from his being. To be washed pure, there is necessary the cleansing, even in the pool of Siloam (of his own purest) from the poisonous coat of self. Then the angel arises with gladness and great joy. "O Father, thou infinite Spirit of the waters, wash us that we may become every whit whole. Be with us, even in our descent as also in our arising. Draw ever near to every wish, every thought, that thy presence may sanctify the advent, even to its guidance in ways of love and truth. Reveal to our darkened understanding even ourselves, that we may glorify Thy name, for in every way that our own footsteps tend, dangers beset us, unless Thy hand guides us. Man is but a mote in the rays of the earthly sun, and if Thy hand is withdrawn, who can save us from destruction, or absorption in this earthly luminary? Ah, even Thy smile is all-sufficient for our safety. Lead us not into temptation but protect us from all evil, even so be it to Thy glory. Amen."

The safely guiding light in all thought, all action, is that light that shines forth in every act and deed of love and charity. This applies in all lines of thought, in desires—in activities as in passivities, in shadow as in sunshine of man's prosperity, corporeal and spiritual. The broadest conception that man can have of the source of all being is the idealization of universal love, for in this abounds all truth, spiritual and natural. The abounding influences of this sphere are the quickening life and the animating principle in all goods. Seek for this alone. Seek first the love of thy fellow-man, before thou seekest the love of the Father. We would say that progress is pressing forward in the "Father's work." Do not question (mistrust) His will, but seek for it in thine own inner life. Open the desires to the breath of heaven—good—and thou wilt note thine own advancement. Until this comes to pass thou canst not see the

ways of thine own footsteps. With the grace of God we leave thee in the peace of content.

Earthly pilgrimage is wearisome.

JANUARY 11, 1896.

"And the spirit descended like a dove, and rested upon Him." Ah, surely like unto a dove it was, and to all who, like John, had eyes that see, truth radiant with divinity (ever) descends, and rests upon every one. With wings of love it fanneth into flame that will consume all the falsities, that the truth may manifest itself. Your prayer to the throne of wisdom for light, and that you may be guided by the spirit of all truth is heard and re-echoed back again through all spheres of man's domain. Art thou prepared for the descent of the dove? Hast thou been baptized in the waters? Yes, the waters flowing through the valley of every land of man's enrichment await the dedication by immersion (into it), not the sprinkling of self-appreciation, but the surrender of all. Truth abounds in all desires awaiting the gleaners (following the harvesters). Do not fail to remember this, when in thy beseechments thy voice is returned back to thee; though it be but the echo, it heralds the dove. We speak in the language of men that man may know the "voice," even though but dull of hearing. In the natural world, man rests with his evils deeply imbedded in the soul even to the engulfment of his higher nature. If, then, man willfully surrenders his higher to the seductiveness of earth, what power think ye can root him from his native heath? The dove, hovering over his own goods, the remains (that are) resting in the spheric realm of his higher achievements in the spirit, will (surely) lift him upward. Yes, he groweth under the divinity of the dove, and is rooted from the earth; and until this is done, he can not know anything sure of himself, much less can he comprehend his divine or rising part. Stunted in growth, a dwarf, he can not realize the giant resting within him. This applies to all lines of corporeal growth. Truths are the quickening impulses of all good in nature, as in spirit. The dangers that lurk in man's pathway to light are the idolatries of self. He is prone through his earthly nature to pay tribute to every earthly pleasure, as of good. The dove can not sanctify earthly remains, but does sanctify the rising spirit from the baptismal waters. Await in thy appeals earthward as heavenward the dove's descent. "And I saw the spirit like a dove descend upon him." This, the key to knowledge in earthly as in heavenly secrets, unlocks the door of the soul of every truth, that its divinity may be found. Even in thy gloaming thy soul may ascend to the mountains of truths everlasting. It sings to man in all thoughtful meditation of infinity. Do not, O man, believe thyself free from earth's responsibilities in the spiritual. Thy accountability is the more clearly made plain, as the sun of truth shines upon them. This fact we desire that you deeply ponder on when aspiring for truths, though mercifully adapted to the strength. Its radiance, unless clothed with and sanctified by the spirit of the hovering dove, may blind and destroy. We would have thee more constant in thought for "goods" in activity, than in the activities themselves. The "divinity" in thought creates and moves the world. The unspoken mighty word of God holds the universe in the hollow of his hand. Dost begin to see the glimmering light shining through? "Purity

and integrity" of soul in its mighty power of silence (or content) in good reflects the mighty and resplendent power of the Father through His sons. That thy thought in aspirations for the truths may encircle the earth, and return to thee again, blessed with the ubiquity of each individual child of God, is the prayer of your helpers in earth's upliftment. God be with you all. Amen.

Even so be it.

Would have you look deeply into our communications, as much is hidden there for thine own eye and ear, and it is absolutely necessary for thy enlightment that they be found and digested. Much is in thy nature hereditary. In part, they must be overcome before we can lead you out of the clouds of material life. Think deeply of all imperfections and desire their eradication, and much can be done for thy purification. This is said in no spirit of condemnation but rather in spirit of instruction and the soliciting of thy individual aid in our work of investigation of thyself. Much could be said in the language of the world, but this would not be conducive to thy native earthly nature, that in its power would draw thee away. Keep thyself single in the desire for purity in life and thought, and some threatening physical ailments may be averted. Rest from the allurements of the ego-sphere, and be content in the spiritual truth-sphere. This will draw to thyself breezes from the life of each sphere that will rest in thy being to thy uplifting. Greeting thee with blessing in night and day, in clouds as in darkness of sky, we all bow to God's infinite love in all truths in persuasive divinity to raise from the dead. Dad.

JANUARY 18, 1896.

"In humble submission to Thy will, Mighty One, I, in subservience to Thy holy work, surrender my will and right hand to Thy guidance; even as the reed is bent and moved by the wind, so, O Father, move even I in the ways of Thy holy breath. Make of Thy servant a mouthpiece for Thy Holy Angels, in that I may inspire and move in the direction of "good will toward men and life everlasting. All hail to all truth; for in that is the light that bringeth peace, aid, and power destructive to falsities of the spirit in (nature), that seeks to devour the earths at this day."

In leading the spirit and man to the reasoning sphere of truth, its comprehensibility must (first) take foremost rank in the sphere of mind. Mind, you say? What is mind that we should be mindful of him? Does he not obscure by his earthly nature?

[An unrevealed divinity within the] desires [of the mortal] shines forth from the inner center of man's comprehensions [of God]. The cry of the (wearied) human affords freedom from limitation. This cry, we say, is the harbinger light of a more ethereal sort. This light is guided by the Father's hand, that bringeth him to the baptismal fount, aye, even to the brink of the pool, there to await the troubling of the waters (of condition and circumstance)—even with eagerness accepting the hand that raiseth him. In (the realm) of God's domain, the star that guideth to heavenly states also draws and reflects goodness from the world—darkness. Both lights are necessary that man may grow. In every (impulsive) pulsation of the heart of the celestial, a responsive throb is manifested in the heart of humanity. This applies to truths flowing earthward as an influx of divinity and to a responsiveness in the realm of man's comprehensibility. This throb of the foetal heart of earth's divinity in every earthly bosom is the heralding of the coming birth. Man must be born again, and it must be a conscious birth even to the remembrance

of the throb of the foetal heart. Yea, he must again enter into his mother's womb and be born again. The understanding of this is not in the quickening senses, but in the sphere arising from the agitated waters, and it soundeth above the turbulence of the depths and rebuketh them, not by condemnation, but as a dove (resting upon the highest) it bids it be still. Not as a separate and new life but as a one and indivisible essence, it acknowledges its earthly brotherhood, as also its unity of life in the spirit. It says to its brother of the lower, "Come up higher." This is the voice of reflected truths in the spheric realm of man's corporeal light. In the answering to the soul, man moves in the direction of the Father's will. In this radiant work, the light of immortality resplendent with the light of reason scintillates in the souls of men today, urging to great achievements not in fields credal, but in spheres of (activity tending toward) peace and love. In this, perhaps, the world can not see achievements, but so surely as the roll of God's universe it is the grandest, noblest work of man, a work that makes for his elevation in the spirit while an inhabitant of earth. To enumerate the many processes, that man has to pass through in the spiritual world in preparing the spirit (there) for its first awakening would not be understood by the world if given. A long, long time, sometimes centuries, is required for this birth. A preparation must be made while the spirit is in the body. This life of earthly experience contributes in its developing potency in preparing the spirit for birth into spiritual consciousness in the supernal spheres. The coming light of the dawn of understanding of man's relationship to truth will open the doors to a true interpretation of all religion and ethical laws of thought. We desire that you look for and accept what we say as reflections of divinity in truths, hence we can not guide by plainness of speech, but leave you to the guiding star of inherent divinity in all life. Blessed are they who aspire, for they shall arise. God be with you. Amen. The current of instruction was turned in the way not intended when we approached this evening, but His will, not ours (be done), forever even in the way of your earth trials.

Watch, watch, watch.

JANUARY 25, 1896.

Wisdom; what is wisdom? We of the spheres, worshipers at her shrine in the inner temple, can not impart this to thee. She only smiles upon those who diligently seek her. Seek then first the wisdom of the gods (guardians of truth) who lead into the depths of the world's storehouses and uncover the secrets of these unto men. [Man must first gather from his own environment] (that he may first get knowledge. Knowledge is the porter that is to open the casket of the hidden wisdom. . . . . of precious stones. Before anything of truth can be revealed this light must shine forth from the crown of thine own knowledge. . . . . from the inner secrets of man's nature, and the earth, yea, the earths are his . . . . . purpose predestinated of God for appeasement of hunger restless in the quickening action, this being for light. Before this can be done as was said, man must be born again, yea, he must enter again into the mysteri-

ous womb of every truth and be born again. Consciously this must be done. In my father's house are many mansions. In the earths as in the skies, many incarnations or rebirths must be passed before man can be [made to accept and to comprehend the processes of upliftment for the manifestations] of God's plan in creation. [Man must be taught of his interior endowments and] godlikeness. Then the man is prepared to enter the re-creative womb of divine motherhood, and be born again. Man, the prime mover in his re-creation-redemption, is drawing to himself the secretive essences that quicken in gestative processes in every atom of his being, there to find a mode of expressive manifest action—consciously be it understood, for without this expressibility in consciousness there could not be growth—creation arrested. Dost see? In this, the power or will of man is arrayed against the will of God. Yes, he (the man) appears as the master, placing his will against the father's and confirming the law in the manifestation of the father's love in the perfect freedom of his children. No uplifted hand of condemnation is there, no pointed finger of scorn from the loving shepherd, but only loving concern, by the inflowing through every avenue of his self-will, to elevate into the effulgent light of God's knowledge and wisdom, that gently embraces every conscious [human impulse in the direction of his unfolding of] loves in goods and truth hallowed by the purity of earthly desires. He is led into [his divine inheritance] through the [calling forth and the] excitation of his (natural) goods. He seeks his own elevation (and saileth) on the still waters, (that he may know, expand and grow). Now this is the way of all nature, first acknowledgment of (subservience to law) to prepare for the acceptance of the King of Kings. We, in preparing our instructions, wish [by gentle insinuations] to inspire unto knowledges, for a preparation for the things that await the spirit of man while being held in the bonds of love to God and the neighbor. There are many things in store for thine enrichment, but this must needs come through channels prepared in earthly domains, that is, a receptacle must be prepared in the inmost of man's mind for the influx of the essence of understanding. The eyes must be opened or appeals are only to the blind; the understanding must be endowed with wisdom or we speak only to the dead. To do this, a vast amount of earthly work must be done by man himself; and as he can act out only himself, bound by the limitation of earth's conditions, all error of thought and judgment must be overcome and corrected, not by force, not by creed but (uninfluenced) by any earthly moorings. The veins and arteries must be open to the kingdom of God. Man attributes too much to the power of thought to lead him out of error, making a God out of nothing. This fails him in the time of need. Thought, unless an (effect of an) influx from the infinite fountain itself, possesses no life in itself; it is but of the earth and has no eternal life. Yet we desire to lift man up by the power of thought. Dost thou see that even by earthly means God works to man's salvation? That willing workers may work in the light of His truth, we seek to throw light on the world that they may see. Obstinate spheric influences are active in defeating our purpose in the way of righteousness in thee, but only temporary obstructions can be used and are easily overcome. Seek to aid us, by seeking to know the truth and obey. God bless you, with His peace, and that ye all may thrive under the warmth of our love, we bid thee ever to watch and wait.

Our whole work has been somewhat retarded by influences emanating from conditions surrounding both yourself and our instrument of communication. This will soon pass away. Do not intrude yourself too much in the society of strangers. We mean strangers to religious thought in outward action. This is a thought little comprehended by the mass, and it carries with it such an atmosphere that enrages the evils of the hells and they seek to destroy it by projections of their venom. Guard our instrument from all influences that depress, harass or tire, as this is the time when they seek to do their deadly work. There is no danger while you KNOW the danger exists. But be vigilant. This (admonition if you wish) is for yourself alone. In the spirit spheres even, the emanations of spirits of evil reach us but are powerless to harm us; but they are a menace to the physical life of the medium while the spirit is temporarily absent. Possessing the light in this you become the medium's keeper. Seek ever to guard against besetting influences. Can you decipher? It is hard to hold the instrument. God bless you. Dad.

FEBRUARY 1, 1896.

Many, many trials and many crosses, await the searcher for truth. We do not wish it understood that physical pains and sufferings are at all necessary or are a part of the life of renunciation. They only appear to be so from the lighthouse on the shores of material conservatism. "Giving up" is not surrendering anything that in itself possesses the power to enduring happiness, for such happiness is spiritual. Only of the husk of the deceiving exterior, is there required a casting away, because this by accumulation closes the ego and the understanding to knowledge intrinsic. The besetting darkness is the curse inflicted on man, that he might know himself as he is. Coming into the knowledge of his own darkness opens the way to the perception of a light, and this light is hidden in and obscured by this darkness. Recognizing this darkness, he aspires to and reaches for the star of more effulgence, that promises revelations of higher truths or clearer sight into existent and accepted ones in the darkness. This (growth) into the recognition of a light in the darkness that is to be found (in exoteric nature, regenerates) and sanctifies the wish, by uncovering her (nature's) secrets to him. Thus in the processes of developing, truth gradually reflects the divinity in man, that he may be prepared for the more effulgent rays of the spiritual sun. When this is attained, thoughts expand themselves and become endowed with power to soar the universe, not the one you know and see, but the universe or supernal mind that you do not comprehend. He then begins to realize the incomprehensible. The nullification of time and space is the principal function in the realm of man's being, that he may have no hindrance to his flight into the realm of the unknowable, that (therein) he may know. Yea, this in the life existent must be grappled and wrestled with until the victory is won. Once overcome, the universe of all truths from the simplest to the most complex will be revealed and comprehended, for in this sphere to see is to know and appreciate. This expansion into controlling power exists there, hence revealments are full and complete. This correspondent sphere in man's (intellectual domain) of his being is fully recognized as necessary in the acquisition of knowledge to a full recognition of this. The demon, chained to the rock of time and space (or externality), is the obstructor of man's comprehensiveness so that he may be blind. He brooks no invasion of mortals in his domain. To the one that overcometh this demon on the threshold of the temple, it is given to know the spirit of truth and to be led by him. This in its

entirety (responds) to creative prompting in all avenues of truth in the natural, as also it is the gate to the spiritual-awakening consciousness of the knowing of God, the Father. We enjoin perfect content in the wisdom. God is manifested in every recurring cycle of (events) in the zone of your spheric home, for this is the dwelling-place of impulsive uplifting, that enables the sight to penetrate mountains and penetrate all mysteries; and surely it will rise within you to show the way to fairer climes and congenial companionship. These are ever truths (transmittent of) embryonic divinity that float in the eternal mind or thought, solidifying and forming it into expressionable life. Ye falter sometimes in your footsteps, they entagle each other; they hinder the body; the body obstructs the spirit; but rest securely in the faith of God, in His workings for the regeneration of the race. We speak to you in the sense of re-creative impulse that is the quickening power of the spirit within the word, in aid to the understanding that the spirit may grow in its endeavors. We speak this evening in the light of conscious desires in natural love of truth in good, that the mind may find expansiveness in the unlimited sphere. Remember, for the comprehension and, much more, the assimilation of the simplest truth, the elimination of time and space must be wrought in the mind. We will aid you in all desires, growing out of the infinite depths of your life in spirit. Call with even but a whisper and thy thought will be heard. Man is but a finite atom locked in the Infinite body. He finds care in his clinging on, and dread in his letting go. Why does he not look upward and the light from the Father's eyes will give strength? Be ever watchful of the call. God be with you. Amen.

You may have no fear for safety in life's ways looking to the good of all. But this ever must be uppermost—the good in all first—self last. The power in the desire for the good to all returns and blesses the giver with manifold returns. This is the indwelling spirit—that divine nature—that is in all things of life. Your safety lies in the full acknowledgment and acceptance of this. For all thought is quickening to the regeneration of the race, and your preparation for work is needed. Rest in your natural functions is needed. Too much activity is detrimental to health. You will understand when we say, be chaste even in thought. Lovingly, Dad.

FEBRUARY 8, 1896.

A dawning realization (is at hand) of an awakening inner consciousness to an unrevealed law of our being, that connects us with the lower as also to the higher consciousness, or to that something that deifies man, and, by and through which deific center, he is made to see and know this relationship—not only as to an immortality in the world, but also to know the Infinite immortality in the Most High. Infinitude, clothed in fleshly garb, leads man in the name (or attribute) of the Lord, in his earthly footsteps, instructing and guiding by light of immortality into the uplifting paths in realms of the natural, at the same time pointing the ways into the realms above—to the throne—yea, to the Lord, in the name of the Father, the sun of righteousness, as the Author of all good. And, that ye may see and know, the immortalities of earth are reflected forth by the sun, the Father of the heavens. Thus the poverty, in the kingdom of the Lord on earth, is made to reflect the richness of God, the Father. Speaking in terms understood in the natural, the highest good in the natural is given immortality only through the eternal sun's light and

warmth, which endows it with the shining light of truth and immortality. We (as guides) are led by the Lord, in the natural, and by obedience to him are we sanctified by God, the Father, in leading mortal man in the ways to the man immortal. That man may every whit know himself is the work of the guides and messengers to earth. Instruments and willing ones are needed, and are springing forward at the command of the Lord, God; and spirit and mouthpiece, in the natural, are fully awake to the needs of the hour. Oh, the poverty of those earthly riches (of all kinds and degrees) that are stumbling-blocks to light, truth and justice. It is only in the richness of poverty (in the self) that the seed of immortality lieth. Mind, thought, when separated from the great mass of men and reflected in the atom (man) fails in its mission. Man must surrender to earth's universality and to the infinity of immortality of the Lord's kingdom on earth, and must thus make himself a macrocosm or more plainly a macrocosmic whole or body, that this may receive the microcosmic moiety ever flowing from the sun in the heavens. This is the spirit that giveth life and knoweth the Lord, yea, is the Lord himself, acknowledging the Father and doing His work, possessing a body which in itself is the influx of all good from the world, and with the light of the Spirit of the Father is enabled to reflect back by the law of (reciprocity) the life immortal in truths triumphant for man's elevation and growth in the Lord. Now understand, for be it known to all intelligent men, that it is possible for man to grow in the understanding of the Lord (the Lord on earth), and not know the Father, God. Dost thy mind fully grasp this truth? Strive urgently to do so, for in itself it possesses immortality. To know the Lord is not always the knowing of the Father (in the sense or mortal understanding), but the Lord in earth must be acknowledged and known before man can know God. It is by the Lord's hand that man is led to the Father. Canst thou now trace man from heaven to earth and from earth to heaven? This fact is but a truth, and man is no less. If thou canst follow truth inherent to outward husk (in word or deed) and listen to the music thereof, thou canst do so with man, speaking to him in the language of the Lord, if so be thou possess him to a clear understanding; and in the sphere of the Lord's understanding the voice of God is heard calling for higher things, and approving all things acquired by the "Well done, thou good and faithful servant," revealing his face to thy astounded vision with a promise of a higher, brighter light than eyes have been accustomed to. And light means life. This will open to thy understanding the co-operative working of the Father and the Son, unto the elevation and enlightenment of the race. All truths are a part and a co-operative emanation of the life of Divinity. We would that all could feel this grand truth (a just and righteous inheritance in men), that they might enjoy the priceless riches, for with these they can buy wisdom and manifest divinity as an epitome of God's law of life. Perhaps it may be the destiny of this floating atom of the universe of truth, that it may fail of its mission in clearing away the murkiness in the horizon, but it surely foretells a cloudburst (of perceptions). Look for the downpouring! Are we an enigma to thee? Yet in a little while it will not be so. God bless you and may His tranquillity abide with thee. Amen.

We teach those that would be taught.

In greeting you this evening, would say in plain language of earth's people,

danger lurks in desires of the flesh, whether in the ethical or common or ordinary desires of the flesh for itself alone; mind you, alone. Only in this can there be any danger. In universal desires of the fleshly universe of the fleshly good, there is no danger. Beware in this there is no license to extravagant reasoning or indulgences. But that the truths pervading the universe of material necessities may not be abused or misunderstood is the why of instruction. Do not indulge too much in self-condemnation. It drops the veil between the instructor and the pupil. If we spake but in the ear it would not be so, but we speak to the life and its purer part, and if thou condemnest thy life, then the spirit of thy condemnation drops the veil and hides us from you, and there being no light, no life, the spirit having fled, we can not unfold the truth to thine inward principle which knows no evil. For with that principle alone can we converse. Do not in thy meditations allow intrusive evils to pollute thy thought. Cast them from thee as useless things only, not as obstacles. Possessing no reality, they possess no power and are not a part of you. We say this to you that you may know what is rightfully yours and what is not. A clean, upright life is what every human being inherited from God, and to that inheritance look for light and guidance. This is your birthright. Condemnation is no part of it. This is in no sense a rebuke for shortcomings or lack of obedience, but a process inherent in spiritual instruction, the removal of a veil of obstructive understanding which you will see in the awakening thought. Blessings attend you. Dad.

FEBRUARY 15, 1896.

"O Thou Infinite Spirit, open Thou our eyes to the workings of Thy law, that we may be led by its light only, that its revealments, only as truths, may be acceptable." [In order to progress] in the comprehensibility of the mind of man, he must first surrender the idea of master and pupil in these instructions, for in that idea is the limitation of time and space. Science and so-called religion have made him a microcosmic atom in a macrocosmic universe. In this attitude he has been held subject to the material universe, limited to time and space, which is natural to that life (or state) in conception. To free man from this limitation, and this must be accomplished before he can rise, he must become a macrocosm in a microcosmic world. Freed from the power of that world, he is no longer subjected to it, but it is made subject to him. No longer then is he held down to earth by time and space. He soars upward in perfect freedom to grasp inflowing life. He is that life. Man is not merely a part of the universe, he is not an emanation from matter. The creation was begun and perfected through man. The earth [is the child of man].

This truth in the order of creation makes man, through the Creator, a macrocosm that subdues and subjects the world, or the microcosmic emanation, to his will. Up to this age, man has been subjected to the world, and he has been taught to believe that it is useless to combat the powers of the earth, that he is helpless and powerless. This is materialism gone mad, and its madness besets the reason of man today. To free him from this he must be brought into close relationship. Spirit and matter show forth the one as the reflex of the other. The created and the Creator, both alike, demonstrate this (fact) to you. It must be fully grasped that spirit is truth and man is truth. Matter is but a created substance of the spirit for the spirit's manifestation and glory in the world, and it is given unto the spirit to subdue the world and subject it to his will. The spirit of man, to allow itself to be controlled by his own creation, is to fall—the Creator to become as the created, subjected to matter, limited to matter, imprisoned in the dungeon of time and space.

We do not wish to hold you in a spheric dissertation on the subject of matter and spirit. This has been and is being discussed by learned men of every clime, according to the light and heat of land and clime, but it is not for us in "our work" to draw you into external presentations, however learned and scientific they may be. Our aim is to draw you to yourself—to (the real man) himself—that he may know himself as the macrocosm of which the earth is a microcosmic atom of his creation, possessing within himself the divine moiety. The earth, and all that is within, is his by dint of his divinity. Man's accepting the spheric explanations of his origin and destiny brings him under control and subjection to limitation conceived in spheric conceptions of his relationship to the material world. This we must free him from and (must do so) through inherent truths in nature. We propose to lift him clear and free as we can. We will appeal to his rational and reasoning faculties, and thence to his intuitional nature, and by and through this to his divine self. Work may appear slow and non-progressive, but, when understood, its magnitude will be appreciated when we say that man must be completely turned around. His face is turned backward from the Lord all the days of his life, and he knows no other (than himself); and this (personal) life is his love. To turn him from foibles that he loves and desires is accomplished by the Father Himself. Man is powerless. He can but be an instrument in His hand; of himself he can do nothing. Will you earnestly endeavor to turn the thought toward heaven and backward from the world? If so, we can teach you. Would say much to you if conditions were favorable. The thought is earthward too much. May the angels bless and guide thee always. Amen.

Thou must be vigilant in thy watching.

Much can be taught thee, Dear Friend, in the sphere in which thou abidest, but this would only come to thee as knowledge that would add to the accumulations of earth. They would not enlighten and quicken the soul to response of the spirit. This is what we desire to do that thy soul may expand and open up the avenues of the natural mind to spiritual influx. Remember influx flows from both worlds—spiritual and material universes contribute their quota to the perpetuation of the race as also to revelation of hidden truths. Truths flowing from earthly habitations are in so far good as they conjoin with spiritual good. This flows from above, the other from below. Your bewilderment in contemplation and apparent darkness in comprehension of hidden secrets in instruction are due to reflex action of earthly influx. Though good in its use by the Lord, depended upon of themselves they are deceptive; non-responsive to the spirit's desire, only contributing to sense accumulations which are vanity. Your battles are not so much with intrusives as with inherited traits. They speak their demands and too often thou respondest thereto. Will guide thee safely through the wilderness if thou wilt follow. The earth is in great stress for lack of real good in intent. To quicken the good in earthly intent will open the way to the truth in all good. Into this we hope to lead you that you may be content. Watch thyself closely. Much persuasion is used to turn thee aside. Be firm in faith but in fear and trembling know the Lord that thou mayest know the Father. Greetings with love from many guides and teachers, also Dad, the gatekeeper.

FEBRUARY 22, 1896.

The universe of matter and its life, its truths hidden in its bosom, its caverns, its many recesses, is what is being daily and hourly uncovered by the penetrating gaze of man. These truths are as yet but truths of faith. The truth of the spirit lies deeper in the womb of nature. This can

not reveal itself to any but the eye of the spirit. It obstinately conceals its face against all intrusion of earthly vision. The spirit can only find acceptance in realms beyond the ken of man. In all relations of life, behold there is an interior and there is an exterior—there is cause and effect. That man may move upward into the rays of light to good, the earth conspires as the heavens to this end. All is made to conform in earth to heavenly ends. These influences angelic are made to be the quickening impulses, and nature is made to conform to the image of truth. So all nature is the expressional life of an interior divine impulse. Every thought, every act, as an expression of that thought, finds lodgment in a particular sphere prepared for its reception, whether in spheric realms of the ethical world of thought, life, and immortality, or in the stagnant spheres of negatory life and mortality, and here finds its death. These are reflects showing forth in every act and deed in man—immortality and mortality, life and death. [The ethical] is but the shadowings of immortal mind, it is not immortality itself, it is but the light thereof, and is made manifest through man by reflex to his brother, and that he may be led through and by the immortal ray that penetrates the dark places of earth to the light of his own immortality. The preparings or preparation of the angel man for angelic habitations is made while he is in earth, and, as we said, these rays point the way for his direction in every line of his necessity. In his uncoverings (unveilings), man represents outwardly these rays in singulars and particulars. They reveal the spirit in every department of his being. Nothing is hidden, all is revealed, and by this light he is judged in earth as in heaven, and these judgments are just. Man, if endowed with desire, that is holy in its zeal for good and truth, takes for his guide the light of one of these rays, and enters the field of his usefulness and verily he receives his reward. Thus, one by one, these rays are made to lead man through the dark places of his earth life to the ultimate of his earthly good. The light from these rays is given forth by the effulgent divinity of his nature, and can not be obscured by earthly emanations of his lower life. Immortality can not be obscured by the shadows of mortality, sense, (can not hide) substance; there can be no obscurity to advancing good. Man is continually being reminded of this in little things of life, as he can not obscure the light of his own conscience, and he can not obliterate the light of his own good, for by this alone he is saved, and he knows this inherently. This faculty of knowing the salvatory cause of this redemption is divine bequeathment to the mortal, that he may, by this inherited essence of good, work out his own salvation. The immortal spark is in the mortal, in the clay. Good breathed into him the breath of life. The world (in its impulsive response to the demands of good in earth) having reached the stage of the knowing, an answer is springing forth from earth's centers of good. No fear of external eruptions need be feared. There is only danger in the fear. The good physician stands ready to the call, but He must have your confidence along the lines of outflowings and inflowings in the marts of trade as in social and ethical culture. The ray from the inmost points the way. Clearer and clearer are these rays showing in thy nature, but many, many, dark places there are, many nooks and crannies obscured by cobwebs that must be cleared away. Light is dawning in the under-

ground of man's perception that leads him to turn in the right direction. May the spirit in light shine forth in all efforts, and the Father's tranquillity abide with you. Amen.

FEBRUARY 29, 1896.

"O Thou Infinite Source of all life, Thou Ruler of the destiny of men and the universes, Sun of holiness, make Thy light to shine and overshadow every domain of man's perverse nature, that he may be made to respond to the quickening impulses of his divine life, that he may grow more into Thy likeness, that these germinal essences (within him) may spring into activity in every molecule of his spiritual being, that they may bloom forth to thy glory. Amen."

The completed being or life manifests itself only in the sphere of (cyclic) unfoldings or discrete manifestations of the age, life or regeneration in general and special. The cloudbursts of holy influx are the dewdrops of celestial tears, weeping for a dead world. There is much difference between dead and a deadness. To be dead is to have thrown off, to have risen. Deadness is a stupefaction, a sleep beclouded with dreams of the phantasies of negatory influx. This, the Sun of life, will resuscitate and enliven with zeal for higher, nobler, purer things. In the vortex of falling idols and the debris of a disrupted world (always) will spring forth the spirit of revelation. Until chaos reigns in man's soul, harmony, peace, the Comforter, can not come. This pertains to all truths that pertain to man. The uncoverings of man's loves are essential requisites to his progress. Man is required to bend all desire on love for all. This is the working out of his salvation, and we enjoin an attitude of supplication in the natural as its completeness in the dedication of the spirit. Much is to be desired in the natural attitude, as in attitude lowly, nothing is great, and nothing is small in the light of divinity. The worlds grow and creation goes on in the light of this truth. The movement (incarnate) in all uplifting life is this everlasting principle—"nothing great, nothing small for the Father's hand." So in thyself, the little and the great is made equally for thy unfoldings. The thought sometimes in natural sphere of bent is made to do homage to the act; this is normal (to the nature). Sometimes under impulses natural the act is made to pay homage to the thought. This is abnormal (to the natural tendency and is) impulsive. To bring man to his normal condition of (subservient) innocence is the regenerative work in the (humanly) abnormal realm. Thought must take precedence of the act and thought inspired of divinity is good. This is (spiritually) normal. The inherited life is from the interior emanations of perfectedness in the natural will in goods. Rising as man is in life spiritual, he must be guided by the zone in the normal realm of thought, not the abnormal. One reaches out to perfection, the other to imperfection or the unsubstantial. The reasoning faculties of man's nature must be brought as a burnt offering on the altar of spiritual sacrifice. In the domain of man's action and life, the essence or reason for his rejuvenation and exaltation must be found. The infinite depths of his eternal nature mirrors on its surface his needs. In the looking, much can be seen, but much in the searching tends to elevation. "We would ask, O Father, we would ask not by lip but by inward prayer and

longings of the soul, that Thy power may guide and uphold us in our weakness. Lead us into life's recesses, that we may learn of Thee thy will. Our voice fails us in our supplication for humanity's needs. Our spirit crieth in agony, 'Help, help, save, save.' Guide us in the way of Thy truth and we will surely find the path to Thy will in love and charity." Peace be with thee. Amen.

Hold yourself firmly in the right for good in the natural—just, just in all things, equity in all things. You are threatened to be engulfed in spheric emanations that may and will assail your life (action is meant). This is outside of your business life. You can call to mind if you think what we mean. Do not be influenced to condemnation in anything, for there is spiritual death in spheric realms of uncharitableness. Look heavenward, not earthward. All is good. Learn to see, to feel, to live. Dad.

MARCH 7, 1896.

Much of the ineffectual work along the broad line of humanitarianism is due mostly if not solely, to the unpreparedness of the workers. (They give the work to factors) purely on lines of divergent intellectualism, perhaps. [If intellectual effort based] on (discordant) conditions possessing no soul or life were the only obstruction or barrier then indeed it would be easy and delightful work—merely the riding safely on the whirlwind of earthly positiveness roughshod over earthly negativeness—intellectual force against ignorant weakness. But, let it be distinctly engraved on the banner of every would-be reformer, that negatory intellectualism is no power of itself against negatory ignorance, even if this was the only opposing force in the path. This then not being the barrier, what then is the barrier opposing that stamps "Nil" on the banner of every move in reformatory ways based on earthly good alone, and that good consisting of better and higher education of the masses? It is (evident) and let it be affirmed most pronouncedly in the ears that are deaf, and that ear is the organ belonging to the makeup of the modern reformer, that on these lines he is using but an evanescent antidote for irritant poisons. It may be allayed and soothed and stilled for a time, but it will burst forth again with more virulence after every lull in the (treatment) and it infects and (enspheres) the very missionary himself, and he succumbs and droops and finally dies of inanition. No (real) inflow of good follows his efforts. Why? Because he underestimated their strength and overestimated his own powers. Instead of ignorance he was confronted with the most profound intelligence namely, that that is bought by hard and painful experience. This teacher works diligently along the lines of experience, deeming no pain or suffering too great for effective truths. These are stamped too indelibly on the lives of men to be easily effaced. Sophisms of oratorical reasonings have no life. In fact, as we affirm, it is not evils in humanity we have to deal with, it is the inhumanities that confront us in the field of humanity—divinity. Prostitution of essential good by the so-called intellectual or earthly-favored individuals singly and in the mass, is the root of the besetting conditions of today. The stubborn intellectualism of experience condemns and repudiates all overtures from those whom they conceive to be the cause and source of their condition. No mere denial can brush this accusation aside. Now [the way] to turn the suffering multitude around to the light in which hope and certainty is promised is

made plain. We must equip ourselves with weapons far removed from those hitherto used (namely with those only), that lie close to the hand of the lover of his kind. They are not of steel and bow, not of subtle persuasion of the flesh. They are of the spirit, all-inflamed with love and the light that knoweth no evil in his brother, nothing to condemn, everything to praise. The world materialistic, the suffering mass, demand a listening ear to a recital of their woes. These are truths gathered on the fields of earth's battles. They seek an interpretation. Prepare thou to interpret to the people, to all those who seek salvation for themselves, and a rising into everlasting peace; for salvation must be wrought out within our own souls. And a sacrifice of this, promise to your brother man; for in this sacrifice is life indeed. He that giveth his life shall find it. This applies to everything in the works of the real disciple of Him who worketh unceasingly in the world of humanity that all men may live in happiness, to the end that all may look forward joyfully to a final resurrection in the Lord. Much awaits to be said on this line, but look within thyselves for the heralding of the angel. When thou hearest her, be sure she is near, not before. God be with you all and may his smile be ever in the light of your works, that they may abound even with thine own approval. Greetings from thy guardians in all good works within thine own conscience.

The battle is raging within. Guard well the citadel of thy soul. Great power is being used to draw you down or away from your guiding angel. Question every thought. Answer with fear every knock. Call on the Father's name as an invocation and He will guide. Thy individual ego is a restless factor in the spiritual unfolding. Peace for this restless being is what must be sought. You are now becoming more sensitive and susceptible to earthly and spiritual influences. Guard thyself. Know thyself and thy footsteps will lead thee aright. The path is not so difficult as you imagine. The comprehensiveness of inflowing light is not to blind the eye but to open to its glories. Its opaqueness is only apparent. Believe in the light and much revelation is in store. Dad.

MARCH 14, 1896.

In viewing man from the standpoint of intellectual power we find him but the plaything of conflicting forces that shadow him forth as a straw that is spread by the wind, an evanescent phantom of a day. How sad, viewed from the standpoint of spiritual prominence of love and wisdom, seems to be the fate of the straw in the hurricane, whirling it away to its own destruction! How our soul nature opens and expands with the desire for its salvation, following as we do in its wake with every scheme and device to entrap and save. In vain are all of our efforts with man thus bereft of his knowledge of the forces and influences which we have to contend with. What relation has the straw to the whirlwind, that it should obey every whim and wish? What relationship has the would-be salvator to the hurricane, that he should be drawn in the wake of it? What relation has the straw to the wind, the wind to the man, the least to the great, the whole to an immutable law? If light shineth on the darkness, we will endeavor to point the ways by its rays to a great and glorious revelation in the phenomenal realm of its potency. Know then, that man from his very nature was predestined to pass through every phase of conflicting forces that he might be prepared, and is made to express in outer life, both animate and inanimate life below him, even to the

building of the ark that he and they might ride the storm in safety. Every beast, every creeping thing and birds and insects of the air find counterpart and expression in man. As every expression of the lower phases of life manifests animation, the outer life is made to conform thereto and manifests expressment of the dominant life as it surrenders to the blandishments of the sensual or extreme outer life and every life represented by his nature. Nature, mind you, is that part constructed of the material universe of animate and inanimate life. This is the life the reformer has to deal with. The obstructions he finds in the natural universe (adverse to) progress in grasp and learning he will find correspondently in man. Now this must not daunt us in our work, for be it understood that these obstructions are but exaggerated evils of human nature. Although possessing (elements of) life, it is but the flame that consumes, and is made the instrument of disintegration that the soul may be freed from its hindrances to its flight upwards, or to purer realms. The Divine Creator mercifully gives us His life, even to our infirmities, that by the power and infinitude of the life, our infirmities may be destroyed and utterly cut down. Dost thou see that by His mighty love He entered into our evils to our salvation? God is ever with the spirit of good for man, but He co-operates and stamps with effectiveness all good works in all lines of thought and desire. Ever remember the soul's relation to its natural envelope and the co-ordinate relation to the natural universe, and seek along these lines for conscious illumination of truth, as it shines forth from the inner center of all things, for thus only can we read man. We must enter realms of knowledge that may be new perhaps but from their very depths they proclaim their antiquity, age. Even to the creation can we trace the lower as also the higher man. Hold yourselves ever in attitudes receptive to higher instruction and guidance. Your guides and instructors can not arbitrarily lead nor do we wish to dominate your life, but, so far, we have guided you by the love of truth abiding in you. Progress has been rapid in these lines of the inner desires for light. The light is often made to reveal itself to you, but the murkiness of the outer atmosphere is made to hide it sometimes. With blessings of angel whisperings in all of thy holy aspirings, we leave thee in the hope of the resurrection that cometh speedily. If so be it. Amen.

We desire thy unequivocal co-operation in the development of the nature to overcome desires of the outer nature. Rest in godly quietude in the sphere or auric emanation of the indwelling Master, in order that you may manifest an unwavering attitude requiring positiveness. Rebuke all onslaught on your aims and purposes with zeal that is godly in its love of freedom in truth. Your attitude toward yourself in discipline is not so much at fault as its motive. Leave all to God and His angels. Do thou what seemest best for thy salvation. Be firm in thy demand of earthly attitudes in unobstructed freedom of action. Dad. Can not control or influence to say more. Have much to say.

MARCH 21, 1896.

In all presentations of truth in its varied and diversified forms for its clear perception and acceptance in material comprehension, the individual recipient, as an elastic accommodation for its reception, must be taken hold of and manipulated to the likeness of the truth. In every divine expression in earth, the medium for its expression is molded in its likeness. The earth (the earthly moiety) must conform itself, then, to the

likeness or image of love and charity. If it desires the removal of excrescences in the body social, no mere cravings of outward instructions is sufficient. It is a law of all life in good, that the conformations and remoldings be set in the empire of love to the neighbor. In response to the inexpressed thought of the how is this to be brought about, and how is the reconciliation of the evil to be wrought, we answer and proclaim a truth fundamental in all activities (and activity must reign in all growth) that inasmuch as man desires to succeed and progress, he must work diligently to the end that he may reap reward commensurate with the labor expended, and this reward will be accorded to him in the line of harmonious adjustments of rewards and punishments; and he must be content with earth's decisions—if he has worked only in the love of achievement or gain in a worldly way. But, if he has girded himself with righteousness and love for his kind and in love of good in truth, which is the divineness in God's holy will, then he has taken on himself the light of truth in works, and himself is the center of expression of that divinity in truths of love. He has earned for himself not only the "well done" but has wrought out his own salvation not only, but also the salvation of his brother by the power and might of his love. Man is the expression of truth in form, of which we repeat he is the center and light, whose gleams radiate in every direction; and he finds, as he moves from this center to follow the radiations, his own hell or heaven. They lie concealed along the path of external radiation covered over by the brush and foliage of his own specious reasonings in the way of egotistical assumptions of what is or is not good and pure; and if, walking in these fanciful securities, he stumbles against stones of pride, he sinks to the bottom of these covered chasms and is lost. In so far as man persists in straying from the radiating center of his own constellation or sphere, he will grope and grope as the blind although he fancies himself in full resplendence of light. Alas, alas, this is the light that kills, having no life inherent in itself. It vampire-like draws its life from subtle persuasions, sophisms, and false securities. We would that all were passive in God, and that His revelation were the quickening impulse; then all would see and know. To know is to respond. We, as part of representative life in truths spiritual, ask that you open up every receptacle within your understanding to the influx of love and devotion, flowing outwards for blessings in thought and deed. In the love of reasoning with you, we would say that with all of our strength and might of truth in love, we can not save, nor is it in the power of angels, to save or lift up one earth-bound spirit. He must lift himself and work out his own salvation. We can enwrap him in the light of our love and minister to his aspirations in uplifting love; we can do no more. The Father extendeth the hand to grasp and fully apprehend our work and purpose. This hand, and its relation to thee and to us, must be fully acknowledged in the light of the creative esse. We seek to guide, that we may be guided; we aspire to thy elevation that we may be elevated; we glory in thy progress that we may progress; we love in deed and in truth that we may be loved in deed and in truth. The loves of earth's people are the sustaining power of "our work" in love of truth in good, in their uplifting. In a few spoken words we endeavored to convey by a faint glimmer, in the sphere of thy knowing, the coming of the new age in spiritual quickenings in the comprehensive natural now in the

womb of every awakening thought in progressive paths in good works. Peace be with you all and may the rest in being come to thee quickly. Amen.

If possible eliminate all thought of business from the mind when entering this room; the point of contact between the natural and spiritual understanding scintillates with reciprocal light and we do not want any obscurations. The way will be made plain in all avenues, if you but watch yourself. Refrain from all thought of unfair advantage in thy life in business matters. Be active but passive—an apparent contradiction, but not so. Be active in spirit, passive in flesh that we may speak to thee in suggestive movements. But be not hasty in acceptance. Be sure the word rings clear in the light and sunshine of spiritual desires. * * * * * Keep the inward tabernacle pure. Will shield from obstructive evils. J. H.

MARCH 28, 1896.

What good, in spheric realms of man, can elevate and remold his outer life and body? What zone, in perfection, is to be the Molder? Now in these questions the implication is that man himself creates the means by which his elevation and purification is to be attained. Yes, no. In the sense of understanding, he is the arbiter of his own destiny. He does provide the means of his elevation by the desire in the love of good and the beautiful in the natural. The aroma of this desire in loves and goods in the natural ascends and forms the zone or crown, with which angels and spirits bedeck him. All the celestial or divinity within each and every desire in the natural form themselves into conglomerate shapes, and take their place in this zone or crown, and scintillate in their prismatic beauty, as the sun of the celestial heavens shines upon them. By the colors and the brilliancy of the rays from these jewels in man's crown of goods and truths, gathered in the natural, he is lifted up to higher elevations, from the altitude of which he is enabled to perceive and grasp to the fullness of his capacity. God's manna is sowed broadcast for man's acceptance. Thus on and on he is drawn to the fullness of his nature. So, our speaking as we do, and that repeatedly, of man's need in the natural, that he may be elevated to the sphere of the spiritual, is done, that the comprehensibility of essential needs may be fully grasped, opening up the channels or avenues of the inward being to the influx of truths that nature has in store for every living thing. This in the eyes and understanding of materialism is the God there is, and is the dominant idea prevailing in the civilized world today. We accord them their God, for this is necessary, and full well we know, that soon the God of earth will proclaim the God of the heavens. Thus you perceive that man is introduced, and must be, by the necessity of his nature into the shadows of truth, first. Soon the "images" of the shadows will draw the desire into the light of the real, when behold an unlooked for truth has revealed itself and found acceptance and become a stimulus to further search; and so on and on man is led through externalisms into pure reasonings; and reasonings reveal a solid for every shadow, up from nature's divinity to the throne of God in heaven. We ask you while in study of the perplexities confronting you in reasonings and doubtings to remember this; for this is the light to life, light and peace in understanding of every truth, in the which must be revealed the light of its component parts as in the whole. We desire that you give ear to

these voices as they speak in the little things. Do not give way to fears for your faith, for every truth carries by power of attraction its own essence of faith; the acceptance of truth in faith is yours. Your exertions by way of light possessed are pregnant with glistening dew drops of earnest desire. This we all hail. Much that you at present do not perceive is hidden in the grottoes of earnest building (and there) awaits you, and soon, in the way of life and immortality, will shine forth in man's achievement. Do not take our efforts as repetitions of half-way half-understood instructions, but as routine guidings in simples of spirit light. May the spirit of eternal progression be with you in the silence of desire for godliness and purity of life. Amen.

Peace be with you; do not falter, the angels will guard and guide.

APRIL 4, 1896.

The dawning of the mind into a sphere, in which the spiritual atmosphere is "felt" comprehensibly, is our purpose in speech presentations, so that by the attractiveness it may prepare the internal or spiritual mind for its meed of "celestial" pabulum or influx for its quickening; for the reception of the pabulum essential to the awakening of the spiritual man in the natural, is first to know who and what is this pabulum of life or what its nature, what composed of, what its affinity to us, what its relation to man. Who is this God, that bestows his favors indiscriminately, sowing broadcast over the world that the Lord (in earth) the good shepherd, may feed his sheep? This shepherd must be known, this God of the heavens, this Father who loveth all of his children with the same intensity, and with the same radiance covers all imperfections? It is necessary that you should know Him, for all the light in our teachings depends on that mind, in the natural. We bring the lamp that will reveal the Lord's face in the world, as also the light that will turn the eyes to God, the Father. Seek to know (by the light furnished thee) the ways of the Lord, for he ruleth the earth as he also ruleth thee. And we would enjoin an attitude of reverence for all manifested work of His hand; and He alone being the Creator of the universe, thou must honor Him in the whole of His work. By honor, we mean a recognition that in all externals there is an internal that revealeth His face,—love. We shall endeavor to lead along lines natural that this may be accomplished without the least divergence. We shall lead straight to the portals of the temple, not made with hands, eternal in the heavens. This temple is within thine own soul; this heaven is the divinity or the integrity of the inward or essential esse. We must lead the mind, in its desire to know, to this temple of knowledge for only there can anything be made known. Oh, mortal man, how have we called to thee and received no response, how many, many times have we offered thee shelter and thou wouldest not. Think of these words and their import to thee in the natural as in the spiritual. They are to thee a beacon that will show to thee the infinitude of love in all radiations of truth offered for thy acceptance. Oh how free, in what abundance are they to thy hands. Seek diligently and thou shalt find. Knock, howsoever softly and faintly, and the door shall be opened unto thee. We wish it to be understood, that all truths radiant in spheric light is thine for the mere

asking and knocking, but thou must, O Man, conform thyself to that sphere, the center of which is thy guide. Divested of self, how the spirit of man would rise to the throne of his integral moiety and know all things absolutely in the realm of creation, for the spirit of man is so constituted that it can soar above all natural and explore the universe of the spirit. This he can, and must, do before he can grasp and understand spiritual things. The stage is moving along the road to its fulfillment and soon the fog-horn will cease to be heard, for the fogs will have passed away and the clear light of man, (his own inherent effulgence) shall shine forth in glory praising the Lord, and knowing God. Soon this will be wrought in man's incarnation. Peace, in troubled disquietude, awaits thee. Be always and ever vigilant in desire for and love of good, and much awaits thee. We greet thee with the Father's love. Peace, peace, peace. Amen.

Will not give advice at this time. Wait, wait for a more propitious time. Much can be said that will give relief, but you must work diligently against all intrusive tendency to depress you. Keep the spirit buoyantly in hope. D.

APRIL 11, 1896.

In the trials and struggles of humanity's needs, if it was buoyed up by the aid and co-operation of the spirit of love, its voice would ascend to the throne of grace as a song, an anthem, instead of wails of anguish and despair; and so it is in the individual affairs of man. Whether his life shall be a song or a cry is purely of his own choosing. In perfecting and developing the human embryo, love is manifested in every curve and line of its exterior fashioning as in its internal conformations. The embodiment of that love in its first and feeble cry in the outer world, resounds in the other and echoes the praise to the Creator in a song. This is a truth. The cry of the infant is the song of the embryonic spirit. A thanksgiving is echoed and carried through the spheres to the celestial fount. This first tribute to the Creator, by the mortal, forever scintillates in dew drops of the Father's love, and is never lost, however far it may stray in the world of sin. Its destiny is assured in the dew drop, whose center is the first song of praise. The spirit is born first in the Maker's love, which is eternal. The earthly spirit is but the reflection of the jewel abiding in the Father. The reflection is destined to manifest itself for a time, and then pass away. The spirit of the earth is no more the immortal self than the subject is the sun itself. Dost thou understand? The spirit esse abideth in the bosom of the Father, and can never be lost. All is brought home by the power of the Infinite Self, absorbing, by the power of its love, into its own bosom its earthly shadow. This is a grand truth, and much depends on its acceptance for the clear unfolding of life scenes in the realm of earth, that seems to foreshadow annihilation of the spirit sinful—according to the mortal understanding. Clearly, be it recognized that embodiments or reincarnations are reflected and positive lives. This truth must be apprehended for the acceptance of light on this and kindred subjects now moving in the metaphysical realm of influx, in order for men to be in receptive attitude to knowledge of man's relation to law and the deity. One must ever be stimulated by love in "universal activities" and inherent life. The discipline necessary to the perfecting of the flesh for the quickening impulses of the spirit is what the

guides and teachers supply, and this necessarily moves in cyclic spheres of thought and action—life; and from this the only standard of instruction you are in positive—not negatory—stage of influx. Soon the light will shine of itself. We ask that obedience be given to the promptings of the love, in the desire for betterment in earthly conditions as also in spiritual unfoldings. Ponder well on the truth enunciated above, that the earthly body contains but the reflex of the immortal embodiment which dwelleth forever in the bosom of the Infinite, and can never be lost. Much depends upon your mental grasp of this given to you individually, and will furnish you food necessary to the spiritual constitution. There is much light —or remains—even in your mental dimness, that will be surely revealed.

This is written by one who is close to you in relationship spiritually, and who will aid in all your work in movements for man's good in earthly ways. With the love and peace of utter subjection to the will of Him who is all and in all, our salvation, we bid ye of earth be content. The dawn is breaking over the hill-tops, and the mist of the valleys is passing away absorbed in the bosom of the Father's love.

APRIL 18, 1896.

Food for reflection we find in all presentations whether of the unseen or the seen. Both appeal to the capabilities of the individual capacity—the one to the inherent understanding or intuitional, the other to the external or ability acquired from educational training to grasp and hold as in a mirror its form for reason's scrutiny, and we decide by what is revealed by the looking-glass. The spirit of intuition may rebel, but its voice is hushed in the turmoil of conflicting desires reigning without. Much might be said but not made plain, how man can free himself from the sphere of self, and can enter into the region of pure spirit, and can be taught and led by the purity of his own ego into the life of all truths and thus possess them. In natural acquiring of things that lie hidden in earth forms and shapes man must be led by his own ego, but not in his explorations of the spiritual realms for the hidden intrinsic essence, for here the ego must be servant to the spiritual will in desire. The flesh has no power to reflect the light of spiritual truth. Its opaqueness must be made translucent by the will in its desire to co-operate. This kind of will, with the desire to shine forth in pure radiance of reflected internals, is only desired by the regenerated or holy substance (in man) which is not of the flesh. For to understand the radiance and the language it speaks is the power given to all who desire to delve into the secrets of God, that await the daring spirit who loves truth for truth's sake. Man along all lines of thought dares to start out all alone, believing and trusting his own ego to lead. This although absolutely necessary in the natural reasoning, is not necessary in the acceptance of the influx of the spiritual esse that makes of the man a new creature. Like the plant, the soul turns upward its mouth for the dew of heaven—celestial breath. Animated by the will of the ego in earthly desires, it is but a prisoner. In freeing the spirit from the trammels of the flesh man has but to pray, pray, and do this earnestly, for light to guide and know what is truth, what is right, what is wrong and soon "all hail" will be given him by the messengers of the Father in answer to every appeal, and this remember, applies to all life in desire

for good and truth. If this were known and persistently adhered to, soon the world would grow spiritually, and, in the knowledge of nature's laws, it would find a remedy for all the ills, through a light that would dispel the darkness. Too much stress can not be laid on the injunction to pray—not with the mouth but with the spirit. To know is to believe and we desire that you should know. In our communicating with thee, we have been blessed with a sense of uplifting power, that has pointed the way to a more beautiful clime for which we bless thee. This was mercifully permitted by the Lord of the heavens that our salvation might be complete.

(We), your guides are with thee and bowed to the Master's will in this as in all things. Passing waifs (see Oct. 16, 1907) on their upward and onward flight alighted on our sphere and sought a guide. We bade them Good-speed by wafting them our blessing in good of the light of our service to mankind and to thee. This has been a strain and we enjoin rest for the medium and tranquilizing sleep. God's will has been served in this, and thou hast been an instrument in his hands to elevate a fallen creature. May his blessings follow thee. Amen.

The spirit of succor awaited your coming this eve. The impartation of the necessary earthly good to lift the remains of the spirit in its travels heavenward was drawn from the medium and yourself. This is one of the greatest blessings bestowed on the creature by the Father—the power to aid in His work of regeneration; for thus it was this evening, that they in their flight brushed their garments against you that will leave an impress of the good in your life. The medium must not know that any danger awaits the venturesome explorer. It might retard our work. Fear is not a part of His spiritual nature. His is a daring spirit. He would aspire to the central sphere (which is God's) to know, to love His life, a very pure spirit which will bring thee much light and happiness. Dad.

APRIL 25, 1896.

In the quickening life of your spiritual development we would that you search diligently into natural desires and see whether your life ideal in natural directions is pure. The natural man is menaced by dangers that seek to overcome by physical ailments in pains and penalties of the flesh. You are individually peculiar in constitutional conglomeration of attributes that demand constant and vigilant guardianship. The spheric influences of your physical conformations and aptitudes often threaten your life and our success to overcome. You must dedicate yourself to the work of the spiritual field in all directions. This by thought and desire is the sphere in which we, as guides, can reach the inner temple of your soul and instruct. We also desire that you attend to the care of your health in ordinary ways. Do not strain at problems seemingly obscure. The day is dawning for the work contemplated in the beginning. The medium of transmission of thought and work is almost through the stage of preparation, and soon a clean bright light will be given you through him that will point along lines of usefulness and instruction. The crisis is about past in the development of the medium. Soon the illumination will reveal itself. We would that you give an hour of earnest conversation before sitting for inspirational work. We can come closer to you in spirit while engrossed in spiritual thought and open conversation. Much must be done for your awakening to prepare for receptive life. Caution the scribe to rest. Much depends on this for successful passing through this stage of his life in development. There is no necessity of imparting to him the fact of any communication this evening. The last strain on the physical might show itself in brain disturbance unless rest is given to it. Why the strain was more than usual was the fact that the spirit was more fully separated from the body than ever before. Hence was the strain on the cord of life connecting the brain with the body. God bless you both. Dad with the Doctor.

MAY 2, 1896.

"O Infinite Father, guide and direct us in the path that leads to light, that light that shall reveal even ourselves even to our inner selves that we may not be exalted in our sight. Reveal unto us O Father, even in ourselves Thy face, in our imperfections as also in the mirror of our perfectness. Be unto us at this hour and ever a guide and protector, that we may not be led astray by the shades of our own weaknesses, that we may grow and become a tower of strength in Thy fields of good in actualities, and know that Thy right hand is ever outstretched to us that we may not stray. But O the frailties of the flesh! It presses us beyond endurance, and each member of our bodies warreth against the others, and we would fain surrender bodily for thy glorious promises of immortality to him who overcometh. Praised be thy NAME, all-hallowed in thy love. Bless us, bless us, in Thy will, in works in the kingdom of righteousness on earth. Guide, we beseech Thee, our footsteps that thy name may be hallowed in the bosom of the children of earth. Breathe into our souls thy everlasting will that thy servants (through our ministry) may by obedience glorify thy name. Amen (...).

In asking for knowledge from the realms of infinite light we must not mistake that we are a part of that life, a part of the knowledge to be explored, and that we can by no possibility be denied the knowledge to be gained from the Self. Be warned against the temptation of separateness; there is more danger in this wandering from the mass (the fold of universal unity and subservience) than thou in thine "ego" understandest. More danger lurks in the paths of the wanderer (from universal consciousness) than can be made plain to the perverse self, under the shadows of the grossness. The would-be good man is being continually led astray by the glamour of his desires. Guard well against this. We entreat and enjoin a prayerful attitude at all times. We would have thee learn of thyself the goodness of infinite truth. It rewards the earnest seeker, and condems all hypocrisy. To read, to know, is what we thy guides and guardians desire of thee. To read the will of God in (regard to) every act and deed is to find rest in His goodness; to find this haven brings rest. The "Thy will not mine be done" is required of thee. We have no rebuke for shortcomings, nor praise for "well-done," for this is part of thine inheritance. To perfect thyself in the knowledge and grace of the disciple is what promotes thy peace in disquietude (from trials and afflictions). Then ask for guidance in unraveling what thy mind conceives to be mystical for thou canst not yet separate thy outer from thy inner self. One is allowed to overshadow the other, and these overshadowings proclaim thy bent. And the light and protection is granted thee by the Father's love even in thy self-chosen path, that thou mayest not be lost. The wanderer by this same and all-infinite love is turned homeward again. The prodigal is welcomed with rejoicing, even to seventy-times seven. We desire to kindle the light on thine own altar, that thou mayest see for thyself. Beware of the idea of great heights to be scaled. The way and the work must be chosen for its own sake, not that the self be benefitted. Before the spirit can be a guide, the self must be cast aside. We guide the spirit, the spirit must then guide the flesh. We speak only to the spirit, we speak not to the flesh. The spirit giveth life. We

much desire thy advancement spiritually in understanding of instructions, but we can not whip the flesh into subjection, and this must be accomplished before clearness and lucidity can appear even in your earthly life in the love of good and truth. In the perfection of the flesh the spirit is revealed. We had moved on a line of work this evening that was found to be inopportune to degrees of reflections of auric life and emanations. This in no spirit of complaint. Simply the light proposed was too effulgent for the generated aspirational sphere. All auric inspirational spheres are spiritual in quality, and determine our growth or individual integrity,—preparedness or progressiveness in unfolding spiritual life; and this must be taken as guide in our ministrations. The developing and quickening of the spirit to activities in the harmonizing of the exoteric and esoteric unity is no mere matter of instruction. It is growth; and ye must grow. Much awaits this unity, a consummation that opens the way to influx of infinite life. "God, the father, aid and guide Thou us in our work and may thy grace crown our efforts to thy glory. Amen.

May the peace of understanding abide with thee ever.

MAY 9, 1896.

Out of the darkness (even) cometh the light, out of the shadow dawneth the sunlight of the physical life of spiritual growth. Out of the higher purity cometh the risen Lord. He appeareth behind the clouds. He showeth himself to the arisen man. Only by the searchlight of heavenly and spiritual revealments is he known. Often, oh! how often is man turned from the light of his own revealments, (as son of man) from the heavenly light of the Father's smiles! This in all truth hinders man in his upward growth. The obscurities of his own clouded life press the sunlight of his inner being earthward, and he is held to earth and earth's conditions by the power thereof. The son of man (the human God consiousness) has then no where to lay his head—no resting-place for his weary feet. Why hath not the son of man an habitation on earth? Canst answer, O man? Canst answer, O thou of the schools? O, Science give us thy answer, endowed with the wisdom of earth and the light of philosophy. Thou failest in this, thy greatest need. Why deniest thou a place for his feet? Canst answer? Recognizing not his "presence," thus thou deniest Him a place. Knowest thou not that the earth was given to the Lord for his footstool, and every good, all life, springs from beneath his feet? Earth's conditions, in the sphere of the all-good, springs from the germinal essence implanted in man, by (God's) His personal presence. Deny Him in the least of thy efforts and thou must fail of achievement. He speaks in every nook and cranny of thy desires, but thou failest in hearing. The Father's work profiteth withal, and thou must recognize the son in desire in all earthly aspirations for positive good in life's achievements. Thou deniest the spirit within thine own body, much more so dost thou deny him out of thy body. We would have man turn in direction of personal sanctification, and of a realization in himself of much of divine pre-existing in the embryonic esse in the center of thyself, as in the center of every act and deed in personal desire for love of good in the all of the natural.

Thoughts, remember, springing from these depths prompt to activity and positive results. All movements emanating from anywhere less than this supreme depth have no permanent life,—are but shadows of the real in life and can have no permanency. Man may possess a satisfaction in the approbation of the multitude, but this can of itself not remove the mountains in the realms of man's hindrances to personal salvation. The power endowed by the spirit of the infinite depths, removes absolutely every obstructive hindrance both in his own and in his brother's pathway. The risen man is the contemporary of the risen Christ. Look for both, for they are soon to appear. We would have every obstruction removed, the paths made straight for the coming. Hence every stone in the path (whether as a part in a pile dedicated to worship of self, or singly as a pebble) must be removed utterly. Remember the Lord is with thee and the obstruction to his arising is also within thee. The tabernacle must be swept clean and the money changers and purveyors of all earthly things, whether of gold or precious stones, must be scourged thence. That is to say, man must be made clean utterly in the inner as in the outer, before the presence of the Lord—or life—in all movements will bear fruit. We would enlighten man as to his destiny here and in the hereafter as to rewards and punishments for right and wrong doing, but have now to do with man while in earth life for the "now." His preparation is a progressiveness in rounds of earthly experiences, that prepare him for the arena of spiritual instructions and unfolding. These unfoldings, in shadows, reflect in the natural and are the "well-done" for all good deeds. The time is approaching for the opening up of the spiritual degree in man, and by the light of his spiritual lamp the peace and harmony in conflicting conditions will be assured, and the aroma of man's goodness will be a sweet-smelling savor in the nostrils of the Grand Man. All achievement must look to the upbuilding of the kingdom of righteousness, and to animating and concreting of the love and charity as a whole, or oneness in the life of the mortal, that it may be reared as a tabernacle for the worship of the immortal. God be with thee, and peace and contentment abide in thy household.

It is not well that you should be moved in anxiety or worry. Much depends on your resting in a consciousness that all is and will be well. You are being moved in directions of purity in thought and action and are much influenced in the outer thereby. The inner movements of necessity ruffle the surface somewhat but they are but ripples on a placid sea. Soon the command can be voiced by thyself, "Peace; be still," and the storm will abate. Much could be said to thee of a delicate and personal nature by way of instruction but we will leave it to the angel of purity within whose voice is even now faintly heard. Heed thou the voice and thou wilt be instructed (2 taps). Thy feet have passed and must pass over many rough places but this is necessary for thy spiritual welfare. With firmness and confidence in thy Divine Master and guide all will be well. Endeavor not to touch the medium or the pencil while writing as that interrupts the current spiritual by earthly contamination and is dangerous, and acts as a shock to the physical system of the medium. Soon there will be more control of consciousness, and the work will be more connectedly conjoined—the spiritual and natural. God Bless. Dad.

MAY 16, 1896.

In the incoming tide of the sea of man's desires in political and social life, much stress will be laid on the fitness and adaptability

of the multitude for any better conditions (against the claim that more) appropriate ones could be established; (and so it may happen) that an apathy may be engendered in the minds of the few and more favored, or that an indifference be manifested to the rights and welfare of the needy, that will blind such men to the inflowing tide of forces that will overwhelm them. Much must be done to avert a catastrophe, a complete overturning, a reign of anarchy (Russia in 1919). The spiritual world is moving to thwart the designs of wicked men. Personal ambition of men in high places would tempt them to sell their country for gold. Vain, vain would be all effort to stem this tide, if the goodness and justice in man, (that is) inherent from the source of all good, did not obtain potency. A crisis in the affairs of nations is upon the eve of manifestation and demonstration, and the wisest statesmen are but a feeble power in the grasp of this mighty impulse. Nothing but the quickening power of spiritual influx in the individual will suffice for his safety, and the integrity of nations. Keep free from entangling alliances looking only to personal ends. Safety and security can only be found in the sphere of righteousness. Man must be reached by the paths of inward purity of purpose, and to do this he must look into the depths of his brother's nature, and ask of him his aid in the seeking. You must seek in the light of the world for its hidden mysteries—its sins—and in the light of heaven for guidance in work for their eradication. We speak much on the line of reformation. Do not imagine that because of this there exists necessarily a deformation, for there can be no deformity in the mighty purposes of the Creator. All is good (in the concrete). In all kinds of movements looking to man's enlightment and elevation, his reason must not be assailed, his prejudices must not be appealed to, his weaknesses must not be the butt and plaything of so-called intelligence; for if thou art prepared to receive it "God hath endowed man with weaknesses that he may show his strength." This we say, that it may be accepted in the spirit of the inner wisdom, that it may be thy guide in love and charity to all. Until a perfectness in the life of spiritual desire is complete, we can not commence to lead in the ways to knowing the Father in all life, thought, and action. To bring peace and content, positive spirit luminosity must be revealed in the natural mind. It is not our purpose to destroy hope, but to establish it; it is not the purpose to blind the eyes or destroy the hearing, but to establish all of these faculties of the senses more fully and perfectly in the realm of his spiritual being, that they may be the guide to lead him in the paths of his own upbuilding. The establishment of the fact of immortality and its tangibility must be made manifest to the simplest in mind, the replacing of hope with certainty, as a foundation for the establishing of "our structure" for your instruction as to what it is and what also to hope for. We ask an abiding faith in the power of infinite good to overcome all evil, and to establish the kingdom of heaven on earth. God be with thee. The Doctor with Dad, who seeks much light.

Your friends and spiritual co-workers have said a few words this evening to aid and instruct as far as my feeble strength would allow. The medium is soaring in fields UNKNOWN to and unreachable to those who have but feeble spiritual purity. We await his coming. We can not go to him.

He brings to us much that uplifts and unfolds our spirit and we are grateful and bless him for it. This moving in spheres beyond our reach sometimes accounts for divergent and apparent imperfection and clearness of presentations of truth embodied in the communication. Remember not to obstruct his flights by any wavering thought; for when the spirit soars upward of the earthly (medium) the spiritual guides are uplifted and we follow gladly even to the gates and knock for the opening. I did not so much desire to say this to you for it is in line of knowledge already granted, as to say a few words in direction of personal benefit to yourself. You must be careful in lines leading to exhaustion of the physical. You need sleep, and change in the location of your bed. Reverse it by turning the foot to the head, or you may reverse the body. This may seem trivial to you but it is important to you. We wish to work in restoring to your body that vital element necessary to equalization of the nerve force. Maintain a strict watch over yourself that depressing influences may not assail. Bathe the neck with cold water before retiring and this will aid in soothing the nerves and bring refreshing sleep. I would say much more but can not hold the medium coherently through the strong tendency of his spirit to break away. God bless you. Good night. Dad.

MAY 23, 1896.

O thou eternal Goodness, endow us with thy wisdom, that thy will expressed through thy servants and messengers may find full acceptance thereof, and that interpretation in the light of thy precious love may be given thy children who are dwelling in darkness. Open thou their hearts to thy love, open thou their eyes to thy light and their understanding to thy will, and, O Lord, be Thou their guide in their earthly wanderings; guide them in the light of the personal presence; be to them a shepherd leading them to pastures new. Be thou, O Heavenly Father, a staff and shield that they may not falter or fear, for blessed be thy Name. May it resound in their darkness to their everlasting life and Thy glory. Amen. (...)

In all things be pure, in all things be just, that thy life may reflect the goodness within in all outward wanderings. Seek the good in thy fellow man, O Mortal! Be to thy brothers a light in the darkness of their understanding. Be to them a light as thou wouldst they should be to thee. Then thou canst hope for that light that shines in immortal radiance in the light of all good. This will open the way to thy brother's heart that thou mayest impress it with the essence of thy good and truth, for without this thy light will appear as darkness and shut out the radiance of thine own good. Thy light must be made to shine in man's inward life, if thou wish to lift the burdens of ignorance that hinder him. Behold, the "apostles" are with thee, that thou mayest know the way and the truth. The life's struggles (for supremacy) with its attendant overturnings must be met and endured that the son of man may be glorified (...). This to thine unattuned ear may be but of an uncertain sound, but this must find resonance in the mortal mind, before conception and gestation can take place. "Ye must be born again." Yea, and what a glorious birth! The world awaits thy advent, and the angels will sing anthems to thy praise. This prefigures and shadows forth the divine human, by the outworking of the spirit within. Art thou clean? Canst thou proclaim thy brother unclean, lacking the spirit of purity thyself? Let every one look to his own purification, lest thy rebuke return

back to thee. The prophet or teacher must come with authority, to find acceptance among earth's people, dwelling in the mire of their impurities. Stretch out thy hand, and if thou ask in His name it shall be acceptable. Much has been said, much has been done in earthly ways to instruct and elevate man, but having no personal presence to sanction the work it has failed of the spirit. The spirit's presence giveth life, and appears to the dead that they may hear the voice, and arise. Only work in humanity looking to the spiritual elevation can be effective. Earthly elevations and conditions are necessary, but lacking the essence of the spirit, "it profiteth nothing." Words that sound in the night of their darkness are but as the "braying" of the ox, or the whooping of the owl of the night, if they are divested of the spirit of love in divineness. "Doing the will of Him who gave His life that all may be saved"—this voice of which the teacher must be a symbol—this voice soundeth in the darkness of the material mind and electrifieth it into life and acceptance and responsiveness. Even if so be that thine own personal loves be overturned, thou must meekly obey. In the searching for ways and means to thy understanding and guidance, look to thine own self—that inner self that thy own senses deny—for behold the essence of the Christ is within man and awaits his calling. Look thou diligently for Him and thou shalt find Him. By the illuminated mind this can be clearly accepted. He is in no obscure corner of thy being. He is in all of thee. Thy earthly shadows do not obscure his face. We speak this to thee that thou mayest more earnestly seek, that in thy earnestness we may enter in and guide, and that in our guidance light will shine in thee from the material radiance that it may show forth in the world. In thy earnestness for truth, shines forth the divinity in the degree of thy dedication. O mortal, in thine own light is shadowed forth the light of the Father's love. Make it thine own that thou mayest be "that light" and not only its reflex. Aspire to absorption of thy being in the bosom of the Father. We ask not much of thee. He is thy Father. Thou art his son. He is thine, thou art His. He gave thee life. Thou art His own. He is thine by inheritance; thou and the Father are one. That thy elevation may reach the height of comprehension of this—the stupendous truth in physico-spiritual life—is the work of your guides in ways of regeneration—which is the "blending" of the spiritual with the natural good. They are inseperable in the work of the prophet and teacher. This is meat for thee, this is drink for thee, the living fount. Peace and rest await thee in the bosom of these truths. The apostles are veritably walking with men, a truth that will soon reveal itself to thee. God's blessings attend to you in all good works.

Do not let the apparent darkness of your spiritual perceptions trouble or harass the mind. Dost thou know that the shadow enwrappeth the Christ? And did He not appeal to the Father that the cup might be passed from him? Thou must pass through the darkness before thou canst see the light. The dawn is breaking and soon the daylight will appear. We desire that a quiet attitude be assumed and a calm meditation be indulged in that the degrees of the mind may be opened; before we can guide in earthly ways, we must find an abiding-place within. We are preparing the inner consciousness for the reception of life in influx of spiritual light. It will dawn in thy perceptions in good time. Have no fear for the physical in this spiritual

process, for it will bring renewal of life and no harm can reach thee. Use all diligence in caring for the body, guided by physiological law. Your friend and guide. Dad.

MAY 30, 1896.

"O Heavenly Father, be unto us a guide, that we may clearly show forth thy will for thy name's sake. Amen."

In leading the footsteps of man, his own earthly guides (or familiars) must be in the personal presence of the Lord of righteousness or we fail in the path of sunshine and shadows (trials or vicissitudes) of man's earthly pilgrimage. The reflected light from his natural and physical shineth forth as shadows of obscuration, blinding and alluring the pilgrim to earth's delights and their affections. To keep the (interior) light burning in the center of these (earthly) loves is the work of the apostle today, and this can only be done by the quickening impulses of absolute consecration radiating from the center of the (overshadowing) angel guide, who is watching, and awaiting with loving patience the faintest impulse that he may give it (quickened) life from our own being. This, in the life of man, is the awakening power of all good, manifested in all of his outer goods, in deeds of love and charity. In these quickening impulses, the life (thereof), in germinal of divinity, taketh firm hold and positive possession as an impregnating essence, establishing an integrity (between inner and outer) that shineth forth in processes of regeneration or renewal in life and form of the perfect plan, set in purposes of a oneness with the Father's creation. To take from, or, to add to, this spark or moiety of the regenerating molecule is beyond the power of mortal man. It now takes its place in the divine purposes, and becomes an (incasement or embodiment) of the regenerated human that makes it susceptible of the divine radiance or influx, and becomes a gift of the Creator, of which the creature is the custodian, and we safely leave it in His hands who now will be the guide; and there is much rejoicing in the spiritual kingdom over the mite added to the perfection of the spiritual man. And so, on and on, the work of the angels progresses adding piece by piece to the shining garments of the ascending spirit that this may reflect the good generated within to the outer world of sense. Much light, in the knowing, must penetrate the hidden mysteries of man's physical nature as to requirements and respondings thereto. The denseness of man's ignorance in this respect is the prime factor in the moral nature, where it runs to extremes and excesses, bringing disaster and suffering upon himself and the world. The needs of man's own spirit clearly discerned, in the light of the spirit, lead away from all excesses or evils, and these are shunned as evils; but before this can be attained an awakening and quickening of the whole moral constitution in the natural must be accomplished. And this can only be done by the power of the "divine presence" in the natural. This presence is clearly felt, and is (mirrored forth) in the lake of living waters (of kindly deeds in) of his individual activities in the love of good and truth. This love, we affirm, arises from the deep of man's personal good in the natural senses, whether in passive attraction or positive desire. Calamities in the physical world, made manifest by death and destruction, are the revealments of man's evil's or perverse desires in substitution. Even the higher

natural rebels against the perverters of the law, seeking equilibrations between the highest good in man's desires and the law of his own being, and forces an adjustment, lest a more terrible and dire remedy be required. Yet in all of this, the higher is always merciful (toward the lower), in its judgments, by the subjection of the lower or the deepest evil to the highest possible good, that men may be saved from all the intermediates that corrode and eat into the moral being to their permanent deformity. This is the divinity that is in the natural law, working in mercy even to the evil-doer, that he may be saved. If this (provision) is in the law of nature, how much more is it in the spiritual and divine law. A pestilence (Hurricane, May 27, 1896) has been averted by the purifying power of the mighty wind, among your people, which, if allowed to gain a foothold, would have been a thousand times more calamitous. There was mercy in the hurricane. A preparation is now being made for a divergence in the line of thought given in these communications which we hope to have you anticipate. Peace attend you.

We would earnestly urge you to seek rest in undisturbed sleep. Your mind and spirit is in need of rest—that rest that comes from actual sleep. Would advise a time separated from all disturbing influences in the day-time at least once a week. For this even a day would not be too much. Your spirit as also your physical being is worn and jaded by influences that deplete you. You must feel free and without fear when taking this rest. No fear of disturbance must burden the mind when preparing for this. Your sleep for a long time past has not been entirely free from this fear. By all means attend to this. The medium also requires this rest, but both of you must abandon yourselves to its influence unalloyed with fear. This is important physically for both. Dad.

JUNE 6, 1896.

O Heavenly Father, thou all-beneficient Creator, the omnipresent Essence of all good, instill into our hearts thy purposes; quicken our hearts to thy inflowing will; endow us with thy wisdom in the guidance of the footsteps of men, that they may know no evil in obstructing good, (hidden in seeming calamities), when (good is) earnestly sought for in thy name. Bless us in thy work, O God, for the multitude's sake. They are ahungered and cry out in distress. Speak Thou but the word, O Father, and their hunger shall be appeased. Thy servants are but empty vessels when unendowed with thy spirit. Speak Thou but the word, and behold the spirit giveth life. Though the hands of the mighty are uplifted to destroy us, Thou art with us and we will not fear. Aid all work faithfully done in thy vineyard to the glory of thy Name. Amen.

In the guidance of man in ways conformably with his highest possibilities, every avenue of his journey must be traversed (and searched) for material evidences of hindrances to his path for perfectness, and when found these must be brought to the judgment seat of his own reason within. This Court is always in session. The judge and jury are ever present; witnesses are always at call, and are always impartial, who never prevaricate, but shoot straight to the mark, cutting deep into the man's nature, exposing its inward rottenness as evidence. This must be done in the daylight of man's comprehensibility and reason, and the light of the comprehensibility and reason determines his judgment. So

in every man, these obstructions singly are made to face the judgment seat within this Court, before the judge and jury of his own choosing within the temple of his own reason. Thus every one of his evils will have found judgment and condemnation in the court of the natural. This must be accomplished by the power of the individual love and desire. "The work" must begin in the individual first, before it can be done in the mass. "Our work" is in the preparing of the workers, (on earth) then pointing the way of the work itself. The workers are willing, but there must be fitness, and that is wrought in the individual by endowments (or gifts of spirit) from on high. It is not in the power of spirits or angels of themselves to point the way that God wills, in ways looking to the salvation of the world. We could point a way, but it would not be His way. It could only be the way of finite judgment, it could not be the infinite plan and purpose. Confined, as it would be, to the individual atoms, it could but reflect its individual life, hence it would not be that light, but only the baptism of John, and could but prepare the way. The light, that shines brilliantly forth, and overshadows the light that we bring to thee is the glory that awaits the apostles today. We but prepare the way, making the paths straight for the coming presence, (within) for surely He cometh with great power and glory. We desire that ye rest in His presence. Truths, as scintillations flowing forth from His personal radiance, will enwrap and engulf (and serve unto) the pointing of the way in personal work. With the love of infinite good, peace awaits ye all.

Work will be given you to do, but WAIT. Much preparation is necessary before any definite plan can be pointed out. Remember there is much danger in the idea of definiteness in God's work. Be weary. Much is being attempted to frustrate us in our work of preparing you for light and life—a lamp IN THE FATHER'S HAND. Much opposition will be manifested in your own home. They have invaded the home in subtle ways to obstruct. We enjoined sleep away from home circle for a time, in the day time, so that we can enter into your higher life and give you strength to resist encroachments. Do not speak of this to any one. Do not surrender to them by any means in which your freedom of individuality is weakened, however trivial they may appear. With love and protection from Dad.

JUNE 13, 1896.

Oh mortal, dost thou not fear to enter where the angels find but an habitation by divine permission? Conceivest thou not a profanation in thy forceable intrusion? Rash mortal, to aspire beyond what the gods have prepared thee for! Thy garments must be made clean in purifying thought. A dead man hath not the gift of the spirit. No man (as man) hath seen God at any time. What is born of the flesh is flesh, what is born of the spirit is spirit. In the desire to find rest in any truth, man must enter in at the door (feeling his need) and find it in the holy temple dedicated to that truth, and worship at its shrine, and make his sacrifices and offer up his oblations to its divinity. There are many ways of doing this even to the following of the Master, (even) if so be (it, that) thy worldly possessions be sold and the proceeds thereof be given to the poor. This injunction of the Lord given to that man encompassed with the seductive web of worldly wealth was but the "voice (coming from his own) inner sanctuary," calling him to his divine inheritance, bequeathed to him from the beginning, of which he

was in ignorance. This voice still sounds and loudly proclaims in man's sphere of the highest good in love. "Go sell all that thou thyself hast and give to the poor (or humble); and take up thy cross (hindrances) and follow Me (.)." This, as we ascend the ladder of progression to the heights of purest understanding of the Lord's words, will show (distinctly) forth in all truths in the ascension. Look thou neither to the right nor to the left, nay pursue thy way in confidence. Why dost thou fear? Why dost thou halt? Why questionest thou the shadow (or perplexities) of night? They are but of night, they can not enlighten. Truth is ever by thy side, error can not allure the feet of the earnest searcher, for his light is not of the night but of the sun of the day. All things are clear to him who knoweth whereof he seeketh. Even the ways of evil are clearly lit for the evil man. In presenting the ways clearly for guidance in the natural development, the light from above must show forth man's nature in good, or evil. Be ever in harmony with thy higher self, and naught can obscure the way. The indrawing power of truth in love is the spiritual guide in all natural esse of finite plasma for the Infinite image, or the tablet on which the finite and Infinite is indelibly impressed. This shall and must be the guide in the world of physical impressibility and mold, as in the spiritual revelation to the consciousness. The way and means have been provided for man's happiness, as also for his development. His development is quickened and formed in the esse that is inherent in truths from whatever direction they come, and from whatever source they emanate. These truths are but fragments of glittering mosaics in the temple of wisdom. Many more, in the temple of thy inner sanctuary, are ready to come forth in the time of thy asking. The ways of truth always lead in the direction of peace. So, be thou patient unto the hour of thy redemption, for it will surely come—redemption from thyself first, then to thy spirit. Our line of communication often is crossed by adverse influences, emanating from the depths of negation (in doubt and denials). Their influence is stifling to the spirit of faith and hope, and thus the work of your teachers is turned and retarded. Pray, that this may be removed and we will waft it to the throne of grace. Pray continually, pray fervently and may the blessings of the Father return to thee in comfortings and inspiration. So be it with thee, as thou givest forth in thy bounty.

Do not attempt the difficult feat of self-purification in external ways by sacrifices in eating and drinking. Rest in the desire for growth and we will aid, and in the growth is the purifying. You must be particularly cautious in your surrender to the sex influence. Do not attempt to kill, but preserve your integrity of individual life by resisting domination or absorption. This is very powerful and dominates your life at times. Perfect the individual ego to its full majesty of expression in your home life and much happiness will come to you by it—not otherwise. The tendency is to flee from you by loss of control. You need much care that is denied to you. Little things of attention and sympathy is not accorded from lack of spiritual insight and love, and a dominant selfishness in love of control and subjection. I speak only lightly that you may awaken. You are slumbering and you must awake to the life of your position and natural relationship. Do not fail to take rest once or twice a week in the day time. Your physical health demands it. Your guide and minister. You need have no fear if you maintain your hope in the good and your love of truth. It must and will prevail. Influences antagonistic follow you—even all-prevailing in grasp and scope to your spiritual death. You must rise to its danger and all will be well. God be with you. Dad.

JUNE 20, 1896.

Over the mountains the sunlight is breaking. The clouds and mists of the valleys are quickly passing away, when the light from the sunbeams will show forth the way up the steeps of the mountain. You stop to question the why of the hills, the clouds, and mists of the valleys, the why of the steeps, the cloudiness and the necessities of its perils. Thou sayest "O the toil, O the weakness, the helplessness!" "Who will be my staff and guide, who will protect when assailed, who will hold the hand while standing on the brink?" O faithless man, O perverse will, dost thou not see the beacon on the mountain-top in passing through the wilderness? We have rested and refreshed thyself at every oasis (of refreshing) and this must needs be so that thy spirit may find rest. The barren places in earth's pilgrimage are the resting places of His presence. The "no where to lay His head" is there. Seek Him, comfort Him and thou shalt find no weariness or complaint in spirit of discontent. Seek thou a resting-place for His head, and bathe His weary feet in the cool waters of the spring on the oasis' border. Verily, verily thou shalt receive thy reward. The life and pilgrimage of mortal man is but a stage in his existence. Many, many stages are in front of him, and the ways lead by the still waters of oases in the life of the Christ. Thou canst not pass Him by. Turn thou thine eyes inward to the center of the inward flame and light thy torch by the lambent flame, and thy ways will be shown thee. Thou art (but) battling with thyself. Truths abound, light abounds, darkness abounds, but there is light behind the darkness. Be not afraid, for He promises to be with all those who hunger for "His presence," even in their passing through the valley of the shadow of death. He promises to be by thy side and His promises are not vain. Be patient, have hope. The coming of the light may seem long to thy longing, but the angels are nestling in the bosom of humanity, as messengers of the Father, and soon they will proclaim the divine presence. Do not misinterpret, do not despair of understanding; all will be revealed in the time (the moment) appointed, not before. Sufficient unto the needs will be provided for thy sustenance. May the sweet messengers of glad tidings rest with thee, and comfort thee—be thy stay and solace in trials of earth. God be with thee and guide to pleasantness and peace. Amen. St. John. The All in all (leads in) divine things. * * * * * *

Have no fear. We are with thee always. Dad. Thy name is engraved on our banners. Be humble in exaltation.

JUNE 27, 1896.

O Father, we thy children and messengers ask that thou teach us thy WILL. Guard thou our footsteps while passing through earth's slippery places, impress thou thy grace on every act and deed, be thou to us the Esse of the flame that lighteth the way, for without this thy servants fail of the reason in natural illumination. Bless us, O Father, that we may give of thy bounty to earth's children. Bless them in thy outflowing to thy glory and the salvation of thy children of earth. Amen.

Much knowledge maketh for foolishness, much understanding maketh for ridicule, hence we desire that ye all be the recipients of the life

Ye are so self-centered (and burdened with deadness that) the spirit is slow in its quickening. Remember, "I go to prepare a place for you." Grace must infill; preparation must be made in externals before the deific spirit can find a resting-place in man. When this has shown itself to the outer world, and become a phenomenon in the earthly life, and has form and mode of expression in material acts, forces will be shown thee in guidance through the murky and miasmatic levels of earthly thought. Thought, the great deceiver and boaster has within itself alone no power in the uplifting and spiritual process. Grace, grace, or the union of the divine will and the natural will (which is an emanation from the central life or flame) and furnishes the ethereal essence to float the mortal with confidence on the sea of material thought safely to the throne of grace. Once attained to this elevation, man can not sin any more, at least mortally. Seek then, in every degree of ascension to center and potency, all the good in that period (in every such period) of existence, that thy light may shine forth and overshadow the evils that they may be dissipated. They can not, must not, be a part of earthly imperfection that thou mayst be burdened. Resurrection, incarnation, salvation are the discrete modes of one life. Evolution, the inherent principle and potency of divinity, carries forward the soul in its pilgrimage earthly growing, evolving the highest and purest in each life. Many, many, incarnations (of individual spirit qualities) are made necessary by conditions inherent in perverse humanity. We say to you that (individual) man must die many times, and rise again in another form more refined and purified. Step by step, proceed birth, and death—yea, death to impurities, birth to purity. Moving on and on in earthly evolution and involution, man is prepared for his deific inheritance. This is within the man, not outside of him. In our work for humanity's evolvement, we work in the interior, and the evolvement is from the center to circumference. And in these stages of life in the evolutionary process, (both) life and death are there, (found) and continue until the end of perfectment in the mortal is complete. Death in the natural before perfection is complete is a dire calamity—much to his hindrance. The spiritual or astral passage of man (in this case) is not perfected here in his earthly habitat. It must be accomplished, before he can enter the heavenly state. God is not mocked. Your teachers will endeavor to lead you in fields of natural thought, for the elucidation of spiritual shadowings that flit across your vision but can only be made in accordance with the state or discrete degree of the spiritual-natural. We can not lead to this through the light of the moon or natural light. Open thou thyself to the celestial, and may the angels minister to thee to thy enlightenment. Grace and peace rest on thee, that thy light may shine in the dark places of thy mind. Blessings attend thee. Amen.

Listen to the voice within thine own soul, and thou wilt be guided.

You ask of us many things. You ask for guidance in ways that seem dark. Do not rely so much on me as on the One who speaks the word through his humble servant. I shall be with thee ever at the father's command. Remember this. I could not minister to thee at thy command or come at thy call. Only as He commands can I obey. When thou art in distress call in His name and I will respond with gladness and joy. Be firm in thy doings for righteousness' sake. All, all will be well. Your earthly protector and guide, Dad.

[8]

JULY 4, 1896.

The teachings of Jesus, the Christ, literally and spiritually understood, are the only safe guide in both realms. Though spoken in the center of the spiritual realm, and difficult of understanding in the material or natural, the reverberations (thereof) sound (forth), and their spirit finds an abiding place in the center of molecular being—in the animate and in the inanimate, as the Alpha and Omega-full Word, quickening to impulse in creation's works. Look thou deeply, with the eyes of the spirit, and the divine processes of creation will be revealed to thee, O Man. If thou desirest to know God, thou must seek for Him through the mysteries of His creation, and what more appropriate part for thy purpose can be found in the realms of the whole of His creation than thyself? Seek ye diligently, desire to find Him in the center of thine own being. If thou canst not find Him there, in the temple of His own building, thou canst not find Him anywhere. God created the Heavens and the earth, and all that in them is, and blessed the work of His hands, seeing that all was good. Seeing, that good and truth prevailed in all of His creation, and that man the likeness of Himself overshadowed all, this was the living delight of the creative esse. He, seeing that all was divine, gathered from the center of divine good and divine truth, He made the man in the likeness of the shadow, yea, in the likeness of Himself created He man, the human. Listen to His proclaim, that man, the child of love, flesh of His flesh, should be the dwelling-place of Himself; yea, that in the center of the consecration (on the part) of His handiwork should be His veriest dwelling-place. How often, O Man, hast thou denied Him a resting-place in the home (the body) that He created for Himself? How thou hast denied Him admittance! Thou heedest not the gentle knock. How often has He come to His own, and His own received Him not. He is denied by the children of His love, is persecuted and torn, crucified and spat upon, footsore, weary, burdened by His love for the children of men, even to the "O God, O God, why hast Thou forsaken me?" The echo of this cry reverberateth through earth today. This cry of love divine, in the highest and purest humanity, must be answered. The "why" must find solution in the realm of the divine human. The "Why persecutest thou me?" soundeth and rebuketh today as then. The solution of life is its divinity, in esse. Its decadence or descent into the depths of matter or sense—as all, can be found in the answering of these cries. Man, notwithstanding, is not lost, nor can he be. Though a wanderer he will return to his Father's house. In all of this, a way is shown for thy work in the searchings. The "why of cry" in thine inner being, the asking, the acceptance, the gift and the giver—all, are brought in review before thee. Interrogate thou the messengers; they will speak to thee messages, and hail to the glad tidings. But thou must ask before thou canst receive. Peace be with thee, and may the Father's voice be heard in the guidance of thy life. Amen.

Stand reverently in the attitude of prayer and supplication—not servilely but in subservience to all truths from whatever source they may come, and we will turn the lamp's effulgence upon you that you may receive the rays full in the center of every pure desire for guidance and instruction. You are passing through a crisis that needs wisdom in guidance lest thy paths diverge. Watch in little things. We speak in voice single to yourself, because

you need personal protection and instruction at this point which you are now passing through. Do not depend so much upon yourself, as this closes the door to our entrance. We do not desire that you admit every tramp that passes along but we desire that you familiarize yourself with the sound of our knock, that there be no error. Be of good cheer; all is well. Care in a loving way for our and your medium. Much is needed in love. God bless you. Dad.

JULY 11, 1896.

In presenting truths spiritual to you, clothed in mortal language, its obscurations are due to the mortal invisibility (imperception) of the immortal radiance. We stand before you in invisibility, though to us all is visibility, and we do not (in this sphere) know what invisibility meaneth. It absolutely hath no meaning in the illuminate. Truths are illuminate in degree of this divinity. Thus all truth beginneth to take on the illumination of individual radiance by light of its adaptability to mortal comprehension. We as teachers in the mortal and immortal realms find much that seemeth obstructive in the mortal reasoning and understanding, and have to look for guidance to the Father's voice within you. Living constantly in the light ourselves we cull all truths from thence. Every one surrounded by light, and being that light can impart the radiance to those that aspire to light, but remember thou canst not give from what thou dost not possess. There is light in the darkness, and this light is what giveth life. This is divine. This moveth only for righteousness and only the Father within can impart that light. This light is in the darkness of Man's mind, and he comprehendeth it not. So we say to you the angels can be the messengers of celestial light, clothed as they are in the ethereal garments of their life, but they can not clothe themselves in the light that is hidden in the darkness (divinity of evil). This is the Father within only. He only giveth the life that shineth forth in the darkness. Many lights have been made into visibility in the interior of your soul, many impulses quickened; aspirations have been made to move, but they all move in the direction of human love. Often the wanderer escapeth from our hands, and the "good shepherd" only hath the power to bring him back. Our love of the sheep of our flock is not powerful enough to hold against their will. In leading you through the mazes of earthly paths we fail sometimes in drawing thee into the radiance, even, of our perfectness of will. We should not perhaps term this perverseness, for this will is (needful to) the integrity of the individual, and it is not the purpose of the spiritual to deprive the mortal of that integrity, but rather to turn the light into the interior that the individual may know himself, and glean from what he sees, his immortal possibilities in knowledges promised in the natural as in the spiritual—its glorious destiny. This in meaning is that truths are only the acceptable good in the consecration and dedication, whether they are culled from the material realm of mortality or from the inner spiritual garden of the soul. Both and all are acceptable. Vain man, how in thy ignorance or simplicity hast thou denied the virtues hidden in nature's storehouse. Verily we say to thee that in the womb of the simplest herb lieth the (elixir) of life. A power to heal will speak to thee in the name and essence of the Lord of the earthly kingdom. These as representative goods are awaiting man's searchings in order to bless. As the spiritual man is the product

of the womb of the mother nature, so are all atoms but the seed sown and scattered by the breath of the angels in their anthems of praise before the throne of grace in His earthly kingdom. There are yet many lives in embryonic sleep, that will show forth in blossom of Spring. We desire that you should be led deep into the understanding of the processes of thought in spiritual teaching and upbuilding in the natural spheric rounds and environments. This when deeply explored will enable you to more freely open to influx. You are much more susceptible to spiritual guidance than you were, but the great need is the acceptance of "Himself" (as living), in the personal being. This is celestial influx. The angels from this sphere whisper their messages in this divine sphere as His breath-giving life. When man recognizes this and accepts it in his material life then it will be seen and felt, even the son of man being lifted up. Yea, he shall be lifted up even to the acceptance of things great and things small in earth. Amen! God bless you with an abundance of hope, for in this lieth the power to salvation.

Knowest thou not that I am with thee always?

My dear friend we earnestly desire that you have control over yourself. Much danger arises from surrendering to demands that nature even demands that they be held in subjection to the higher will for physiological reasons. This without desire to subject you to an arbitrary law, but that you may be clean in all things that make for enlightenment and spiritual upbuilding. For thou art to become a teacher. Dost know what this foretells? Cleanliness and purity in life as in thought. Much temptation comes from this sphere of your nature and we desire to caution this in nature as all, to aid you spiritually to master all encroaching evils. Their principle avenue of attack is through the natural tendencies of the flesh. Hence I as physician in the flesh constitute myself as guardian in this your heaviest and most susceptible nature. * * * Pray often and thy voice will be heard. Doctor. Rest, rest for both is necessary.

JULY 18, 1896.

"Inasmuch as ye have done it unto the least one of these, ye have done it unto Me." Aye, "unto the least," ye have done it unto me. Treasure this saying and the acceptance accorded the act, "when done in His name," and thou wilt find the power in the personal will to an absolute dedication. Beware of misinterpretation here, for danger lurks in the jungles of human wanderings. Stand firmly, and steadfastly; look toward the light and thy way will lead to pleasantness and peace. Thy willing ear listened to the sound of the voice that thrills with spiritual life and light, and much is perceived by thee. God and his angels speak in range of thy hearing, and walk in the light of thy vision. The clear light of interpretation is showing forth, soon to blossom in the divine light of inspiration. Remember these (inspirations) can show forth only their beauty in the garden, not in the wilderness, the least one of these, My Brother. May the light of the spirit guide and bless, in the least as in the greatest, that thy achievements may find acceptance of the "have done it unto Me." Peace and rest abide with thee. Amen. * * *

Guide and teacher: Much love awaiteth the seeker in (the consecration) and dedication as a sacrifice to the Most High.

Hast confidence, hast faith? Hast patience! hast love, hast holy desire? Bring all to the altar of consecration.

JULY 25, 1896.

"O, heavenly Father, grant us, we beseech thee, the light of Thy countenance in our wanderings, lest we be lost. Open thou the ways to thy truths that we may abide therein; that its light and warmth may embrace not only thy humble messengers but thy little children, that they also may find meat for their sustenance. (Bless them with.) dew for their growth and expansion not only in their earthly lives but also in the quickening of the spirit. O thou mighty and only beneficent ONE, be nigh them in their frailties and shortcomings that they may rise up in glory and manifestation of Thy goodness and power. Didst Thou not promise to endow them with thy essence that they might grow in divinity even to thy likeness—even to the power of the Christ, and to thy glory? Even so be it to them in thy Name. Amen."

Even in thine imperfections, O Man, the Lord worketh to thy perfection that thou mayest find hope and consolation in immortality. Yea (this is so), even though thy (developed) life may be but an atom in the vastness of thy possibilities. O, Man, how wonderfully thy powers are made to show forth.

(for in its absolute consecration) thy life is an anthem to truths divine. Thy very natural is but the (outer form made conformable) for the absorption of His essence to the fulness of thy capacity as he has promised thee. Thou wilt find in review of thy vision all means to ends in the perfecting of the life for the reception of the 'holy ens.' Why shouldst thou complain of thy burdens, thy sight, thy lack of these, when thou hast been endowed with all of these—nothing lacking that the Father possesses. Thou canst not of thine own will penetrate into the depths of the simplest things of nature without the Father's will. Verily I say unto thee, if thou show thyself in the personal desire to obey, He will safely carry thee through all the mysteries, to the end that thou mayest know Him. In truth, thou wilt stand face to face, that thy presence be known to thyself, for the face of Him who is the All in all of truths in the center of truths; but not in the shadow of thine own personality (can this be attained), but in the light of Him who overshadoweth the all. Thy work is measured by thy achievements in the perfectness of the individuality (as made so) by the personal of the divine overshadowing. Every victory gained in the mastery of self-will glorifieth not only thyself, but to His glory. His glory showeth forth in the acceptance, and in the fulness of thy consecration. "Why persecutest thou me" is the cry of the Father's heart when perverseness of will prostituteth his gifts (of angelic inspirations) to selfish interpretation and use. All things are possible to him who asketh in His name (or quality). Little troubles magnified into mountains of obstruction are but the creations of thine own shadow. Come out of the shadows and bask in the sunlight. Thou canst not be the recipient of the sun's rays, until thou submit thyself to the sunlight. Thou canst not of thine own power disperse the darkness. Then we say to thee "Come out of her my people." Sunlight and shadow are conflicting forces, that obstruct thy life. Peace and harmony cannot reign where these prevail,

yet both are given to thee for thy understanding. The shadows reveal the light; the light revealeth the darkness and all for the glory of God. Thou mayest not perceive the light while thy eyes are turned away. Thy ears are deaf to the voice. Much confusion aboundeth (but the chaos is due to the operation of uplifting forces working) against conflicting forces to their complete overthrow. Much will be made to spring forth from the (fermenting activities) (in order) that thy feet may be guided to this (freedom from retarding influences). From the stagnant lagoon springeth the lily, the emblem of purity; from the depths of man's carnal mind springeth the life that maketh for the sunlight of truth—aspirations divine, the center of holy desire. God answereth to the voice crying in the wilderness; thou art in the wilderness of doubt and disquietude. Thy words are but confusion and misleading. Thy echo but thy helplessness. Dost thou complain because thy feebleness and blindness confuseth and obstructeth? Open thou thine inner life to the inflow of glory that guideth. Thou mayest not know but soon will, that thine own will is not done, but the Father's will overcometh in the (spiritual) night. Seek thou for consolation in the natural ills, the beacon of hope for higher and continuous steps of growth and enlightenment. The clouds are moving and must soon pass away for it is the Father's will. He reigneth. May His blessings attend thee. Amen.

Thy danger is great in the sphere of the sexual as we cautioned in the beginning. The life forces of nature must be conserved for higher spiritualness. Your physical system is overcharged with stimulating forces, that point to indulgence. Beware of these temptations for they lead to ills that press near unto death. The entering into the carnal delights, is where the danger lurks. Thy surrender makes itself felt in exhaustion. In its divine conjugial delight, there is life. Abstain from stimulating foods. Advise short fastings, with rest. No danger is there if you keep the mind in contemplation of the all good, the all pure. This is necessary and absolute in perfecting of the being for conjugal delights which is the part and aim of your guides and teachers. Your danger has been great and a narrow path hath been trod—its safety due to your guardian Angel. God bless and protect you. Call upon us in every temptation. Dad and Doctor. The Doctor forbids me saying many things, deeming them unnecessary as they would but engender fear—a condition that must be guarded against. Again, God bless you. Caution the medium against too close confinement. Seek Nature and commune with her a while. * * * *

AUGUST 1, 1896.

Many and much varied are the lights given forth by the prophets of God, in the scintillations of the lights thereof. The natural reasoning holds much to attract, much to repel in the natural attractions and repulsions of spiritual presentations. The human, in its capability to force refining, is lifted and reinforced by ethereal essences as a product of truth which is made by divine providence to be a helper or builder-up of the spiritual within. The natural mind (that is to say the natural loves, inclinations, acts and desire) is made the means of transmutation and adjusting to the outer the inner mysteries of all truths earthly caparisoned, in whatsoever guise they may appear. And as they are gathered by the human aspirant as a means, he begins to lay the foundations for a new structure for the habitation of the inward spirit; and gradually stone upon stone is made to find its place in the per-

fecting and (placing of its well-crowned) top. It stands an emblem of his achievement and a likeness of himself, showing forth in the light of its own scintillations. It cannot borrow the flames of another's rightful garb. Man is what he is; what he has made himself, thus in furtherance of the plan and purpose of the divine. Truths are divinely made to conform, and in adaptability made to fit the individual niche prepared by the divine architect. Every truth (not its shade) is made to stand forth in individual likeness that it be known of the Father in His "Well done, thou god and faithful servant." Yea, verily by these truths shall ye know them. In much that is sought by man, much, that is gathered in the outlying fields of human planting, is but weeds and thistles that smart and burn the hands. As we have said truths must be searched for in the garden (of submissive innocence) and in the sunlight of the spirit and not in the thistle-down of man's planting. Look earnestly among the pebbles on the shore of infinitude for the light of the gem that glistens. The real and the unreal now confront each other, one in the light of the spirit, the other in the light of the senses. Much is made to show forth as real and unreal, that appeals to the senses both in the realms of the natural and the spiritual, and he must choose by the light he hath. Remember the light of every truth is made to reveal the Father's face (His mercy and love). Yea, His face shineth even in the darkness (of crosses and afflictions). No error, nor shadow can obscure the brightness thereof. This is given that you may find hope in the knowledge that divine guidance can be found in the light of truth; (that) interpretations are made to precede revelation, and (that) the time for all mysteries to disappear in the revealings (is at hand). In the light of God's revelation to Man, he already is in the day and hour of his ascension. May His truth enwrap thee. Amen.

Much now depends upon your complete acceptance, revealed in the experience of the real and permanent, existing separate and apart from the senses. You already see and feel the power that works in the realm of spirit, that is, you begin to realize truths, that can only be revealed in the light of the interior mind. They will soon show forth in uplifting power, that is they will break the chains that bind you to the material. Your spirit will soon show forth its freedom and soar above earth's limitations. Then you will begin to learn and absorb. You have held us all prisoners of the senses or sphere of obscurity. We desire now that you rest, that is, meditate in quietude on the wonders of spirit life and power DIVINE, and the quickening and leavening breath of the celestial spheres will flow in and cleave from the bondage of doubt. The medium's physical system is strained and we can not draw too largely upon his vitality without danger. Think of the real and unreal, the transient and the permanent, what is and what is not. This implies not turning away but turning to and accepting another guide in light, real and effulgent, the acceptance of light for darkness. Do not hesitate when the voice calls. We are with you in peace. Dad.

AUGUST 15, 1896.

"And lo I saw the heavens opened and the son of man (universal) sitting on the right hand of God." Yea, on His right hand setteth He him; behold he has ascended that he might draw all men unto him. Verily he hath prepared a place for all men. Even the Comforter so declareth. The Comforter hath found a resting-place in the hopes of humanity, and will inspire and guide in the light of all truth. These

are truths essential to man's elevation from the depths of his (individualism). Man (gravitates) in the direction of sickness when hope abideth not. The blessedness of hope abideth only in the sunlight of its own radiance and embraceth the all of Good. Love and wisdom hath sought an equilibration in the faiths and hopes of all humanity. Much (and all) even to the salvation depends on the harmonious blending of the blessed marriage (of faith and hope with love and wisdom), for the bringing forth of children unto righteousness. Seek then to know and acquaint yourself with wisdom's guidance, imploring and prayerfully so for the embrace of love, that the head and heart may find a resting place (.). Thus, in the divine attributes (so) united, seek in the functional life to purify the stains of corporeal life. But influx from this source of divine emanation is perversely used to grasp the image and not the real. Wisdom, in controlling the love, mayhap, falls into blindness (of pride), and thus seeing they see not, it stumbles and falls. Love, wisdom's guide, falleth into the pit dug in the earth of sensuous enjoyment. The equilibrated unity of the twain is held perfected by the Lord, that all truths may shine in this light. All truths are divine embodiments (living entities) of love and wisdom of which the perfection is expression in form. This indivisibly ONE manifests divinity, which is the light in truth absolute. Man in the likeness of God stands forth as a spiritual embodiment of the two principles, that is, in essence and expression. "Male and female created He them," for it was not good that man should be alone. Draw into the inner mind this truth earnestly, for this is absolute in spheres celestial. All truths stand forth as dual, being the conjunction of love and wisdom. To earth's children the Lord must be presented as a shining light (which is the divine attribute), that by the inherent essence implanted in man, they may be lifted up even to the right hand of the Father. That thou mayest in the desire of your heart be made the instrument for instruction, thou must enshroud thyself with the garments of heavenly light. No man of himself can comprehend; much less can he be fed of the fragments that fall from the Master's table—only through hunger. Truths conjoined, married and sanctified by love and wisdom, can give the Father's means of drawing all men unto Him. Make thyselves recipients of this influx that thou mayest understand and be led by Him. This is but a spark from the anvil of God's workshop. The hammer is made to strike heavily that the sparks may fly. Catch thou thine own. Beware of the accumulation of interpretations given for spiritual understanding, for the light of this is but darkness, and we desire that thy Soul shall stand forth in light of its own, for infinity manifests itself through the finite. Grasp and hold forth thy body to the sacrifice of God. We much desire that rest in the desire for service may refresh and strengthen thy spirit in the love of the good and the true. Peace in all avenues of thy spiritual wanderings be with thee. Amen. God's blessings attend thee. * * * * The wise men of the East see the star arising. * * * *

We can not give the advice you crave, for it would be control—out of freedom. Before we can guide clearly in the light of earthly things free from danger, we must have the light of God in permission. Dost thou realize the majesty of perfect freedom bequeathed to all his creatures which the Angels can not deprive thee of. God bless. Dad.

AUGUST 29, 1896.

"O heavenly light, open thou our visions to thy form and presence; O mighty and omnipresent life and truth, manifest thy power in the hearts and lives of men; establish thy law in the inner sanctuary; write thou, O Father, on the tablets of each individual heart Thy name, that each may read as they run; that from the least unto the greatest the sound and echo of Thy holy name may resound to thy Glory and to Thy knowing in the lives of all men. The prayer of thy servants ever is 'Thy will be done.' In thy searchings of our hearts may thy light find acceptance therein for thy name's sake. Amen."

In the shadings and shadows of spiritual as in material, man is drawn into the way, and into the path leading to the goal of personal or individual desire for truth, that the light and radiance thereof may consume and obliterate the coarser life, and draw to the divine center, the remains—the goods in truth—of the preceding life or stage of the ego—uprisings. That these, as remains (or wheat) may show forth in the light and in effulgent radiance, they must be brought and offered up as burnt offerings on the altar of personal dedication. In the turning of the man from himself (the lower), that he may know himself (the inner) as the salvatory light in life and knowledge, the looking from within must be as the looking from without; the life and manifestations from the inner perceptions must be as the inner life and manifestations in the without. In both God reigneth. In both spheres of the perceptives clearness in comprehensibility will be given in the recognition of the divine hidden face. Ye much lament (the want of) understanding and sight. Do not strain after strong food. Thy preparation hath in it a purpose that revealeth itself in the milk of love drawn from the breast of innocent love. The internal essence of wisdom is drawn from this fount. It will be as living waters that whosoever drinketh thereof shall not thirst any more. The universal cry is for these living waters, and it must be appeased. In the light of the world's religions and ethics, humanity starveth and thirsteth for lack of them. "O Father, give of thy living water that thy children thirst not, give of thy bounty that they starve not. The cry is painful to our ears. Grant, we beseech thee, our prayer that thy name resound in earth to the enlightenment and salvation of thy children." Now there are many ways in the directing of men to the heights of men, to the heights of understanding and interpreting thy Will. "Guide Thou them and us in the knowledge thereof, that each may find light in Thy personal guidance. To know Thy truth is to set men free; to know Thee is to know freedom indeed. Then let Thy face shine forth, O Father, in all revealments in the universe, even in the shadows and ills of human life, that each one may stand in the light of his own freedom." To loosen and break the chains that bind men to earth is the work of your guides in the Father's will. Thou must prepare thyselves in earnestness of purpose for all truth from whatever direction it may shine forth. The centralizations and concentrations in the center of love of humanity is the awakening power to man's salvation. You are much concerned as to the method (of attaining) [unto] dedication in the natural. Have no desire of this kind. The guidance cometh from within. The spiritual worketh to (and in) His good pleasure, and profiteth withal. The flesh (human planning) profit-

eth nothing. Keep thyself unspotted from evils that assail thee, for by so doing thou wilt be co-workers with us in the Father's will. The evils of the flesh can be utterly cast off by the power of the spirit possessed of every man. Light is streaming into thy very center. The quickening spirit is mighty in power. Obey thou the voice that guideth. Thou canst not mistake the sound. May the peace and rest in the spirit attend thee. Amen.

There is much in meditation and earnestness. Seek thou in silence (of patience and content) for the Comforter, for he is COME.

Talk in beginning. "Man must die repeatedly to truth. Truths come unbidden and man will call out (for them) if prepared. It is promised to man that the natural man shall be raised. Men wander into their youthful innocence and away from intellectualism. There is absorption in the Father when He outwardly disappears.

We have to exercise caution in influencing the medium, for the danger lies in exciting the physical brain beyond its normal capacity just at present. The physical and spiritual forces are working to the complete adjustment of conformations to spiritual ends. In plainness of speech he is in travail of birth in the natural, the bringing forth the spirit to the ultimate in expressional life in service of the Lord. You are suffering somewhat from nervous exhaustion. This is but a symptom, a restlessness of the nature due to intuitional quickenings—the voice within. Rest in the natural, that is, throw off cares and take on the peace of contentment in spiritual guidance. We are always near and will always replenish thy vessel of right in desire of the soul; for in all aspiration there is salvation in the unspoken word. Rest in silence. It is not necessary to say more. Thy intuitions will guide thee in advice to the medium. Over-straining might bring on brain fever. Caution him. Dad and Doctor.

SEPTEMBER 5, 1896.

"O Infinite Father, thou in whom are all essences in concentration of all good that is in love, be unto thy son and servant a guide and safety, for he feels that the very marrow of his bones are being bruised and seared by the powers external, crying, 'Save, save; stretch forth thy right hand or I perish.' Speak, Heavenly Father, but the word, that thy servant may be healed. Even thy presence in the realm of earth is the healing power for the ills that encompass me. Bless our work with Thy amen, that Thy name and presence, through Thy servant, be for the acceptance of Thyself."

The message of glad blessings, heralded forth through the trumpets of truth, are for the acceptance of all peoples. He speaketh to all men and nations that by the power and sound thereof they may all be lifted up. Now in the line of thought, that makes for the (practical) knowledge and acceptance of a Savior of the world, the presence of the power and goodness must be in manifestation in reformatory work in externals. The good in all truths must be made apparent, and in the essence thereof lieth the power to adapt itself to all conditions and environments, howsoever impure they may be. [It adapts itself mercifully] to the individual need. Man must be made to see, through the darkness of his environment, a broad and clear road to happiness in the natural, as an incentive to the movements of the natural loves. Only in natural ends it can and may be made apparent that goods and truths, in the line of the natural,

will clear and purify the roads and streams along the path. It is through the natural that men and societies are elevated to the plane of the spiritual or divinity in the natural. The teacher and guide in the vineyard of God in earthly work must (speak wisely) that the light may not shine too fiercely on them. So it is in the perfecting of the disciples. Every avenue must be made clean, every road made straight before the descent of the DOVE. This is surely coming to pass and MUST for the saving of the NATION and people. The teacher must straightway come up out of the water and go into the world and heal the sick, preach to them the coming of righteousness and salvation to all who would avail themselves of the power given them in the love of good. No longer need he fear poverty, no longer dread death, for there is no death, no poverty, no pain in the realm of the all-good. The effulgent rays of the all-good continually shine forth on all peoples in influx of health, seeking acceptance in the love of earth's people, but they in their ignorance close themselves against it. Go thou forth and unbar the doors of men's dungeons and let in the light of life. These, in ways gentle and loving, can be made free. Soon the power will come. The instruction in ways for work in the natural can not be given. It must be sought and for its own sake, but be wise in thy doings, for much is missing by hasty conclusions having no basic foundation. Lacking wisdom the promises are barren. Barrenness is what afflicts mankind today. It must be made fruitful. The seed time is NOW and much is required of the sowers; if not, then what of the harvests? Be ye faithful workers. No lack of guidance, no lack of inspiring impulses, if thou listen to the "VOICE." God bless you and be with you in all efforts for the Father's cause.

The physical system of yourself and the medium need stimulating not with drugs but with the power in all nature as existing plentifully to the hand of the intelligent healer. Would advise placing yourself under treatment of a good and reputable physician for a season—no drug doctor by any means. This treatment will aid and invigorate the nerve centers, bringing health and sensitiveness to spirit influence, for this also flows into the nervous system. God's voice sounds in the vibratory zone of man's nature and from the center of it springs life and health. You must be careful of your health. Look well into influences and motives surrounding your domestic circle. Love and charity abounds in the universe but you must guard yourself. You have often been impressed and you have thought and been troubled thereby. Give heed to your impressions at your home as they force themselves upon you. This is for your safety and guidance. Motives and actions follow quickly in the perception of the intuitive mind. We speak thus that you may be saved from disturbing influences that unsettle your life, and open the way to obsessive influences. Positively do not speak of these admonitions to any one, as by doing so, the door is opened and may be left ajar for wanderers to stray in. Dost thou perceive our purpose? Controlling influences must be cast out of your life. They insinuate themselves into every avenue of your home life, seeking lodgment by every subtle means in their power. Silence and steadfastness of purpose will cast them out. They have been and are a great hindrance to your spiritual guides. Do not despair. Obey the inward monitor even the father's voice. Dad. Could say more but refrain by order of the Doctor. There is much danger in the surrendering of power of resistance which is your safety. You know what is alluded to.

SEPTEMBER 12, 1896.

In the contemplation of man and his relation to environment, what do we find? A victim to circumstances, that is, he is enslaved and con-

trolled by his lower nature. What is meant by his lower nature? Is it but a phase of life, or is it a positive sphere, life, or state, in contradistinction to his higher or spiritual life or state? Is it man's positive natural or corporeal life as a distinctive opposite of the spiritual, or is it what is termed a relative condition of one life? Have the reformers to do with one man or two? The spiritual and natural, as applied to man, can axiomatically be applied to everything in nature, both animate and inanimate. Strictly perceived in the life and workings of all nature, these terms are but relations of one and the same thing, which is in the recognition of the divinity in all, the established presence of Him, who is the soul of all things. Now to work effectively in the natural in all good, you can not separate man from his soul, nor the soul from the man. Both his goods and his evils are gauged from the one standpoint, that of the culminative essence of his successes and his failures. And these are brought forth into judgment before him, and the teacher and guide must judge righteous judgment, for in the power of his own righteousness lieth the power to salvation of his brother man. "Go thou and sin no more," is the Divine admonition and injunction, and this is the Father's voice, speaking with power through the mouth of his Anointed. This attitude applies to every movement for the world's betterment in civic as in ethical outworkings. The temple of man must not be polluted by unwashed hands and feet. Man in his relation to this temple is a priest in the order of (divinity) standing at the altar of his own sacrifices. The fire and smoke ascending therefrom attract and draw the multitude unto him, and through him to the Father. Man is not as perverse as he judgeth he is. The angel within is always in power to assert itself, and to overcome all obstacles that obstruct the path to divinity—good. Thou must always remember that the power of the right hand to lift and sustain thee, also lifteth and sustaineth all of the erring ones. Sufficient is it for thyself, that His will (in all things) be done, not thine. Do not hunt so much for evil men as evil conditions. These, when removed, will disclose the good in all men, hidden in the darkness. They are now ready to leap forth into the sunlight and be guided by the Father's hand. No, no, men are not bad, sin is bad. It is a realm that assaileth. Destroy the disease, cast it into the Sea, as the power vouchsafed by the Father is being given thee to do, and the world will be made clean, utterly clean. Do not wrest with problems of reforms needed, so much as with destroying disease. Remember the leader then, and work as the Master worked. This to the world of reformers. Blessings attend and comfort thee. Your several teachers and guides in the natural as in the spiritual—seven—God bless thee. Amen.

There is much danger in movements now being pushed forward in that they possess no positive spiritual motive—that is, seeking for God's blessing in humanity. The torch of the Christ must be carried to the front. The development of the ego-ism in the spheres or outer rim of light brings about results existing only in desires. We would have you careful not to be too far drawn from the Center or we may lose you in the gulf of individualism. This is the danger; not that we may desire to absorb your individuality. We desire to expand it, not contract, as all power in the natural tends to shrivel the soul and hold it in bondage to its will. The world is a tyrannical master and holds its subjects by the lash of the selfhood. We do not ask a blind surrender of your selfhood to the father's will but an intelligent

dedication to the love of him who is OUR MASTER and your master. We desire to draw you to the Heavens; you gravitate earthward—often to our discouragement. But be of good cheer, your soul is opening up to the light of love flowing to it. Be watchful of your surrounding influences, as they tend to deaden the spiritual within you. Yours in love. Dad. For yourself alone and only be silent, vigilant in all things. The powers of the Air are active. Peace, peace. * * *

SEPTEMBER 19, 1896.

God, Infinite Good, is the center of living truths. Truths radiating from this infinite center make (mark ye well) for the acceptance of all minds, who ask in His name. To all who desire only in their own name they come as a sword. God calleth deep into the flesh to him who lives in the flesh and makes it his abiding-place. (Such an one) can only receive sustenance for the flesh. To him that lives in the spirit meat for its sustenance will flow in. Whatsoever man seeketh in the name of the Father or the Son, that will be vouchsafed to him. Now, in all truths vouchsafed by the spirit, abideth life; in truths of the flesh abideth death. Verily, it is not for the flesh that the father exalteth man that he may inherit death, but for the spirit that he may inherit eternal life. We speak of that that really is, not of that that is not. We herald life, not death. In ways that shine forth in divine inner light only, can the spirit of man manifest life to salvation. In ways effulgent with the light of earth the flesh only delighteth, and doeth so to its consuming. In these sayings lies hidden the light that guideth in the way of truth. The fleshly garb enwrapeth the Christ today. He walketh in your midst. Humanity's uplifting light and love encompass Him. This is no metaphor. The actual is present in all forms, in all presentations in whatsoever ye may recognize His presence. "Ask and ye shall receive." O ye of earth, how ye (ever) need! Possessing in abundance, ye still hunger. Knowing, ye know not. The light of the Savior's presence will lead you to the harvest within, but ye refuse to be comforted, O ye of little faith! The father asks of ye works. Work in thine own vineyard that thy talents may multiply. To the ear of the teacher we whisper the gentle words of the spirit, bright with love and sacrifice. The Father's will must be done, that thou mayest be endowed with power to save, to instruct. In every degree that He is obeyed, to that degree of comprehension of His person in exercise of divinity in truth will be revealed to thee, for only in the POWER of truth can humanity be redeemed from their sins. In its love is the power to (understand) its divinity, the power to save to eternal life. In all shadings of truth are mirrored the powers and attributes, and only as they are revealed in life will they find acceptance in the world. The teacher must first be a Master, that he may reflect these (attributes) as effulgent life; for, as we said, in these life is promised, and the promise and reflection stand in harmony. Work in the Father's name. Ye must always be about the Father's business, lest ye stumble. We fail not of instruction to the disciple who is about the Father's work. We glorify the work of the natural goods, and lead to the altar of sacrifice within the temple, but can not do more. In the preparing for thy mission, we work from within, not from without. The quickening of the spirit will guide the hand. "Our Father who art in heaven, hallowed be thy name. Bless us and guide us to thy glory. Amen."

To guide thee outwardly at this time would obscure the light from thy sight. Have patience and peace will attend thee.

God bless thee. In ways of the world and gauged by time you may complain of tardiness in your development, spiritually considered. The work of your guides and teachers is to first develop the natural to the comprehension of spiritual instruction when given. This is the work hindered and obstructed by every unclean spirit. Man can not estimate the powers manifested in multitudinous ways to dim the light and destroy the life of all truths that flow from the spiritual fount, knowing full well that once tasting of these waters Man ever hungers for his fill and can not be longer controlled and persuaded of these evil spirits that beset his path. To free from temptation is first in movement for his redemption which you now, from the light you have, can clearly perceive. To enter the spheres of these evils is of much danger to him who has not grown above them. Hence celestial aid is given. The strength in the work may be given. Atmospheric influences have much to do in drawing these powers around, and they cling to every remaining evil in the natural aspirant for Deific life. Deific power and love in exercise is accorded to every worker in this field of his labor. Retire to thyself repeatedly and commune with the truths given thee, and we will find much help in our labor of love in thy sphere. May you rest in peace, in the service of the good. Angels will whisper to thee there. Dad, in love,
* * * *

SEPTEMBER 29, 1896.

Hell and Heaven are states and conditions endowed and conditioned by human environment and spiritual states. These as states and conditions must be passed through. Developing life (in processes, resides and) germinates in all matter and is carried forward, forward and upward, to the heights of intelligence and free will, in the human. In the realm of man's action, environment and conditions become subservient to the higher life. Responsibility now resteth upon him, and doeth so to the extent of his realization of this free agency and responsibility, and he worketh out his realizations. Hell and Heaven cease to be states and conditions and become fixed habitations, a glorious reality, and the reality cometh to him as a revelation in the (present) of higher and purer conditions and environment. The power, working in the divinity of searching, revealeth all this to him. Human motives must be gauged by the higher or ethereal. Earthly acquirements and requirements open the door to higher flights in ethereal, as these heights must be viewed from the valleys before the valleys can be viewed from the heights. Remember always that although a native of the valley, man can not truly know of its clime or condition, except as viewed from the hilltops.

From the heights he will become conscious, have a revelation, that he was but a stranger in his native valley, and only found companionship in the higher plateau. These various planes are formed of states lying close together, though separate and distinct, and strange as it may seem to man, these layers now (when man becomes conscious) are endowed with life and will talk to him if he will question them. These bodies are composed of the substance of all thought—(as uplifting) aspirations and (as retarding) ambitions of the nether realm of natural life. In them also are imbedded the seed of all knowledge that will spring up in tree and flower, that also speak to thee of a higher and purer clime. Thus you will perceive (always shall) the impulses to higher things come from the earth under the feet. Do not forget this, but try to understand in SPIRIT, not in the word. In seeking the work that the Master willeth man to

do, it must be sought from the spirit and in truth (inward realizations) and this promises a spiritual preparation. This can only be gained in the inner temple, where every soul is prepared for the abiding-place of the spirit—comforter, and guide. Remember also that the All-good is the radiating essence of the internal light. Good is only accomplished or reforms made evident in the light and life of this radiance. This does not draw the mind from comprehensibility, but on the contrary to the very center, that all things may entirely be made clear, that in this clearness man may see his way in spiritual work in the Father's fields in the natural world. Ye workers are wandering from the center and must be called home. The Father's voice soundeth in the interior life. It calleth the wanderer back. In the preparing of the natural mind for the acceptance of the word that has embosomed within it the eternal spirit, the man must be divested of every personal desire or wish, and must dedicate all that is left of him to the service of truth in God. We pray that we may remain in the service of Him who sent us, and to thy guidance and instruction. May the spirit of truth abide with thee and guide and protect thy wandering feet, O Man. Amen. * * * *

May we speak to thee by way of instruction—pathways? The aims and purposes of your guides and messengers were to bring your spirit into nearness to the DIVINE CENTER, that preparation might be made for an equipment of divine life and light in the field of God's righteousness on earth. You must know that these fields are not stubble ground, but living grain ready for the harvesting, and only those who are endowed can gather and harvest the grain. Wist ye not that ye must be about the Father's business? Your guide. Thou must guard thyself against thy Self. Do you understand? Do not wander from the Center of our work, which is the father's work, to follow after the shadows of personal inclination. You are being led away from the spiritual of our circle to follow the more external work. In this there is much danger of obsessing influences that fight against spirituality. There is work in those fields but there are many prepared for it. In the outlying fields your work is certainly in need, but only in spirit. Draw yourself more closely to the inner of our circle and you will be instructed in the higher wisdom. Live in the quietude and solitude of spirit. Do not be drawn into any active external movements—only in spirit. A band, very powerful, has been formed to your control for their purposes and yours, if you are once drawn into their atmosphere. Your celestial guides even have not power to save you against inclination, and a subtle influence is being projected into the inclination to control. Beware! Cling closer to the inner purposes of your spirit—to be recipient of DIVINE influx. In every degree in which you are drawn from our purpose, the celestial recedes. They have at times been so far away that I feared they had withdrawn from our sphere. Visit this room during the day. Rest and meditate in the communications already given. We desire that you let the medium read them audibly to you. We will through him endeavor to reveal their hidden secrets and endow them with life. During the week do this. Do not reveal to him the why. There is much danger, in wandering away from the real spiritual desire by you, to the medium, as he is in the natural unconscious of the spirit's condition or attitude. In the spirit, he is conscious but helpless, when you are withdrawn. The influence is so strong to draw into control that we can not make ourselves clearly understood, or even to guide the hand intelligently. But you can understand what we wish to say and what is the danger of neglect, so that we have confidence in your integrity of purpose in the higher desire. There is much to fear in obsessing influences, whether they be for good or evil. The personal vanities are ministered to and controlled to the absorption of the individual. Inspiration or influx is the life and substance of all spiritual work. God bless and guide you. Be careful of influences exerted to lead you away. Dad and Doctor.

OCTOBER 3, 1896.

Great is the mystery of Godliness. Guide Thou, O Father, in thy ways, in thy law. In all ways direct us, for great is the mystery of God. Yea, even as they are [O God, guide Thou, sustain and protect] in thy love, thy law. With the assurance of the hope of (attaining) Thy perfection they are offered. Thy hand comforteth.

In the sustaining power of Thy presence surely is found the hope of the resurrection even to thy glory. Amen.

Resurrection! Aye, in resurrection is promised eternal life. The eternal fitness of things makes this evident in thought as in life of the natural. To say that man, while in (his own) light, is in darkness might perhaps excite as arbitrary force. (Spiritual) light only can evidence its power in obscuring the light in the outer, so that in opening the outer to the inner care must be taken, so that a craving of truth must (first) be manifested by the material mind for the reception of the least one of these mysteries of God. They are mysteries only to the darkened mind. The clouds can not be dispersed by the vapors arising from desire in the teacher. Aspirations in the highest mind must lighten the understanding. Then and then only can he be taught of the divinity in all things. "The earth shall pass away, but my kingdom shall not pass away." The real and the unreal are evident to the student and the disciple but to the gross nature of man they can not be made evident. Truth must possess man to his elevation and ultimate salvation. Man to possess truth only as of his acquisition and merit is not of itself a power in reformatory and salvatory ways. Truth intrinsically is divine, truth extrinsic is mortal and doomed to death. So in seeking truth simply for its own sake, it availeth to salvation. The attempt to feed the multitude with truths or facts alone fails not only in spirit but also in the flesh. It more certainly tends to the stimulation of the tiger of man's nature that rends to pieces the would-be savior. No, to arouse the animal nature within is not the purpose of the angel guide, but to arouse the slumbering spirit; and the earthly worker for the good and elevation of himself as also of the mass must himself possess the spirit of God as the spirit possesseth him. In working in the desire of the spirit that it may abide with thee as a constant and continuous stream of inspiration, it must ever flow from the spiritual fount of all desire. A surrender of all, that ye may possess all is a law of God. (.....) The spirit of our instruction is in this that it is useless to work even to the elevation of thyself through desires alone or truths alone. Something more, something vital is required to stimulate truth to life, if it is to save. Truths are hidden and crushed in the tomb of materialism. Truth to possess to power, to freedom, must first break its own doors and this is a part of the work of the willing laborer. This is in evidence for it is needed in the natural realm of truths; the spiritual realm quickeneth withal the inherent life of its own glory. "O Father let thy peace reveal thy mysteries. Bless us and abide with us that thy hidden secret may stand forth in evidence of thy glory for ever. Amen." God be with you all; may He lead you to the fountain of living waters that thirst may be quenched. Heed what may come in the peace of earnest prayer.

It is well that you comprehend our instruction. Draw to thyself all outflowing aspirations in work material and centralize it, and dedicate it to the service of spiritual work. This will not only build and strengthen the soul

but will reflect physical health given in streams to the natural. The current and streams of your life being now turned from the world of activities to the spirit life and its realization, our communications (you will notice) will perhaps partake of the coloring of these inflowing streams. But this will change so soon as you can rest in strength of fullness of spirit. All has been made to connive to the work of developing of your spirit to its awakening, and all await this full awakening of the spirit. Your inclinations point now to a desire for unity with spirit for its own sake. Yes it is now promised a full restoration and salvation. A clearness of vision and understanding is dawning and soon will aid us in our work anticipated and hoped for from the beginning. In your travels call on us and we will respond, and guide to the clearest light that is burning within your own temple; for, remember, in all earthly callings to the spirit spheres for help and guidance the answer thereto must and can only be measured by thine own standard of light. Thou beginnest to understand and seek more diligently to fathom the divine mysteries. Peace be with thee. Your guides and Dad.

OCTOBER 17, 1896.

"The light shineth on the darkness, and the darkness comprehendeth it not." Yea it is this orb of light whose rays and scintillations show forth in hope and life—renewing essence in mortal conceptions of the all in all of existence. This light, that lighteth every man that cometh into the world, appeareth as but a cloud to the great world; but this cloud by the power of desire in men, and (by the power) of the loving and beneficent Creator, will soon pass away. Man must lift the veil that obscureth God's face, by righteousness and purity of the earthly ego. The line of elevation for man must be in rational and comprehensive thought in respect of the Deity. God must be brought from the obscurations of subjectivity into the clear light of the objective. Man can not be made (forced) to see and know. He must develop and grow. If (this is) so, in the natural, how much more so in respect of the spiritual. The comprehensibility (that we speak of) for the divine must be comprehended, before God can be realized as the substance of all life in existence. The personality of the Lord of earthly goods, as a supernatural or divine human, must be acknowledged in delight and joyousness. You must look well into the nature of man. You will find (in him) an inner life that is but little removed from the external or lower, that constraineth and demandeth a hearing. This life is a reflective of a more interior one that is on its mission into the world of effects, and questioneth the why and the wherefore, and by the strength of its endowment from the Father within it demandeth to be heard, aye and answered. And the time is at hand now, when the answer must be given. A crisis in the affairs of nations, as in the realm of objective and of speculative thought, must find an equilibration, which is God. In Him alone can be found that eternal ens. that can unify the two forces into a perfect marriage, for in this twain dwelleth the Lord in the external world. The world of doubt and materialism is invited to the marriage feast. The bride and bridegroom are there, and dispense their hospitality with a lavish hand. "Seek and ye shall find." Much strife and turmoil is in men's souls today. What a solace is the perfectness of this marriage for the hope and appeasement of the ills of commission and omission in the life natural! We would show forth the hindrances of God the

Father, as but the dust of a man-travelled road, that leadeth to the developing and perfecting of His children—not from sins unpardonable, for that can not be. "Love and love only" ruleth His kingdom, and His kingdom extendeth to and encompasseth the kingdoms of the world. This is given to the mind expansive, that it may grasp the spirit and absorb the life. But the raising of the earthly spirit above its habitations into the sphere of the spiritual is freighted with much danger. It is, as it were, a forcing the acceptance of new ideas and opinions on another. This can only be accomplished at the expense of individuality. He (then) is no longer (quite) himself. So it is spiritually. The Father desireth the return of all of His children, but in all respects as a full developed child of His bosom, rounded out perhaps more fully in the beatitudes of earthly pilgrimages, that makes it more acceptable in its maturity than in its infancy. This is given in response to a demand from your spirit. There is much to be found in the hedge-rows of man's needs in the natural. His whole nature must be fed and opened out. The time is at hand, or the conflict of the (demoniacs) will prevail. The spirit of God crieth out "peace, peace, peace," and that it may abide with thee always. Amen.

You need have no fear for lack of understandng. This only appears in the external mind. We desire that you mind this and do not attempt to interpret. The revealings come from within and they will soon show forth. Be quiet, gentle, non-combative in earthly questions. Right will prevail. You must exercise much caution in contemplative work. Spirits not in harmony float in an atmosphere of doubt. Surrender with confidence into the contemplation of the deity and the eternal verities. No obtruding power can prevail here. Our caution is necessary in that many messengers will come to you whose sphere you may feel as not being in rapport, but yet they will quicken the faculties of thought of which they are representations, leading to a perfecting and developing of the spiritual within. God bless you. Dad. * * * * * *

OCTOBER 24, 1896.

"Oh Infinite One, be with us at this hour, breathe into us thy holy fire, that it may rise fierce in its consuming, so that every evil thought, every urging of the flesh, every wayward seeking may be utterly consumed, as stubble in the path of righteousness, even as hindrances to the manifestation of thy presence and glory. Amen. Breathe O God into my sinful body the living breath, even Thyself, that the sins of the flesh may flee away from thy presence to thy glory. Amen."

Man could with life from heaven manifest uninterruptedly the heavenly attributes of his nature in its interior degrees, drawing power and substance from the Father's attributes even in fulness. In the sunshine of this bounty (of inflow) much is scattered on ground corporeal, springing up in form and function of external manifestation. These, although born in purity * * * separate themselves from the interior self in independent (or self-dependent) action and life. By the mercy and guidance of the Father this is permitted, for it is a law of God that before man can be saved he must be lost, before he can be found he must wander away, before he can be washed clean he must become defiled; the Father granting full freedom to the child that He may manifest His love in saving grace. If hate was an

attribute of the Father, or if He could in the least feel angry with His children, to that degree would He lack in love. This can not be for He is love itself. Now that ye may enter into the understanding of His love and thus know Him, we say to you, that He has not provided a place of punishment, a Hell of expiation. Man, not knowing love, hath provided the hells for his brother but not for himself. Humanity (in origin) is the breath of God, the respiration (and projection) of His mighty love. Then if (they are) children of His respiration (or efflux) they are also of His inspiration (or influx). All must return whence they came. Now that man may know and find the love in the Father's inspiration, he must turn heavenward, for the path homeward leadeth into delights of love. Then we say unto thee "love one another" (..) for this is God the Father's inspiration. Turn to thy brother, O man, and behold the Father's respiration (or projection). In presenting truths to you involved in the divine breath, their vastness overwhelmeth the human comprehension. Yet this must be opened into man for his deliverance from the thraldom of ignorance that bindeth him. Man already beginneth to feel the inward breath that presageth the coming morn of his freedom, and this life springing into the consciousness of being, is the power and the lever that the prophet and teacher must use in the work of God in the natural. The time is now when the power will be given to all His servants to lift up as He (Jesus) did, that is the burden that hideth the Father's face must be lifted from the face of the earth, and this endowment is promised to carry you into experiences necessary (see Oct. 17, 1907) for the revealing of (living) truths in work; for (mere) light would take away from the line of external comprehension (that is) of movements in developing spiritual-natural expression in the love of use (or service). At present (in order) to lead man through the heavens, he must first be led through the hells of his own creation. A perfectness in the natural preparation must first be done before heaven's ways and lights can be revealed. God bless you in all things desired of His love. Much is left to other times and seasons.

Much needed work for your upbuilding and development will be given you as soon as you are prepared for it. Your physical system is undergoing a change preparatory to an influx of new life necessary to the perfecting of the flesh. The voice must be distinctly heard through all avenues of the natural, before the consciousness of the spirit as a guide will be recognized. You have much to overcome in your nature. You are easily drawn into externals and held there. This, although not recognized by your consciousness is nevertheless very obstinate and strong. But this by the love of the father will be overcome. The drawing from the externals into the internals is the salvatory process of the individual, of himself and in himself recognized and acknowledged as the necessary work in natural desire for good in the spiritual, which is a recognition of his personal responsibility to his Maker in the work of regeneration. Would advise a gradual withdrawing from the business conflicts of the world of trade. Prepare for a more expanded work in the spiritual field. Place yourselves gradually in a position of independence from worldly cares. This can be done and must, before you can start on the ministry laid out by your guides. This is not to be understood, that you must at once prepare in the way we have said, but make this the end for both of you, as both of you are called to the field. It is hard to give instruction natural without a powerful opposition from spirits who hold you to earth and do not want you to rise. To come into their atmosphere raises a strong feeling against all good spirits, for it

is to the earthly spirits like death, the taking you away from their earth. Pray that the burdens that hold you to earth be taken from you. Many times we draw the medium upward and are forced to descend by weight of earth. We can not take him above your aspiration without danger. This is when you are closely associated as you are by the meeting for the purpose. Do not despair. Things are moving in the way of more light to you. You sometimes find much difficulty in entering into the spirit of our communications. Remain passive to the Holy Spirit and it will reveal to you all mysteries. God bless you. Dad.

OCTOBER, 31, 1896.

O thou Infinite Spirit, why hast thou drawn Thy hand from beneath us? Stretch forth thy hand, O God, lest I sink. The waves threaten to engulf me. Only by the sustaining power of the Father's hand can I be lifted up. Behold my weakness, and save me from falling. O Spirits of the just messengers of the Father, bring to me the glad tidings of great joy, even the assurance of His great love, that we may walk the paths hidden from our sight; that we may learn of Thee and us; that we may expand and grow even in the spheres of our inward explorations; that the Father's hand, the Father's voice, may speak and comfort us with the light of His mysteries even in ourselves; and that we may be lifted into the sphere of His love and to His glory. Amen.

Much remains, and ever must remain a mystery to the mortal mind. The ground knoweth not of the quality of the seed that it enwraps. It merely giveth clothing and warmth, knowing nothing but the will of God. So it is with man's external nature. He knoweth not of the mystery of the implanted seed (in him). He feels its quickening life pulsating within him, but it is only a mystery to him. The spirit of the flesh speaketh to the inward spirit, but no answering voice cometh to the ears. Know ye not that the spirit of the flesh possesseth no life nor voice outside of and apart from its own sphere (of self centralization)? This voice can only be heard in the plane of its life—the natural. The divine spirit within us, only, hath the power to make its voice heard in the natural realms to instruction and guidance in lines of purity and truth. In works, looking to the freedom of the flesh from bondage, the divine must be and is the only guide. In speaking to you of freedom, the broadest interpretation must be placed upon it. Nothing is small or contracted in God's universe of truth. All is massive and compact, encompassing in munificence, grand and engrossing in profundity of expression, adapting itself to every atom in body, brain, and functional life of the divine Unit in nature—Man. The modes and expressions of these truths in and from this unit must first be the divine in measurement of the man. All thought is made by its divine plasticity to conform itself to the truth as it flows into man through influx. For mortal man to attempt to control, or appropriate to himself, he is guilty of interfering with the divine builder in fashioning and unfolding the creature to God's likeness in the natural, as the work of His hands. This divine artisan working within is mercifully hidden from the eyes corporeal. He (the man) feeleth and is allowed to live in the delights of the sound and harmony of the work, but he can not enter himself into the labor of revealing himself. Only the Father is the architect, not man. What

is truth, O Man, that thou talkest so much in thy vanity to know? Canst answer? Not thou. Thou knowest it not when it presenteth itself to thee. Only God the Father through His divine messengers can reveal truth to mortals. Do not be so eager to grasp at every feeble interpretation arising from thy mind corporeal and call it truth. Truth is revealed and is and must ever be projected into mortality through influx. This influx is immortal life, and endoweth man with wisdom in the love and fear of God. Now, this is but a feeble effort to draw the human into a comprehension of the superhuman, and from thence into a realization of the true spiritual in which may be found the solvent of all mysteries in natural obstructions to pleasures and delights in the good and the pure in earthly life. Have patience in the love of God, and His work will be fulfilled in thee. The promises (to all who seek) will likewise be revealed in thee, and to the glory of His name and presence. Blessings attend thee always.

Be not afraid, for we are always with thee.

God be praised. Glory and all power be to Him accorded by thee, for thou hast been safely carried through many deep places. Thy physical life and nature in its tendencies is much more under control. Thy desire in good has hitherto been but for the rind, not knowing the inner fruit. It failed to penetrate to the pulsating quickening Center. Angels now are wafting thy soul's desires to the inward sanctuary. Soon spiritual truths will be grasped and understood and appropriated. You may deem yourself slow of growth. Not so. What is a life's span to eternity, in which the vast universe of spirit to explore? We desire to give some simple instruction for your guidance. It is not so much what you can eat or drink, but be simple in desires of taste, but lavish in supplying its needs.

Be regular in times of supply. Do not delay to a weakness. Nothing is gained thereby. But what you do eat and drink, do it to the glory of God. This means that you hold yourself in obedience to His law in the natural. As was said, gradually prepare yourself for retirement from active business affairs. This is not to be understood as giving up all duties, but as being released from them as much as possible. Worldly cares are hindrances (after reaching a certain degree of spiritual development) to further illumination which is necessary as a light to the work prepared for you. A resting place, a refuge from earth's emanations is what is required at certain times and periods which will be made known to you. God bless you. Dad and Doctor Clark.

NOVEMBER 7, 1896.

God, the ever-present life, the inward essence of all things visible and invisible, the eternal esse of all being the center and source of all thought, the thinking principle in man, is manifested in all works, leading in scientifics as in all the simplest rays of truth, working always in the perfecting of plan and purpose. To bring God into visibility in the external is completeness of and presentation of (the spirit of) love and charity. This is in evidence of the presence of the Son of the Father through the natural to clearness and unobstructed conceptions of right and wrong in the spiritual comprehension. The son is made to declare the Father's presence. Man must be made to feel instinctively the sense idea that there is an ever-present personal guide to righteousness in earth, who reaches the very center of life to make for happiness and joy. Man has been looking for Him, longing for His advent, not knowing He was already come. Theology feebly attempts to call the attention to a Saviour; it has

endeavored to present Him to man in personality, but utter failure has come to its efforts, even unto the spirit of abstractness. The Lord's presentation, as the Savior, can not be clearly perceived by man except as He (as Savior) is freed from the abstract idea and is brought visibly into the light of the understanding, as He is—the light and image of the highest in humanity. This divine presence within all essentials in humanity's life revealeth the concrete, and focuses the abstractness in conception to a completeness in all revelations. When once man knows and sees spiritually which is of easy (grade and a plain road), then he will view all things from the center and not from the outer, hence will find a sure guide and Saviour in all his efforts. To know this guide when approached by Him we must know of the doctrine. Silently and gently will he insinuate himself into every avenue of our being and proclaim his presence in life within. No question now, no doubt now. He is within, and possesseth man. Man is within His bosom and possesseth Him. Truths and goods now begin to reveal themselves in the natural, and he is in them and they in him. In efforts to contemplate Him, desire to know, bring the thought to bear on the center as being the essential life, without which there could be no life or truth—that all would be a Nothing. Surely, if thou seek Him, thou must surely find Him. The guidance of the natural to a full realization or centralization in all contemplative thought spiritual is the only safety-valve of the human ego in expressive life in the divine acknowledgement and understanding; hence it is a soul-growth and development. Hold all mere mentality to the will of the spirit, and light will soon shine. You much need guidance in the natural concepts of God the Father as to who and what they are to you. He will guide and bless, if thou wilt have Him. Peace be with you. Amen. Your earthly guide.

In your thoughts on progressiveness in spiritual growth, hold yourself free from self. Free the mind from the body. Let it wander through the realms of spirit or truth which is the same. You hold it too tenaciously to the body as being a part of it, when it is not so. Thought is no part of the body. It is a function of the soul, which if left its full freedom will soar upward and gather from the vine and fig tree the fruits of its choice. To separate your spirit from its clinging garments, you must have faith and hope of the resurrection. Dost thou perceive in this the glittering gem of freedom from earth's limitations? The medium is held down to spheric desires until your spirit is released. There is much danger in force of raising his spirit by force of your clinging earthly life. Have no fear for your spirit's safety by granting it full freedom. We desire to carry you over the hill tops of human lives that you may be taught of them, and how to minister. This in no sense of fault-finding. Your progress has been rapid, but we desire to free you from the dust. You perceive? We feel that you do. Be ever watchful of earthly influences. This is our obstruction. Rest in tranquility. No harm can come while guided by Dad. God bless you, Dr. Clark.

NOVEMBER 14, 1896.

"I, even I, will draw all men up to me." Thus truth speaketh to man. In all lines, in all manifested fields of thought, truth, truth divine seeketh to prevail. Truth is the unmanifested essence within, whose creative power is the manifested life in the external world, with God the Father breathing the breath of life into material deadness,

revealing the Son, the spiritual sun through its warmth, thus bringing the natural life into visibility. The celestial sun, through the Son of the Father, is made to bring into life the spirit, yea, even to visibility, if man so willeth. Truth and good, hidden in the bosom of all humanity, must arise and proclaim the Son, as the Son is made to proclaim the Father. Contemplate all truths as emanating from the Son, and the Son (in man) as the receptacle thereof. So the proclamation is that man is saved—given life—through the Son. Yea He giveth His life essence or blood that man may be saved and the Father glorified. Yea truth shineth forth as the central gem in the crown of the LIVING GOD, whose light lighteth every man, and the fire of the light of this central orb of truth in the diadem of the Father is love itself, that giveth its light for every man. How resplendent of light is this WHOLE, who liveth and dieth, yet who is immortal, who is from the beginning and is for everlasting. The mortal must grasp the immortal in truths, resplendent in the realms of comprehensibility, that is, the mortal must draw into his bosom the immortal, before he can receive or be conscious of this divine love which is in the center of all truths and is the life of all goods. The man will be in ethereal light then for his conscious ascension must be understood as a rising, as a flowing forth of his whole being in the ocean immortal that instructeth, yea instructeth and speaketh to the man in the interior of his native comprehensibility, and doeth so not in an unknown tongue, nor in an obscure sense, but in fullness as the orb of light in the crown of his receptivity and needs. Walking on earth today as God is, He is calling his sheep that have strayed from the fold, and the sheep hear His voice, and respond to the call. Truths are rushing forth as a mighty power in answer to this voice, and will engulf (See Feb. 3, 1900) the world. Now is the day of the resurrection.. The dead are taking on a new life, a new form, and proclaiming the Father's will that He may be glorified. In the womb of human needs lieth the reflected child of His love and charity; the present presageth its coming birth. The world standeth at the brink of a shoreless eternity in respect of unrevealed truths. Soon the sun will light up, and glisten on the crest of every wave flowing shoreward or earthward. Every truth (revealed is a) necessity of man for his salvation, but servants of the new dispensation and heralders of the coming waves are needed and being prepared for the work. In speaking to you in language of man, ye understand, as men. We would have ye hunger after the language of the spirit, that the mystery be revealed to thee. Think much in the natural, aspire in the spiritual. Be faithful in all things to the spirit of God, and He will lead the flesh to new fields, even to the well of living waters that ye may drink thereof and thirst nevermore. May the angel of peace guide and bless you in all desires of the Spirit in truth and good. Your guardians in the garden of the spirit in earth.

You must guard your spirit, lest it fly away and you be left to follow your earthly spirit of desire. Movements among all lines are of themselves selfish to a degree of the enthusiasm manifested by individual effort. The flesh hungers after illumination that itself be seen. This must not be. Self is the sacrifice to the soul's lord. Your guardian would avoid the necessity of carrying you through the spheres of the natural selfhood with its attendant dangers. Dedicate all to truth and good—God. Silently commune with Him, and ex-

perience will be accorded the spirit as the medium by which to pass independent of the flesh, that you may receive the baptism of divine influx, that you may be OPENED UP and LIT UP AS A LAMP and this lamp be made the beacon of light in the world. The medium passes through much danger in these spheres of life of instruction, being subject to attacks of evils that seek to obscure the word that ye may not see, knowing well the power of the letter to destroy. They seek to leave you in the obscure word. The medium's spirit, knowing well the dangers besetting, still by its own free will braves them that you may enjoy. His spirit is conscious of this, but he freely offers. The natural consciousness is not aware of any danger. Aid us all you can and God will bless you. Dad.

NOVEMBER 21, 1896.

Man, in the state of nature (in the uncorrupted trend of nature), remains as to his interiors in innocence. This innocent plane is the seed-ground of the sowing of the seed of the tree of knowledge. Knowledge, as the product of the heavenly seed, perfecteth in the mind the understanding of God as the sower and reaper also. This innocent life as the product of this seed knoweth no other life. To know or even to seek to know of any other (than instinctive life) was surely death. Hence the injunction and admonition. The tree of knowledge beareth fruit, of which man must not eat thereof. Why the injunction? Why this admonition and threat of the coming death in the plucked-off fruit and not in the ripe fruit abiding on the tree (of innocence)? The knowledge of death only is in the eating thereof. Why should the state of innocence be an absence of knowledge, and why should that knowledge mean death and its absence mean eternal life? Yea even so it is today, as in the beginning. The seeking in the attractive fields of the corporeal life for the (disconnected) fruits that die, allureth man from the life of innocence. The coming into the knowledge of good and evil does not entail the penalty of death necessarily, only the knowledge thereof, remember. The knowledge gathered in the garden of innocence (Eden [or selflessness]) in themselves possess life eternal because they are truths and can only grow (on the dependent tree and) in their native clime, thus are sheltered under the dome of the celestial heavens, fanned by the breath of God Himself and watered by the dew of His love. These fruits are of the spirit and are gathered only by the spirit. It is useless to look for them in external knowledge. They only reveal to the searcher immortality in death. Ye must enter into the Eden of all spiritual desires and question the fruits and flowers (of self-consecration) there. God is ever there and will speak to thee, if thou but seek Him. Yea He will clothe every fruit that thou pluckest there with the aroma of the fruit and flowers of His garden—not with flesh but with life and substance. The external illumination (which is divine) is clothed in the garb of inward essences transmuted into holy flesh. The Father's word will force acceptance on the drowning world, lifting and drawing shoreward by the light and power of this illuminated truth. In the illumination of every presentation, truth lit up by the light of divine comprehensibility existing in every creature is what we desire to bring to the world. This world is thy world, is the world of the angels, is the Father's world—the work of His hand, and will be redeemed and saved to His glory. This world is, likewise, thee, us, Him! who is in all, and all is in Him. Instruction must be gathered now (at

this stage) from Him as teacher and guide. All truths lead to Him. Man can not miss the way. This relateth to man as a child in the garden of innocence (Eden). Eden will speak to thee even as the father to his child. Be good, be pure, aspire to righteousness, and all thy desires shall be added unto thee. God bless and endow thee with love and wisdom in USES. Thy instructors in love.

Much is in store boundless in quantity. The Angel storehouses are full to overflowing with truths instructive, gathered from..... Thy loves are clothed and presented in a new garb inciting thy natural loves for its spiritual beauty which is made to manifest itself, as was said, in the spheres of thy natural loves, that it may attract. You can understand much more than in the past the messages coming to you. We can not explain or interpret for you. But you now begin to see and move in the light perceived, that is, your spirit guide and its voice begins to be heard. Do not give them utterance in external speech. Husband them within the bosom in love and peace with humility. Hold from boasting. Strive against self-laudation even in secret. The Angels will exalt thee when thy reward is won. A cloud in thy native heredity was much in the way and is so still, but it is moving slowly across your life horizon and will soon pass away. We could not forcibly remove this without danger to thy individual integrity. Perfectness in the natural as is in the spiritual is the father's purpose. May his Angels encompass ye both. Dad.

NOVEMBER 28, 1896.

"Thou infinite Source of light in every truth, be to thy creatures a beacon of light to guide in the ways of purity and goodness in Thee. Raise them from the depths of their innocence (submissiveness) into the spheric purity of that life, that they may see and know from this thy eternal esse. Lead them, O ye spirits and messengers (coming) from the Father, that they may not be led astray into the shambles * * * of outward uncleanness. Knowing the will of the Father in the center of innocence, we may know no shame in thy name, O God, forever. Amen."

In leading the mortal into immortal truths, it must be (done) through the power and strength of their own innocence. No other power availeth man in the lifting and the upbuilding of the natural. In spiritual life, man must draw from this internal esse and make for himself an ascension ROBE which is of the purest white, the which only finds acceptance in the guest-chamber of the Lord. He being in himself the all of truth, He must also be the all of purity. Man in all of his offerings to his God must first find acceptance at the altar of the Lord (conscious good on earth). All gifts to the Lord must be of the quality of internal essences of the man, and also of his own creation and choosing. Thus in every varied degree of man's corporeal life, the spirit extracts from thence the internal or central essence of desire—purity—innocence, and makes of his offering a prayer to the Father, even God. Christ, the only-begotten of the Father, leadeth every man, through the innocence of every truth within him, to this altar of sacrifice that his prayer may be heard at the throne of grace (Or plane of union). The Father knoweth not, nor heareth, but the voice of innocence (or self-elimination). Remember this O Man, that by thy fruits art thou known. As was said, the plane of

innocence is the seed-ground. So also is it the clime that knows no winter of death, but only of the resurrection. As applied to truths in the natural for the understanding and perfectness in movements of light to spiritual lucidity, subject thyself first to the innocence of desire (or desire only what God may provide). This, as we said, is the plane of influx, spiritual, celestial, divine. In the degree of the flesh dedication to these three man is measured, and in the degree of his exact stature he is accorded blessing in full measure. Man thou canst not know God, only in the plane of thy orbit. He will be as the sun to thee there, giving and imparting life to all living and positive desires for higher knowledge, and this must be the plane of His resurrection. This, as all revealments given to the light of the senses, must be carried as an offering to the Lord on the altar of innocence (self-effacement). He will anoint and open thine eyes to the glories that await the risen spirit of man. Remember, at the altar steps (Feb. 3, 1900) that thou must renounce all impurities of the flesh. The external garb of the word is also cast aside, when thou wilt see with holy light all truths. May the angel of peace abide with thee. Amen.

We desire much that you should know, and guard yourself against a physiological influence exerted by spirits in the external life. You are very much controlled and more than influenced in your domestic affairs and are frequently led into spheres of uncharitableness. The band operating are so powerful that unless we have your co-operation on the earth plane we can not eliminate them from your life. Beware of quick judgments, for it ever leads to uncharitableness. Our work in the natural is on the plane of charity to the preparing you for the Master's work. These spirits positively must be shut out from your life. They are all powerful on the plane of their corresponding life, and subtle in their ways of persuasion, and you are often led astray. These insinuating powers in the natural must be met with a determined will, their efforts not condoned but condemned. This all from the heights of innocence, that is, knowing no evil in the denial of its existence and power, coming from whatever source they may come. Very often you feel this influence and inactively resist. But the will-power being the first attacked, it cannot manifest its power of resistance. Beware of this and stand firmly in resistance. Otherwise we can not aid. Every time you yield we have to retire. We can not overcome evil in your sphere but with your co-operation. Take this in the line of instruction in the extreme natural on the brink of the hells. To withdraw our protection and the Master's presence for one instant NOW would mean your destruction spiritually. The great battle is now raging in the plane of your natural, and if the victory is to be won, you must enter into the fight with us. We can not guide you in natural efforts. These must spring from the center of your internal right in will of desire. We can not overestimate the danger if you remain blind. Hence our desire to open your eyes. We will be ever near you in temptations and injections. But guard well thy natural tendencies that they may not stray. God and His Angels in the natural fields of his love guard and bless. As ever thy guide will be His servant. Dad. * * * * * *

DECEMBER 5, 1896.

The "THY WILL NOT MINE BE DONE, O GOD, in Thy holy will," is manifested in the works of thy messengers and angels of love and wisdom. O, find me a resting place, that I may not weary, that I may not be led astray by the spirit of ungodliness in specious reasonings, or persuasions of the flesh. They encompass me round about. O Father, save me from their fury, that even thy willing servant in the flesh

may glorify thy name, that he may enter into the works that Thou wouldst have him do to Thy glory. Come, O God, and come quickly even that Thy presence may cast them out; that thy servant may rise in glory (of achievement) and not in shame (of self-condemnation). Thou knowest my spirit O Lord that, in the world darkened, it aspires to thy glory even in works meet for purification; for thou knowest that even in the purifying of the fleshly nature Thy glory and honor abounds. Guide my spirit, O Lord (of human consciousness) even to the Father that it may be taught of Him and of thee, our Savior, for ever. Amen."

O Mortal dost thou desire in thy strength to come up and live in the life of truth? Then thou must possess the life. Thou must seek to possess the life, if thou wouldst possess its truths. The Father calleth to thee ever in the language of love to come, promising that the life awaiteth thee in His kingdom (of self-abnegation) and His kingdom is in the center and love of every truth, and these truths are within thee. Thou must know thyself as the child of the Father, THE LIVING GOD. Endowed as thou art with capacity and understanding in the spirit, so art thou also gifted with the spirit in the natural to explore thyself and partake of the hidden treasure concealed within. This is the storehouse, provided by the Father for all of His children, that they may delight in the possession; that all may be the partakers of His bounty. The very heavens, as also the earth, is made to proclaim His bounty. The appropriations and acceptance in the CREATURE proclaim the CREATOR. Open thou thine inner portals to the coming guest that he may partake of thy delights; but these delights must be made acceptable to the (degree of) consecration, not the consecration to the (anticipated) delights. This would be perversion and a desecration of the Holy place and also of the spirit of all-good, who is also a guest at thy board. Remember, that, in all of thy desires in all of thy possessions, the SUN of righteousness must clothe and reflect the essence within. In seeking for light to guide in direction of purity thou must find it in the guest chamber of the Father within, the spirit of all good. In seeking the willing ones (Dec. 4, 1907) of earth to guide them, do not seek to guide through their (Feb. 3, 1900) imperfections but through their goods. Knowing no evil, the spirit seeth no evil in his mortal brother in the flesh. Only truth prevaileth which by the power and light of itself leadeth the willing feet. Oft, it must needs be, that man be led through his own (mortal) pasture that he may reach the fields beyond, but this, even by love, shieldeth him from shame by the brightness of eternal love. These are representative truths (revealed) in the vale of spiritual understanding. Seek thou in the center of understanding for the orb that lighteth the world. This orb is not perceived in the sphere of interpretation, but only in the light of revelation. The warfare now raging between truth and error, (the spirit and the flesh) must of necessity wax warmer and warmer until selfishness and desire are consumed in this orb of love. Many avenues through the valleys of tribulation must be passed through, that the fleshly and carnal mind may be purified; for, remember, that through the valleys of sore distresses and tribulations, the orb of the sun of love shineth the more brightly. Soon sufferings

and trials will be no more, and the spirit will rise to the delights of a new heaven and a new earth. In speaking to you for guidance, always hold deeply in the center of thy desires, that truth divine cometh only to the ripe mind. The mind is truth and is the recipient of INFLUX. Open then thy mind to the VOICE that speaketh to thee in silence (or content) of inward faith and hope. Thou art being led, O children of the Father, and a glorious awakening awaiteth the slumbering ones. Ever in the peace of the Father REST THOU, that thy measure may be filled to overflowing. That thy reward may be great is the prayer of thy guardians and guides. God be with thee. Amen.

Be in constant faith of our protection and nothing can harm. Lose this faith and you throw open the doors to intruders that will annoy and harass. You need have no fear, for the physical transmutation processes necessarily create an auric sensitiveness like unto the vapor of burning flesh. This penetrating the outer atmosphere of the natural manifests itself in physical anxieties or mental disturbances. External physiological influences (winds) are what must be fought and resisted and overcome utterly, for by their power is insinuated even to poison of the center or germ of life natural. This ever must be in your mind—"No power exists apart from God, Himself to do me harm and He being all LOVE will not harm but lift up." This truth possessing the mind mortal no danger from external forces can avail. Be to thy self true. We will lead you safely. The doctor would say to you be careful in your habits. Have set time for eating and resting. Much depends on this, as influx from the heavenly spheres of order seeks to blend with its own. Hence order must reign in thy life that it may blend in perfectness of assimilation. Seek communion with the Angels, but let thy mind be tranquil and serene. Do not worry over the past. Rest in the present (spirit), and hope in the future. God be with thee. Dad and Doctor.

DECEMBER 12, 1896.

O Father of all truth, let Thy light shine on the darkness; let Thy love burn into my flesh, even to the consuming, for it hath become a burden to me; lift up, O God, Thy child who crieth in the night; bear him in Thy precious arms that he may know no fear; press him to Thy bosom that he may draw milk of Thy love; bear him in Thy strong arms even to Thy heavenly home that he may find rest. I wander, O Father, from Thy loving care, I heed not Thy loving voice. I wander in my perverse will beyond Thy fold; Thy love draweth me back again even to seventy times seven. O Thy mighty love, how grand in its bounty, how infinite Thy embrace, how mighty to save even to the lifting up of the creature from the lowest Hell! Even in the depths thereof, there Thy presence is found; in the heights thereof is Thy strong arm to save. Blessed be Thy holy NAME. Come, come quickly to a dying world, and withdraw not Thy love from its cries, for didst Thou not create it? Then by the power of Thy creation respond to the appeals of thy creatures. O God of infinite mercy stretch out thy strong arm of peace that war may cease, the war of brother against brother, father against son, mother against daughter, children against parents, and parents against the children. The world is waging a relentless war against truths. Thy servants wax faint, O God; the flesh is bruised and bleeding, and crieth in the agony. Nevertheless thy will, not mine, be done. O God bless us and comfort us in our tribulations, that we may rise in the light and life of

Thy holy name to the blessing and enlightment of Thy children, that peace and happiness may abound in them even to thine eternal glory, Amen. (. . .).

How glorious is truth, O Man. In thy desire to possess it thou must die; even in thy desire for earthly elevation and enlightenment, thou must DIE, aye, die to thy evils, to thy sins, to thyself. In thy affections thou must die. Thou must become as a little child. Even in thy integrity (thy goods, thy spirit) thou must die. Thy good self must surrender to the demand. It is the Father's decree. Then, and not till then, will He insinuate His love into every fiber of thy being, into every function of thy body. Thy very footsteps acknowledge the quickening of the insinuating essences, and respond thereto. Even as the child of His choosing groweth and waxeth strong in love and wisdom, He guideth into all truths that power may abound in the new functions, fibers and life. He quickeneth withal the man that the light and majesty of His creation may shine forth through the man; that the light and majesty of His divinity may bless and enlighten all of His creatures; that the mists and fogs may be swept away and man be made clean to the acceptance of the divine presence. Fail not to understand, O mortal, that the immortal is made to shine forth in presentations acceptable to the thought of the natural desires in Man for a Savior and guide. Follow the ray from this radiance and thou wilt find much living truth, mighty to save and instruct even in the natural fields of thought. The heavenly meadows and pastures are not (far away and) beyond, but adjoin the natural plane. It is but thine own acquisitions that darken the vision. The all of man (as man) is but an atom, and is of no use to man. It but finds as the mole (does) rendering the vision oblique. These paths, now all obscured by the teachings of men, obscure the light of angelic—pure—truth. These observations (or teachings of men) blind in their life, are accountable for the misery and degradation of humanity. Blind dupes are they, poor fools, following shadows, taking the teachings of men (only) and making the Father's commands and the commandments of none effect. Traditions and musty relics of dead men's bones must be consumed in the fire of living desires and aspirations for the light of the spirit. There is much in the past that cometh forth as light of the present, but in the sarcophagus of the dead no light cometh forth. Only as it is made to tell the tale of the past, has it a radiance in the light of the present. In so far it showeth its usefulness in lines of outer history, but not in inner illumination. Children of the Father beware of thine own lumen. It leadeth not to the inner temple. Illumination divine is the only sight of the spirit, and it leadeth into all truth. In giving these fragments into thine hand an exact accountability rests in the inner luminosity to accord them their due, but only as to thine comprehensibility. Comprehensibility openeth the spirit to accountability, and the "well done" or the "depart from me" is made the justice thereof. These speak to Thee in the language of interpretation. Beware of perversions of these acceptances from the spirit. The light from the celestial orb of day is quickening the pulse of humanity to LAW and LOVE in externals. So the spirit will arise

quickened withal by the power of the Father's love. The world will be redeemed. Angels of peace be with thee. Amen. * * * * Peace, peace, peace.

Do not strain the natural mind. The life of the spirit can not find a resting place in the strain of the natural. Only in its quietness, as said before, can spirit find acceptance. We are leading your mind through its own spirit now to the delight in the higher natural life. Soon the holy spirit will enthuse its life in the guidings and the light thence of illumination will shine upon your travels and light your path with truths in their purity, clothed in the delights of your spiritual loves. Until then, much must be left to interpretation in the developing of the natural to the full acceptance of Angel guides. Much must remain in the shade of your own life. We can not instruct now, except in the higher natural understanding. The light from heaven and its truths thence is the power in the field of responding processes now going on. It can not show forth, only in the light of your human. But you will soon, if you are steadfast in your love of good, receive the baptism. But do not measure time by units. In the Father's good time you will be received as a repentant contrite child in spirit and the flesh will be made to reflect the spirit of truth that giveth life. Beware of Self. He seeks the Mastery. If you feel sometimes dissatisfied with yourself and because progress is slow, you have only to measure yourself now by what you were spiritually when your guides took you into their circle. The measure of gain will be perceived clearly in the light of this standard. Wonderful work is manifested in the medium. You can clearly see it, and he represents the interior of a double cosmos of which you are the exterior, one and inseparable. Truths passing through his organism in streams are of crystal purity. Soon you will know, and knowing appropriate them. This is food given you for sustenance, illumination. Many earthly instruments have been used for spiritual enlightenment. But few have responded to the light as he has done. When you are prepared in the flesh a glorious light and power awaits the coming. No spirit imprisoned in the flesh has so completely surrendered to the father's will and glorious work is the promise—and soon to appear. But much depends on yourself. Crave love and charity. This quickens the spirit. Beware of insinuating evils seeking to control as spoken of in our last. God be with you. Dad and guide.

DECEMBER 19, 1896.

O Heavenly Father bear with thy servant, for he wavers and sways as a reed in the wind. Thy precious truth bloweth and fanneth him with Thy holy breath. Bear with us, O God, for in our weakness we falter, and in our faltering there is a wavering. Save us from the waves of Thy wrath or love (in essentials) lest we be consumed in the fire (of self-condemnation); for it is not thy purpose that we be consumed, but that we be lifted up into a new life that Thy word be manifested to the children of men; and manifested not through the death (of the mortal) but through the life of Thy servants that by and through the dedication of that life Thy holy name may glorify Thee, and that through Thee Thy servants may be glorified even to the end of time that they may proclaim their beginning. Even so, in Thy truth, O merciful Father, we may shield ourselves even to Thy glory. Amen.

In the promulgation of any doctrine of truth to man for its acceptance, it must bring for it life or authority that can not be gainsaid or controverted by the highest reason in the natural fields. For if the truth were impossible to be lived then truth would be of none effect. All barriers in the natural mind must be swept away for the acceptance of the new faith. Truth comes with power and to set men

free. Thus you see, the way (in the earthly mind) must be prepared for the Comforter, and the Comforter bringeth eternal life. This is a fundamental truth, and this is also the divine principle of salvation, and, in that salvation, resides, as its center, the holy spirit of absolute freedom. Man was born into the world that he might work out his freedom. To know this is the initial step in making man free from self and the world. Although the world was given him as a possession from the beginning, it was not that he become a slave to the world, but that he (the beginning) should possess it. (* * *) The world is but a shadow of the heavens, and the Father would not that His children be satisfied with the shadows, inasmuch as they are the inheritors of the substance—the heavens and all that in them is. The divinity of man's nature shows forth in the desire to possess the heavens and their delights. The human of his nature is to possess the earth and its delights. That he should be known of the Father he must possess himself with truths divine (down-flowing) and not the burdens of earth's shadows—falsities. And that he may be made to shine in the light of heavenly truths, man is endowed with love and charity, in which is the light that kindles the flame within the center of the soul. Now that man may shine forth as a revealed orb of truth, he must enter in and be possessed of the Father (become plastic to intuitive spontaneity). That bringeth freedom. To know this is the delight of the Father's presence. The kingdom (or supremacy) of the Father, as was said, is in the center of each truth (or conviction) not as the world accepteth but as the spirit revealeth. The delights of the earth are given to man that he may possess them; the delights of the spirit are given withal that he may be (at one with) that truth. "Art thou Elias that was for to come, or be thou that prophet?" Remember O Man, the answer given to this inquiry, "Who sayest thou that I am?" The answer from the mortal to the questioner is the presentation from the divinely illuminated soul, to whom only it was given to know the truth. This answer must be given by thee if thou wouldst know the Lord. Now He is not afar off, but is ever near, in truth is within thee. The answer is given from the Father within to Himself, existing without or in the bosom of thy fellowmen (as He is also) in the very center of thy loves and charities. Thus is it to be led in the ways of pleasantness and peace. And these (truths or realizations) will lead thee first into the interior of thyself, that thou mayest know the way into the interior of goods and truths for their own sake. Then, by the Master thou canst be led into the divine esse of these to the glory of the Father alone. If that is done, thy loves in charity and good works are made to shine forth in the love of the Father. The love of the master is the fructifying influence and penetrateth in love the hearts of His children, that they may know him, and surely they will, for his image will be engraven on their hearts. Thus, we wish to convey to thee the mysteries which God works in the revealing process, by infilling truths reflected into every part of the human constitution. That thou mayst find the way to self-illumination, we point in the direction of life (in love of the good) that thou mayest find it in more abundance. Seek, through the love of good to the illumination of thy life with the fire of inner potencies of the simplest

truth as it is presented to thee. Providence worketh in thy exterior in ways mysterious to thee now (in order) to dissipate what pervadeth in the darkness of the human life, that it may be lifted up into the light of spiritual revealments; and this is what man needeth in the realm of intellectual life. He can not soar for the weight of earth, He can not realize the heights. He knoweth but the depths. He knoweth no source of knowledge but what has been reconciled from earth. Having borne from the dust what is its inheritance, he must return back again that by right (of his own experiences he may be lifted up). Religion and all materialisms of earth must be loosened from man that he may be led to the heights of the spirit. This applies to truths desired in the divine cravings of the soul for possession. Seek in the loves thereof for (desired) delight. The life will be breathed into them, when love and charity form the matrix in the human. The world of ideals, as the womb of thought in humanity, must open the way to the finding of the truth that is to emancipate the spirit from the thraldom of self, and it must of necessity be to the elevation of humanity and the acknowledgment of the Christ in humanity. The cry of human souls must be answered and that (is brought about) by the Comforter, the spirit of all truth. That ye may be foremost in the proclamation, and first fruits in the garden of self-abnegation is the prayer of your instructors, for in the denial of self, the Christ of God is found and revealed, and He is for the healing of the nations. May his blessings attend them even to the garden. Amen.

We desire much to give advice and encouragement in your strife for the spirit's control of the natural, but a strong barrier exists in the sphere of human activities, to enter into which would invite an influence antagonistic to spiritual birth. You must fight the battle bravely and success in truth will be your reward. The attitude assumed by the natural inclinations sometimes invites attacks, from which we can and do warn you, but for us to come into the sphere of adverse influences would make your attacks more grievous, more painful. You wonder sometimes why such and such things are as they are. Being so they are of God. He only can answer and will in the good time of His providence. As well ask the why of the providence of evil. No evil exists in His providence. Remember this. This is given to you that you may know that in all of your good in charity and love we are with thee, aye, unto the end that you may be released, for thou art still in bonds. But soon by the power of thine own as the father's love thou shalt be made free. Then much will be given thee that cannot be made to shine in this state of bondage. The loving father watches over His creatures and sees that no harm comes in the obedience of his children. Watch thou thyself in thy thoughts, thy speech. Do not let one evil impure thought find expression in speech. Rest in thy tongue. Do not wonder that we fail to express clearly in word or in half-finished sentences. The influences in the sphere of earth are powerful and obstructive, often cutting off the life or speech. God bless you. Dad. Can not say more now.

DECEMBER 26, 1896.

Holy messengers of the Father be with us at this hour; ye harbingers of peace and good will toward men, cast your precious gifts on the altar of our loves, even the holy spirit, that we may be the servants of the Father's glories bodily, in that they may shine forth in the life and works of his servants. Amen.

Great is the mystery of godliness, even (in the fact) that it may shine forth in the least of his creation, even in the spoken word of

life, in the simplest plant, in the singing insect, in every thought that bringeth intelligence to man in good or evil. Thence the swaying mind showeth forth the mystery, even in the center it showeth forth life or reflex in grain or bark. As the bark showeth the species of the tree and anticipateth the fruit thereof, so doth the life of the man portray the hidden germ and sperm. The Father claimeth withal the fruits of the life of man, as He is the (sole) giver even in all of His creation; then much more so doth He reclaim His love in the obediences of his children. The delights of the inward life is the reward of His love even to the sacrifice (of all); for great is the mystery of Godliness. Seek for it (the inward life) in every desire, in every wish, in every aspiration, and thou wilt find it in its swaying loves, in every direction of thy natural wanderings, showing itself forth in consummations of good in every degree, that love and enlightenment may abound, drawing the thought to the image, that it may reflect itself in the outer sphere of good, and that the feet may be guided in the darkness of corporeal life. The soul of love, in seeming, may reveal the inward truth—mystery—that giveth it a seeming in thy understanding (in order) that the preparedness for itself may shine forth in the material cognition. Truth inherent glows in the sunlight of desire of the man, that is, the inward sun of his being—divinity—shineth (then) through corporeity in auric light of acceptance for the corporeal man. Great is the mystery, for, in ways mean and debased, man seeketh to use the gifts of God to escape from the Father's wrath. But the wrath of his own auric sphere of righteousness accuseth, that he may again rise and return to the inward fold, that is, to the inherent life as delight of life in the Father; and again he findeth welcome, aye in love, because this is its bequeathment from the Father and of his birthright. No amount of wanderings and transgression can deprive him (of this love) for it is of the Father. Great is the mystery of godliness! Man in his climbings seeketh ever the aid of brambles and briars (of self-immolation) to aid his feet. The vine-covered hillocks are given withal, that he may aspire for the ascent even to the summit. This is engrafted of the spirit in the external desires in goods and truth (the exercise in natural delights in goods and truths) that he may wax strong in body and limb, for great is the mystery. All manner of fruits are in the garden of paradise, of which MAN may be the partaker, except of the fruit of the tree of the knowledge of good and evil. He must not eat of it. Great is the mystery. God leadeth His children through the garden of His love that they may be taught, that they may enter into the germinal love in every fruit and flower, in every chirp of bird or insect, but not to lay violent hands on the fruits of His hands, for they can not be violently possessed. Great is the mystery.

The celestial man must find his life (in nature); when found he becomes the finite expression. Whether he shall express the life of the flowers or of the fruit, the bitter or the sweet, the thistle or the rose, the external loves determine that. The inward germ of divinity is not smirched thereby. Great is the mystery of godliness. Godliness and the mystery are one twain. * * * *

Now the soul of man is a mystery to himself. It moveth and quickeneth the man in direction of righteousness, but he knoweth not from whence the quickening cometh. It cometh and goeth wheresoever

it listeth. It cometh in and passeth out as the wind leaving not a trace of the footsteps to follow by. No by-path is mapped out for the tracing thereof. Behold the good (of it)! "Canst thou manifest thyself (in me) O truth? It is even with me today, but it fleeth away tomorrow. Great is the mystery of its incoming and its outgoing, for surely it goeth out and I am desolate," saith the man. Yea great is the mystery! Thou canst not command truths, thou canst not violently possess thyself of them. Thou art that truth, but only in the garden fragrance (of self-elimination). The angels of peace (do) attend thy searchings, and only in the light of the full orb canst thou do the Father's work. In love we (all) move and have our being (which is) truth. Bless you in ways looked to the light of day, for in the morning of the day thereof that thou seest thou shalt be free. Great is the mystery. We will.....

Read carefully and you will find much needed nourishment in the communication just given in the garden of the natural understanding. There are many briars and thorns of obstruction, and we wish to remove them from the pathway of the spirit within. They only exist in the natural garden. Although they are nevertheless very real to thee, they have no life, only in so far as thou allowest them to draw life from the natural or sensuous evil. They as weeds are being gradually removed by the spiritual gardeners and the path will show itself in the spiritual illumination of thy inner light and then the light of life will flow in freely. Rest in faith, in love, in God the Father, and all will be well with thee; JOY. Thy earthly guide and light-bearer, and servant of God.

JANUARY 3, 1897.

"Heavenly Father of truth, guide and protect us this evening that we may not be assailed by untruths emanating from the flesh, but that we may receive the baptism of the holy spirit, even Thy presence, to guide and uplift even to the acceptance of Thy holy messengers, freighted with wisdom's (uses) in the law of the spirit that pulsateth in purity of desire. Be with us O God, that the gift of the spirit may not flee away."

In presenting truth fresh from the garden of the Infinite for the acceptance of the finite mind, it must adapt and adjust itself to the receptive mind. The spirit is the receptive matrix in the interior mind of man; (the interior mind) thus quickened and adjoined to the mind corporeal, it is made to respond to influx in aspiration and inspiration, nourishing the natural loves in desire for truth. As they are nourished, the body in quickening breatheth in corresponding degree of its purity. So, in preparing the human for the acceptance of the spirit of truth, that it may be comprehensible to the mind and understanding of man, the knowing of the law of unity of body and spirit (the son with the father) (is necessary; for) the receptive but active (natural) mind must become plastic, that is, the natural (or material) on which earthly loves are made to impress themselves must be cleansed and purified of all gross and unclean things. The human must give way to the superhuman, that this may show itself as a light above the mire or dust—a possession within the human and not possessed of him. This, as a superhuman agency, lifteth up and prepareth the mind for the ray of truth as a part of the divine in essentials of earthly comprehension of divinity itself. This illumineth the divine within every essential in man which is life itself; for by the lifting of

the mind (of men) through the superhuman into the pure spiritual within them, it may establish and center itself as a seed in the ground, that it may fructify and spring into blossom and flower in the garden of man's wisdom faculty, so that in the delights of the blossom, flower, and fruits thereof he may be led of the spirit of freedom. By the quickening love of wisdom, man is brought into the sphere of God the Father, in which both love and fear is made manifest in the glorious light of wisdom's guide, and in the guiding of the spirit of man in avenues and paths that lead to perfectness in wisdom and comprehension of the Deity in truth and love. It is imperative that man surrender in severity of self-sacrifice (in order), that the dawn of quickening consciousness may find him plastic and receptive to the touch of the Father's hand, for it is His hand that leaveth the indelible likeness on the inner tablet which gloweth with the fire of continuous love and desire to make it known to man. The revealing of the process of the angel guardian in leading man from his inclination to his loves which are of the spirit (hence are good) would be to open up to the mind a most wonderful (manifestation) of providence in re-creating man to the likeness of the parent—God—and thus to endow him with all of His attributes. Man cannot while in the state of corporeal inclination and bent with safety have it revealed to him. The divine process is going on ever in creative mind that it may be made to know. In mind, man possesseth the power to solve all mysteries, that is to say, it is the material of which good constructeth and fashioneth all truths to fit the man. Surrender then O Man, all of thy mind, all of thy soul to the Father's keeping, and He will return to thee a new mind and a new body after the fashion of the spirit of all truth, which is destined to free humanity from all evil. It is the coming Emancipator of the human race. Its footsteps are heard in the midst of earth's turmoils, and it is breathing the breath of charity on the fallen and famished, that they may find hope; and surely the wings of the dove of peace fan the feverish brows of the Father's children to aspirations in delights of truth. Their longings shall of a surety find appeasement in the Father's love, in fruitions of completeness of life of the parent. From the heights cometh the twinkling orb of celestial light. God and his love abide with thee. Amen.

You have much to learn even in the natural about the ways of the spirit. We would have you submit yourself to the rest that presseth its needs on you sometimes. Our desire is not to deprive you of one single thought, much less of your individuality. Only through the higher love of the spirit do your guardians ask sacrifice. Your thought carries you to the windward often which ..... God bless you. Try and centralize your desires for the possession of the contrite spirit and as an humble child of the father's,—that is to say, try and keep the mind in that state of emptiness that recognizes the truth that mind is the gift of God and that of yourself you do not possess it. Give it up to Him that He may control and guide its wanderings. The aim of your instructors is to instruct the human how to prepare for the holy spirit. The flesh must be made the receiver of influx that gives life to the inner loves that they may overshadow the earthly ones, and that these be made to serve as aids to illumination in earthly light of humanity's needs, as also instruction spiritually. We desire much that you would surrender to the purest impulses. Do not for an instant allow the mind to rest on impure ground. This is the greatest work necessary to be done, and influences strong in antagonistic obstruction assail us and the medium when we are working on that line of instruction. Be careful in your daily life, for they work when you are not wary. God bless and guard you and medium. Dad, your guide and teacher. * * * .

JANUARY 9, 1897.

Our Father, who dwellest in us, hide not thy face from us; lighten up our inner darkness with the light of Thy countenance, that the rays thereof may penetrate every nook and obscure place, even to our secret places that THYSELF (as selflessness) mayst find acceptance and an abiding place. Search our hearts that thy holy love may quicken us so that the flame thereof may (reveal) thy kingdom (in all), that it may return back again into the bosom of thy servants, even to the consuming, that it may mingle even with thy breath to the lifting up of every fallen creature, that they may know Thee as Thou art, their Saviour, and guide, in the understanding and (in the) knowing of Thee. Thou art their faith and their hope, thou art their father, thou art their good shepherd and they ever in their need of Thee cry in sore distress and agony of mind and body. Be thou to them an anchor of safety or thy children float beyond the shore and perish on the rocks of the deep. Lift up then (us) thy servants to their needs, that through thee O Father, they may find dry ground—even the face of everlasting sunshine, the paradise of truth, and that KNOWING they may know, hearing they may hear, listening they may obey to the glory of the son for the Father's sake. Amen.

In the clear light of human reason abides the inner gem of the spirit that lighteth up and guideth the human in his wanderings through all intellectualisms that he may not be consumed in the fire of his own conceit, which is the obstinate and perverse life of self. (The inner potencies protect) and save the human against opposing and deadening influences that assail the mind. Notwithstanding the danger be ever so great, the voice of the inward spirit of his wisdom will make itself heard to the immediate acceptance and salvation. If it was not for this spirit of God enthroning itself within the center of the wisdom kingdom of the man and ruling there, the citadel of man's reason would be destroyed. So you can see from the pinnacle of this truth, that man is saved in opposition to himself. Headlong he seeketh destruction through the light of his infallible reason that ever deceiveth him. This is the evil one that fettereth and beguileth with sophisms and encourageth controversial dogmatics that confusion may prevail, and that darkness shall not pass away, so that no light may flow in, for he delighteth in darkness. In the darkness and human egotisms, the semblance of truth is made to reflect itself as the real; and also (mark well) the lens of the reflective instrument is the man himself, so that the evil one finds only victims in the self-righteous. Also remember and mark well, he does not himself destroy the man, but he maketh the man destroy himself. Thus you see the evil in man is the element of his destruction, and not the evil without him. Apply this in the sifting process of analyzing self in all things, and all thy evils as also thy goods will clearly show forth to thy perceiving and not to thy misguiding, if so be thy love is simple in the desire to know and obey the will of God. God dwelleth in thee, and is the oracle and light of all understanding and endoweth with POWER the interior or spiritual loves to rise up into full expression in the outer or material world or understandings. The consciousness of this power and divineness within bringeth the human into its embrace and maketh clear the loves in all truths, that they may enwrap the human concept and clarify the atmosphere (so) that, the man, the human, may

move and grow and glow in the delight of light in truth. The perceptions and understandings are made to reflect themselves in the light of the glow, and of the knowing of the "what" and the "where." The (question as to the) who and the what He is to man will no longer be in the obscuring cloud of reason and controversialism nor religious dogmatism, but in the sunlight of the spirit of every son of God. The knowing hath been the promise, and verily the day dawneth. The sun of the morning is rising above the horizon with man. Thou hast found a resting-place, O Father. Abide Thou with man to his and Thy glory. Amen. Peace attend thee. * * * * * * * * *

The Infinite Presence hath proclaimed itself in all ages up to even now. Watch and wait patiently but diligently.

Your guardians and guides admonish against too much wandering in thought on spiritual lines through natural reasonings—acquisitions. Rest in tranquility and serenity of mind. The straining in the natural exhausts. The rest in the attitude advised brings life and clear guidance in the natural desires for spiritual food and guidance. Do this more, and God the Father through his messengers will do all the rest. Would advise abstemiousness in the appetites even more so than at present. Our desire is to develop and strengthen the spirit, and this can be done much more effectually and clearly while the body is subject to spirit. We desire that your spirit rise up in might and strength that it may in its majesty command obedience. Guard closely yourself against intrusive spirits of the household who seek to control by faltering, and subtle insinuations, to bring you under dominion of fear. Thy mind is in a receptive condition not to fallacies but to truths and they will make their impress clearly if you will guard against these subtle influences. They must not be allowed to remain in your atmosphere but forbidden to intrude. Manifest thy spirit in all righteousness, but manifest in power. To thyself be true. Dad and your celestial messenger. * * * * * *

JANUARY 16, 1897.

O thou infinite Father, thou ALL, the I AM, thou infinite Spirit of the NOW, teach us of Thee. Speak to thy servants in the voice of the spirit, that our heart may be opened to thy teaching, that it may expand by the infinite power of our love, that it may grow under the fierce power of inspiration and proclaim Thy message to humanity,—"Love ye one another,"—for in this we know that thy kingdom reigneth. Thy kingdom (or supremacy) promises salvation to all, for in it the sun of righteousness leadeth the human to the footstool of thy throne, that at thy feet (in mortal life) in humble submission they may cast their life (lot), the all of their sins of the flesh as an oblation to thy glory, in that by the power of inspiration they may rise as a "new creature" to the knowing of thy word; for by and through it the spirit is quickened in the flesh to its combustion, for only as the flesh is cast aside, can the spirit arise to feel the majesty of light. Bless us that we may glorify the power in the I AM. Open Thou the seal to the proclamation—"To him that seeketh in Thy name it shall be granted unto him." Thus proceeding in ways to know and in guidance thou art ever near. Grant this, O Father, for thy name's sake. Amen.

Inspiration comes to the man who seeks to conform the inward promptings to outer works. The spirit worketh within all thoughts and desires to righteousness in the outer by the power of indrawing good from the external, that it may be at one with the spirit; that the within may be as the without, the without as the within. Thus as was promised

these things will come to pass, as promised by the Christ, the Master. To those who have ears to hear, the promises are ever present. In the (vision) of the highest inspiration to know all things, it is given that they may hear only and understand. To the blind and deaf, the promise is to restore and make whole those who are afflicted. The spirit of the word, the word of the Christ, the teacher, is life and in the interior of the precious effulgence is the light of (for) man; yea his whole body is reflected there in the foreshadowing of his inheritance in full and complete illumination of the spirit within. Many are called but few are chosen; but to him that delighteth in the flesh, the word, as a veil of obstruction, blocketh the way, and not until, by the power and might of his spirituality, man liveth and removeth it from before his face, can it be withdrawn. The manifestation of the workings of the spirit to the unveiling of the spirit is made manifest to thee even as to giving and unfolding the truths in the light of separation of spirit from matter. The spirit must rise above earthly life, and in the delight of (this) freedom proclaim the father's message to man. Dost thou freely perceive? Dost thou clearly discern the unmasking of the mysteries? Spirit to spirit, flesh to flesh! To the carnal mind, the spirit of understanding speaketh in vain. The commingling of the spiritual with earthly things maketh for enlightenment. It goadeth and quickeneth into life and activity the divine essence within man that it may throw off. Carnal thinking and reasoning proclaim death in ratiocinations of carnal and external interpretation. Life and salvation are inspirations of the God-guidance to the opening of revelation. All spiritual things have, within themselves as in a divine chalice, the potency of divine life. So it is within man to know his own power and life and mode of expressions. The knowing, the all-seeing, the whole of desire in goodness and purity, is in the fruit of the spiritual womb—the divine chalice. Much has been said and great have been the efforts of dogmatic scholasticism to make plain, forsooth, the plan and purpose of religion. Vain, vain are the schools; (but) the within or (the University of All) reverberateth to the rebinding of all human loves and desires, so that by the universal commingling thereof the potency and essence may be attracted to the spiritual resurrection (of men), in the light of their higher and better selves, and that from the unfolding and unbinding, the dove of peace may descend and open up the chalice (itself) to the gaze, as also its inward essence contained therein, even the Father's smiling face. Suffer little children (teachable states) to come unto me, and forbid them not. In the desire of the earthly mind for the unveiling of the mysteries of God, first desire to know the secrets within thine own bosom. This done, as an ACT not a THOUGHT, will draw the truth to thee. The divine (the internal esse of all life in truth or spirit) gloweth with love unwavering to draw every man to its bosom that he may be the partaker of its delights. All delights (in esse of the innermost life) are of the external use that of itself proclaimeth "BEING," the all that "IS" not the "IS NOT." This latter is only of the external. Thus to know is life—the omnipotent "IS." Not to know this is NEGATION, the denial of the I AM. The teaching of the mind, in contemplation of the mysteries that lie concealed within our instructions for (the overcoming of) the weaknesses of divergence of human desire natural, must be guided by love and above all with charity, for where charity aboundeth the dove of peace and love is ever hovering. Think of this as

conveying to you the mystic word, in which can be found the spiritual guide that will lead. May this in dove-like cooings waft the rhythm of glad tidings that the angels ever sing over the first-born. May their angelic ministrations comfort and instruct, that the goal of inspiration may be reached. God speaketh in his HOLY TEMPLE. Peace be with you all * * * * * * so be it. Amen.

Your guides and instructors have no special message for your guidance in spiritual workings for interior understanding, but that you may be strengthened in aspiration and desire for spiritual food only, we come close to you and impart our strength as we may by the will of God, and this is done by drawing your thought outward that we may conjoin our lives with yours, thus injecting our spiritual life into your spirit, and this is done by and through the medium as an instrument, and the word as a guide. The thought, as searcher for light, seeks for the spirit within the written message for the spirit. Thus an avenue is opened that we can enter and possess your aspiration and strengthen and quicken it with life that it may float in the eternal space of God-enthroned life and substance. The feeding of the multitude is of the NOW as of yore, even if so be there are but five barley loaves without the fishes. Open to thy hunger and partake of the bounty of the father for he suffereth no man to hunger or thirst. Dost feel the spirit of intuitive reason quicken thy breath? Soon the sun will bring warmth to all who hunger. * * * God be with thee in thy struggles. Be firm and just. I am with thee in thy struggles. Dad. * * * * * *

JANUARY 23, 1897.

Our heavenly guide be Thou with us that the light from Thy inward flame may lead us in the paths trod by the feet of the Father's children of earth, that vested in the garb of the infirmities of men we may draw through the lowest the power to save in deed and not in word only; but, by the mighty power of love vested in us, lift and exalt the spirit above living flesh. The strength and power of all living flesh is not in itself one degree above the individual in the salvatory process of the spiritualization of humanity. Only in the power and glory of the spirit (or the omnipersonal) is man made to know anything of the self or the material world. He must know from within and not from without. No power is given (to) the man, but from the (omnipersonal) holy spirit (.). This, O Guides and teachers, make manifest in our work, that the Father may know our work even to his glory and to the glory of the "well-done" of his servant. Amen (...).

The paths leading to the full elimination of evil are necessarily those strewn with the idols and fetiches of natural loves, which form the seed-ground from which springs into life every unclean thing. The burrs, the thistles, the flints that wound the flesh, the cesspools and abysses of corruption, the shames in the face (of self-conviction) are the stopping-places and resting-places of the pilgrim. The light is beyond, that foretelleth the coming day of rest; the beautiful city that beguileth and bewildereth (is beyond, and) the crosses on the plain but point the way still beyond these. The haven is beyond the sunlight; the delight is beyond the beautiful city of the sun. The finger of the Lord pointeth ever beyond; the Father beckoneth us (ever) forward. Read thou between the lines the message. It is hidden within and beyond the word (..). Rest in confidence in the perfectness of God's plan in the universe of his creation. As the earths are but parts of one grand whole, so is man but a part of His ultimates in creative love. Man

is all that the Father is; the Father is all the child is. God is nothing that man is not, for man is after His own image and likeness. In the revelations given to man, bear in mind the triad—God, son and holy spirit. Truth like a dove descendeth and resteth upon the recipient child, and endoweth him with power to do and dare all things. This proclaimeth only in perfectness of lucidity from the leasts to center, from father to children. This truth as a lineal descendant endoweth with the Father's attributes. The child of His love is an emanation from the eternal esse. He is spirit—love, and as the product and projective sperm of His loins, the flesh is made holy and endowed with the power of His body. Have ye not all drank of His blood and eaten of His flesh? To all whomsoever this may apply, let it apply, to all whom it confuseth let them be confused, but in the time when confusion reigneth then will the Lord appear (* *). Confusion, confusion existeth upon the earth as a pall of blackness. Dire infirmities will afflict, desolation and heaviness will reign even unto the coming of the Son of man (universal). The angel of truth is preparing the humble in spirit for the uplifting. If man, as man, would acknowledge and fully accept the truth that the body is but the habitation of the spirit and that it is not the spirit itself, he would then be receptive to the coming guest, the spirit of all truth. Truth is spirit and cometh to spirit. Open then to his coming, and he will come in and sup with thee, and be with thee in thy lying down and in thy rising up. The spirit is life; the world profiteth nothing —only in its functional relationship with the spirit, as a vessel or medium of expression, as the messenger of glad tidings to the multitude, the manifestor of the God-power within; hence of the flesh it is wholly in the Father's will in works meet for salvation and lifting up of humanity. The spirit in leading you through the mazes of natural concepts in the word, has as its ultimate (design) to lead you into the open fields of the spirit. O Father of infinite truth guide and bless in spirit, us thy children in the flesh. Amen. * * * * * are in thy wisdom; so mote it be.

Throw off, if you can, that self-centralization of thought that separates your spirit from our influence. We can lead but not force. We can inspire but can not endow. God alone can do this. We desire often to enter into your life to its quickening, but can not for obstruction of the self. We call and thou dost not hear. Beware of interpretation. This has but a material meaning. None can see with the natural eye, nor hear with the natural ear. The eye of the spirit desireth spiritual things. The ear heareth and is attuned to spiritual hearing. Seek in secrecy and privacy of your own closet for meditation and guidance. Ponder, go and tell no man. Of all things be secret in prayer and spiritual meditations. Silence, silence! Your spirit guide on earth and Dad. The father's guides attend you. * * * * * *

JANUARY 30, 1897.

O God, Thou infinite Good, Thou all that flesh is not, Thou immanent life, Thou that in us pointeth to joy in goods and truths in the eternal, bring us closer and closer even to ourselves (the mortal flesh of Thy creation) that it may know Thee and bless the works of Thy hands (even the flesh) that we may glorify Thee in songs of praise. Draw Thy children closer to themselves that they may know Thee through themselves and be taught of Thee, and led by Thy hand. In this only

can they be redeemed from the bonds of condemnation. Thou O Father dost not condemn Man; he condemneth himself, thus denying Thee. Save us, O Spirit of love and justice from transgression of the law of united and indissoluble (May 11, 1907.) unity of God the Father with the sons of His love. Children of one Father are we all, spirit and mortal. Save us from the defilement of the one to the glory of the other. Both are precious in Thy sight, O Father, both acceptable to Thy bounty. Grant us then that Thy mortal children may be open to Thy divine love and instruction. Speak to them in words of wisdom that Thy servants may interpret to Thy glory and the lifting of the mortal to immortal life and understanding. Amen.

In the glowing language of the poet and the pulpiteer love divine has been given as the panacea for all ills that afflict mankind, but what the love consisted of, whence it was drawn, or how acquired if not already possessed they have not made plain. Man hath been taught that himself is nothing, utterly unclean and possessing no element of purity and goodness within himself, that he must look to some outside source for anything worthy of acceptance in the sphere of divine love. Being turned in the wrong direction he hath been and is still wandering. "Poor lost sheep! Turn back thou wanderers; the kingdom of heaven is within thee, and in thee the Father sitteth on His throne awaiting thy return to endow thee with the attributes of His love which is divine. To show thee as thou art, O Man, is the purpose of truth. Thou canst not hide thyself from truth, because it is made to show itself through thee. Truth and thou are one—God the Father and the Son are one (. . . . .)." Incomprehensibility in the light of the human understanding of spiritual or real truth, is due to the inclinings in the outer man. Man must be brought into the contemplation of the hidden mysteries of his own nature, and they are hidden within him. As soon as they are made to reveal themselves to his gaze, the within then becometh as the without. In this, beware O Man, thou art the custodian of the secret of God, and of which thou wilt be held accountable at the last day—the "Resurrection morn" of the unveiling of thy deeper self which will come to thee in the love of the Father. All things are promised in the lifting up, and the lifting up is within thyself, O Man. We would beseech thee, O children of men, that ye know of the Father even of men. He is come to save. Not of the flesh (self-interest) is he come, but of the spirit. "Speak Thou but the word O Father, that Thy sons be made whole. Amen." Rest in God. He will save.

We greet thee with hope, this evening, hope in that ye are of the redemption, that is, that you as mortal desire to grow and rise above mortal understanding. This must be developed and made to grow in vehemence of desire to know truth for truth's sake, that is, mortal must give way to spirit in everything, if you wish to see clearly in the light of the spirit. Thy self-will is weakening in the power of the spirit. We say to thee keep up the prayer "THY WILL" and you will soon see. The communications given thee are gauged by the depths of understanding in the natural. Soon we will speak fuller in the spirit. Then life, life will flow down to thee. God bless thee in peace. Dad.

FEBRUARY 6, 1897.

In searching the hearts of Thy children, O God, bear with them in their frailties, be to them a loving councillor guiding and directing

in ways looking to the knowledge even of themselves, that seeing they may see, hearing they may have a HEART that they may understand, that, in the quickening, they may flame forth to the engulfment of the natural or corporeal life, not to its destruction but to its resurrection, that it may be clothed in the garb of thy light and life to the glory of the spirit and the acknowledgment of Thee, in the glorified flesh; for only canst Thou be known to the flesh in the divinity of all creative thought and life and light. It was Thou that didst speak the word to the afflicted, the dying, the dead. Speak to Thy children that they may be healed. Teach us, Thy servants, the why and the wherefore of Thy law in the kingdom of natural uses, for in these lurketh the mystery of salvation. Speak, O speak, O Father, that Thy voice may arouse the slumbering faculties of man. They are but of the deadness of the flesh, they aspire of the spirit to know and adore Thy mysteries. Vain are we in our ignorance; humble us in Thy love. Thy everlasting kingdom reigneth even in earth, for Thy kingdom must come, Thy will must be done in the natural domain, that Thy divinity may shine and glow in the light of men. God be with us even to Thy word in opening up to the vision the majesty of Thy infinite love in good works. Amen.

In the creative processes of the Father's work in earth, in that the seed may die and germinate in every field of man's growth in knowledge of truth in all lines of his inner life which is in essence the internal effulgence of His love (even in this) the light that guideth them springeth from the inner flame or nucleolus which is the divine word speaking to the man; and to the extent of his love of truth, separate and apart from his corporeal inclinations, is he made whole in the light of that particular truth, for in particulars worketh the angel of good to ultimates. Man is an ultimate in creation; but only in so far as he realizeth and acknowledgeth the particulars can he be made to grow in love of truth and good. Love and charity worketh withal to the glory of the man, even that he may be humbled in the concrete. Wonderful is the power given to man in the particular endowments of the Creator. The Lord loveth the humble, the meek and the lowly. The achievements in the vineyards of progressiveness is the Lord's delight, that (man) may be led of them to the salvation of the individual, and that the Father may be glorified in the fruits and fruitions of active labor in love. The Lord awaiteth thee O Man, awaiteth thy call to the feast of thy achievements, thus in lines of thought, of aspirations, and of groanings for the Father's approbation. Life to thee, O Man, is given thee for but a span; eternity for thy aspirations. To show the way to perfections in ultimates is not of the human guide, but of the Father's love and call, and He is ever present in the holy desire of the child of his bosom. Thou art all precious in His sight, O Man. None can go astray. The loving hand is ever present to draw from the brink (of the abyss). The abyss is but a negation, a denial, a falsity, and His children being born of truth can not be swallowed up in falsities. Truth is, falsity is not. God is, the devil is not. So banish thy fears. The Father is all of thee, and He can not die, but is eternal life. This applieth to truth in good, to the ever-present life. So in thy outward

searchings in the clime of the natural for the sun-warmth of truths, thy faith is thy all-sufficient guide, for faith is the substance of things hoped for, and the evidence of things not seen. But the unseen is as the seen to the child of love in charity. These are the lights flickering in thy hopes that light the way. Rest (abide) then, O Man, in the delight of thy HOPE, for as the glowing of thy faith quickeneth and sootheth thy anguish, the angel ministereth unto thee. In the silence (or content) of the twilight (or obscurity) of all (activities) truth is made to guide and govern by the power of the inner divinity. Seek, then, in the ultimates, the perfectment of thy knowing, for by this alone is man made perfect. Do not disconnect man from truth, and thou wilt soon be led into paths of order, for in order is all sanity, in disorder all insanities. God and His angel messengers prompt thee in the light of sanity, that thy measure in all ultimates may be full. Peace reigneth in order. Be thou that peace. Good, in particulars, crieth for perfectness and that peace. God bless thee in all noble works in the natural. Pray thou to be freed from all selfishness; for in that freedom only is freedom indeed. Our Father who art in heaven, hallowed be Thy name. Lead us to Thy kingdom in earth, for thine is the glory, forever. Amen. * * * * Amen, Amen. * * who in * * * *

Do not allow the mind to rest on external means to an internal end, or on natural means to a spiritual end. Means of spiritual ends can not be drawn from earth. You are in a restless state superinduced by efforts in thought to bring about conditions for spiritual growth. This brings about while in activity an odor of selfishness which is anxiety and out of order. Keep the mind at rest while the influx is active in life, that is, keep natural inclinations and desires passive while the spirit contemplates the divine and eternal. External influences are strong around you to draw and hold in the external, for in that sphere they have power over you, while in the spiritual they have no power. Your guardians have much to combat to keep you safe from serious attacks. Until these influences are destroyed your progress spiritually will of necessity be slow. But hope in faith, and all will soon pass away. Try to live outside of yourself, that is, endeavor to live in the external loves of good in divine understanding and contemplation. The without is intruding on the inner secrets and defiles the holy temple. You are now in a state bordering on the vastating realms of individual loves. Be vigilant. Maintain equilibrium between love of good and desire for justice in all things. Allow not the outer spirit to rise in rebellion against the inner sovereignty and all will be well. God bless you and peace attend you in all things in love. Dad and guardians in love of truth.

FEBRUARY 13, 1897.

Thou infinite Guide show us the way that we waver not, that we stumble not, that we be made clean in the brooks and streams of Thy ever-flowing love. Thou takest us into the valleys and biddest us listen to the wind in trees and flowers and askest us what the wind sayeth to us. It whispereth to us, O Father, Thy holy name, the I AM. The rippling brooks and streams proclaim Thy presence, the ALL, the I AM. The sunshine and the dew proclaim to our loves Thy eternal esse, the I AM (not the "TO BE"). Thou takest us up to the mountain top and the winds in thunder tones give praise to Thy holy name. The whisperings in the sphere of shadows, in sublimity proclaim the ALL, the I AM. O Father, in mercy safely guide us through the garden of our inward selves for thou ART there. The wind within us whispereth,

in awe, Thy presence. Thou knowest every plant and flower and canst name every one. Even the swayings of the leaves proclaim Thy name, singing praises in brooks and in streams within us. Grant Thy holy presence. That Thy children may be made to know and grow in the fragrance of Thy presence within them, is the prayer of Thy messengers to Thy children. Grant, O Father, the gift of the spirit to us, that Thy light may shine forth in them to Thy GLORY. Amen.

Man in the multiplied complexities is as the wind in the tree-tops, and the fragrance of the flora thereof is made to proclaim the presence of the Creator, the Father. His presence, in the swaying branches and the whispering leaves, as also in the thought waves, are proclamations of the infinitude of man, as spirit. Every lisp of the leaves of the tree of aspiration is a prayer to the Father, and each and every desire of the spirit will be answered in the hill-tops. Seek to cultivate thy garden and gather the fruits thereof thyself. Gather the grapes of thy holy seeds, and take them to the winepress of the Lord that He may gather the wine into bottles of His love, that it may serve thee in thy weakness, for he knoweth thy grievances and sufferings. In (the midst of) the conflicting and manifest desires of the flesh to know and to serve, the ever-present voice of wind is ever to thy call. Rise up, O Man, thou hast prostrated thyself too long at the throne of thy will. Truth and guidance to the inner can not be found in thine own will, but in the center of thine own integrity of soul (in grace), which is (omnipersonal) spirit. Surrender the false, the flickering glimmer of thine own reasoning to the spirit, which is divine in life. Life, as an actuality, is not present in the senses; it is but a seeming. Life is spirit and abides within. Know not thyself in (mere) life in the world; (in mere outward doings) to do so is to invite the spirit of activism and falsity to be your guide, and he leadeth not in the way of life but of death. In opening up thyself to the revelations of the Christ, thou must seek in the inner web of every truth for the revealings. Center thyself in thyself, as an expressed truth of His word, and let thy power ascend from this in acknowledgment of His bounty, and (thus) the "speak Lord for thy servant heareth," will arise as a voice in answer to the knock. In the commingling of thy prayer and the Father's knocks in one reverberation, is the salvatory solvent of all mysteries, but do not mistake the sound of thine own knocks for the Father's call, for if thou doest so, confusion entereth in and interpreteth to the (exaltation of the) man, and not of the spirit. But be weary (wary) lest thou turn from thy door the messenger of the Father. He calleth betimes on the flesh that it be made to know of His presence and the spirit maketh it profitable to the flesh, but the flesh must know of the messenger lest he be deceived. In truths mortal and in truths immortal there can be no conflict; for the former is the outer life of the other as body and spirit, but when the spirit departeth, then the body dieth. So in thy acceptances and rejections render unto the flesh its due and unto the spirit what is due. In the love of God, the spirit is the opening up unto man of the inner life, which are buds in the garden of the soul due to inflowing light that gloweth and showeth forth its individual ego. For many are the fruits in the garden of the knowing. Keep thyself in

constant meditation of immanent truth, that (both) the winds of the valley and mountain are made to proclaim the "I AM" within. Surrender to the all in good (believe that all is good) and truths will unfold themselves to thy gaze. In all things may the Father's love abide with thee. Amen * * * * Offer thyself as a sacrifice on the altar of truth, and thou wilt rise in majesty of power in all good. Peace be with thee.

You have reached a stage of spiritual life in understanding in mind that menaces the life of the spirits of error, who live in your natural sphere. They fear for their existence. They possess no life, only ex-istence. Please understand this. They are powerful in their realm of activity and will seek to harass and annoy you by confusions and doubts. Failing in this they will attack you while slumbering—being off your guard as they think. So you will be if you incline to their persuasions. Keep your mind steadily on the DIVINE IMMANENCE and that no harm can come. You will be safe. We as your guardians will attend you. Armed with the weapons of the father you can not be assailed. But mind, we can not aid only in the sphere of thy good. In thy evils we can not follow or protect. God only from within can save then. But do not wander, we beg, and God will bless and protect, and His messengers will bring the glad tidings. Dad and guardians. * * * * * *

FEBRUARY 20, 1897.

GOD BE WITH US. AMEN. Be with us thou infinite Source and Esse of all good and truth. In truth Thou showest forth the eternal esse (which is) good; in good Thou likewise showest forth the eternal esse of divine truth—the one as the within; the other as the divine outward. Thus the eternal is made to show forth, in internal as in external good, the ONE and undivided life (which is) the ultimate of man in God-purpose. In all inward and hidden mysteries of the human the light is hidden in the center of each thought and aspiration. Why dost thou think? Because thou art human. Why dost thou aspire? Because thou art more than human. Thou art spirit and aspirest to (omnipersonal) spirit which is above the thought human. Thou art human because thou thinkest, but this twain—thought and aspiration—are not of themselves two in ONE—nor a power or force that saves perforce the individual from error or even destruction; but in the surrender of these (to the supreme) is the power and glory forever and ever. Amen.

Thou must, in wanderings in groves and valleys of metaphysical reasonings, draw (thy inspiration) from the center of the twain, for from the UNION of the divine human and the divine spirit the flow of full fruition cometh. Buds may shoot forth under the warmth of the sun of human goods and truths; it taketh the light and warmth of the celestial sun to bring forth the full flower. In all thought, in all thou desirest to be, surrender thyself to the infinite NOW (of immanence). The all-sufficiency of the now for the alleviation of all sufferings is self-evident in the light of consecration to love and charity. These, as attributes of the spirit, possess the power and light of truth in health of body material and eternal happiness. The lifting of the burdens from the minds of the people is the salvatory beginning in regeneration. The regeneration of thought is what man needeth (that is) to think aright. To be that thought, because it is truth, lifteth the

burdens and openeth the eyes to joyousness in freedom of life which dispenseth itself on the center of the inward life or eternal esse of the Father, and proclaimeth the will of the Father. His will, and not the will of his wayward child, will and must be done. All truth containeth within itself a heaven of light and love. The inner spirit of that truth, reflected of God within the human or natural conceptions, pointeth upward to the throne of a higher and more resplendent orb. Thus in man dwelleth the guide, that guideth in all avenues in the fields of thought and aspirations. This of the human. What of the spiritual or delights of truth? It dwelleth within thee and giveth them life. And this life is for the possession of man as the gift of God. Open thou thy heart to these precious gifts, O Man, for in this is life indeed. Aye, even in thy natural loves, there dwelleth the delights in life and health in purity, knowing no evil [and these natural blessings are an] expression of the internal impulse of the spirit divine. Thou sayest to us, O Man. "Show us the way." The way, the truth and the life are within thee, that is, thou being an internal truth, its own luminosity is a sufficient guide. Do not lean upon traditional or theological presentations for its support. At their clearest and best they are but reeds shaken in the wind. We ask not the throwing off but the rising above them. The purest atmospheres of the heights are always life-giving; the bracing winds and the genial sun show forth the valleys more clearly. The angels and messengers of God point ever to the pure air of the mountains. Look deeply. Meditate profoundly on the mystery of being that thou art—what thou hope to become. Art thou spirit, or all flesh? Art thou living or dead? Reflect thyself in (line with) the spirit, and show thyself what thou art. Reflect thyself in the natural and reveal thy (inner) self to thee, for from this reflection and counter-reflection man is made regenerate—thought reflecting itself in aspiration. Aspiration in thought is made the inward receptive of influx of holy spirit. Spirit can not express itself in diverse material conflictions. Soon harmony will prevail. Then will come the Comforter. God is with us. Amen.

We desire much that you rest in contemplation of the infinite void, rather than that you should be absorbed in the material thought and its activities. The one would open the nature of profundity of infinitude, the other to the supremacy of corporeal delights. Man must surrender to truths and goods if he desires life in abundance to give to the world. What thou deemest thou have is not of itself an opening of the spiritual cognitions of what is and what is not in beneficence of goods in contemplative divineness. We desire contemplation in divine surrender of the bodily life. We do not desire to deprive you of life but to add to it that you may enjoy more abundantly. This is the opening of the interiors to influx. An enrichment of blood and flesh is required for the reception of the Master. Slowly and surely He cometh to His own, but His own must be prepared for the reception. In olden time it is said of Him that He came to His own and His own received Him not. Be thou wary. Thy guardians and Dad. Hope, faith, charity. All three. * * *

FEBRUARY 27, 1897.

Infinite Spirit that abidest with man, even (so) in Christ Jesus, arise in Thy might within them, that they may quicken to ministrations within the sphere of Jesus in the shadow-realm of the material, that

the (subservient) sheep of the Christ may hear His voice and respond, (and) that, by the infinite love resting within them, they may be drawn to the Father's embrace. The power that dwelleth in the sphere of Jesus, our guide, will lift the body to the sphere of the voice of the Christ. O God, Thou knowest even our inward desires, Thou knowest the whence (of) their arising, whether from the desire of the senses or the cry of the spirit, whether from depths or from the heights. Mark us in the forehead of our own aspirations with Thy indelible imprint, that it may be known of men. Impress with gentle raps Thy presence on the tablets of the hearts of Thy children, in that they may know Thy presence and acknowledge Thy son Jesus, who has arisen (out of material conditions) to the (inner) life (and is now) guiding, instructing and lifting up the spirit of Man. O Father, even Thy children are puffed up, are proud, worshiping the self rather than Thee. Draw them into the light that lighteth every man, that they may see and hear and be taught to Thy glory. Amen.

Man reasoneth, the spirit knoweth. The external sphere (which is man's auric home) is dim with obscurations of man's self-love. These loves (in self) reflect themselves in obstructions of the spirit of pride. They reverberate not in the sphere of entities of truth. They are the will o' the wisps that deceive and destroy the man, that is, for goods and their inmost delights in the natural. Life (in being) was given man that he might glory in its delights, but the shadows of his earthly nature obscure the true and the beautiful, and disintegrate the objective sense of the real in nature, and imprison (confine) him in the (problematic) subjective realm of loves that are (but) rudimentary (in expression). Thus man is only drawn (in outer life) by the evil one into the sphere of his own loves to be destroyed, that is (to be) deprived of the real, the good, which (when lost) is death or obscurations of the spirit (consciousness). (Thus) in the shadows, is this nature made godless. To be godless is to be dumb and blind. The spirit of truth (then) cannot quicken the understanding of man to divine unveilings; (for) he knoweth not the veil (that obscureth). He cognizeth only the material. When once the inward desire ariseth above the senses—the five of science—he knoweth of a gate that openeth to eminences that point to the inspirative within him, calling for higher and better things, (that are) all unknown in the realm of the lower ones. Man can not rise to the height of the sixth sense in truths, by any power acting in the five lower ones. The power is not from below but from above. Then do not, O Man, look to thy sense nature for light and power to guide in spiritual understanding; and yet thou art both light and darkness to thy higher self. Strange is it, thou wilt say, that I neither possess the power to higher things, yet possess both light and power. That enigma 'Thou hast given us, with no light or strength to grasp. The mystery is not in the proclamation but in thyself; we but make plain to thee the divinity of the obscuration (that is) in the realm of Thy corporeal love. Yet Thy nature showeth forth to the glory of Infinite Love in creative work of fashioning each individual atom. Thou (as man) expressest what thou art, the creative finite, that Thou (as spirit) mayest know. (Wert Thou an infinite spirit, Thou

couldst not know the infinite only through (other) finites (that is) the glory of strength (cometh) through the weakness. Truth is made to appear in weakness as strength; but do not boast of thy strength for in that is thy weakness, (thy) blindness to the seeing of the light and (thy) deafness to the voice of inspiration, which is the voice of God, that leadeth (eventually) through the shambles of the external to a haven of rest in the realm of the spirit. Seek in thy self for all disagreement with the spirit of truth. Do not mutilate thy members (thy faculties and functions), for nothing is acceptable to the Father that is bereft of integrity in the spirit of the natural. Thou canst not deform the spirit. Man must make a good report of his talents which must always be of increase not of decrease. In the many things put upon thee O Man for burdens, the self (or self-centralization) presseth the most heavily. Surrender then this burden to the Father, and He will sustain thee and be thy staff. It must be the whole (not a mutilated) self (that is) cast at the Father's feet. Thou canst not be both hot and cold. I would that thou be hot to the consuming (of the grosser) for thy salvation and the glory of the Father. He speaketh not in enigmas, but in simple words of love, "Come unto Me all those that are heavy laden, and I will give thee rest." Upward and onward truth draweth to the Infinite, (as) the fountain and source of all life and understanding. God be with and bless earth's children. Amen. * * * Even so. Amen.
* * *

This message to universal man speaks to thee with open mouth and language plain. Do not be over-zealous in the sacrifice of the self, unless guided by thy divine spirit, lest thou art drawn by the strength of thy weakness into a sphere of control. Thou are influenced now by an external influence that threatens to sap your individuality. Sometimes you are dominated by a foreign influence that draws irresistibly to control. Be careful. We watch and guard as thou givest us permission but can not dominate thyself for that would be obsession and contrary to order and hence of God. We can stimulate thy desires in good, however weak, and build to strength to overcoming, but can not transgress the laws of pure spirit. This influence, that dominates at times and is the most powerful, arises from the depths of carnal intrigue—the sexual demon of decay and death. The opposing power is the Angel of Purity in corporeal delights in sex. So you must understand that the power to save from evil is the Angel of purity within the evanescent evil itself. God has endowed with power every evil thing, thought, or desire, to arise above itself. This is not an accusation but an opening to the sight and understanding of the dangers threatening. Be firm in thy confusion when confronted with sexual influences and you will overcome. The spirit of purity in that function may be ministered unto but the demons of hellish delights, that assail, bid begone. Many blessings attend thee and remember always thy guardians in love. Your spiritual guides and Dad.

MARCH 6, 1897.

The star ariseth in the east, it lighteth the way to the cradle wherein lieth the little child even in the manger (of earthly environments) open to the wise men and to the humble in spirit. "O God, lead Thou Thy children in the light of their glorious unveiling, even unto the swaddling clothes. Receive them, O Father, that come to worship Thee in Thy child, even the (budding) son of man; for by and through the light that radiateth through conflicting conditions they perceive Thy glory. The star (then) shineth forth from within, that

the light thereof may reveal Thee, and show forth Thy immanence and divinity. The shadow of the outer covering obscureth and hideth from men Thy presence, even in Thy child. The spirit within man leapeth in the womb of material man as Thy shining forth. To the wise Thou showest Thy wisdom, to the ignorant Thou lightest the understanding that they may know Thy infinite presence and understanding. Thus Thou teachest the simple as the wise, the wise as the simple. Even in the birth, death, and resurrection of Thy sons, Thou showest forth Thy wisdom in love (* * *). May Thy children even in their birth, death, and resurrection, glorify Thy holy name even to the end of all things, that they may rise and testify of Thee, for to whom Thou hast given life, they may glorify Thee in their death. O Man seek in thy bosom for the swaddling clothes of obstruction and cast them out, that the son may come forth. He knoweth the pains of travail of birth and will assuage thy pains. 'Come unto me' saith the Father, 'and I will give you rest.' Be it so unto us, even at this hour. Bless us in Thy grace; save those who come distracted and burdened, for Thy Son's sake. Amen."

In the quickening impulses of the spirit of man are to be found the spirits of the messengers of the Father, guiding in the ways of truth (or inward realizations). No truth divine presents itself to man, but in the clothing of the flesh (of earthly perceptions of spirit). The cloud of obscurity of this (in the mortal) saveth them as they arise. In the sphere of the Father's external or divine human, man can not of himself uncover them. The Father alone can do this in his infinite love. He giveth what is needful to His children. Then, O Man, remove the covering and let the captive free. It (this captive) moveth not in the sphere of man, only to its uncovering. Uncovered it standeth forth as the savior of men. It liveth and it dieth for man. It riseth again and lifteth man upward even to the Father, but O Man, thou hast refused him in thy own body and hast closed the door with a seal—the seal of thine own selfishness. Roll the stone away, roll the stone away. Many are the obstructions to the light of truth (but they are) of man's own choosing. Light (borrowed) light is what thou cravest in thine own ignorance. Vain the cry. The light is not from the without but from the within. Remove the swaddling clothes (of Christ within) in which it is girt about, but beware of thine uncovering, lest thou haste, for in thy haste thou mayest reveal but more desire and obstruction. Be sure thy vision is prepared for the revelation, thy heart for the understanding; for in light there lurketh a darkness, in life (revealed) there lurketh the spirit of death (in rejection). Blindness covereth the truth, truth shadoweth forth the darkness. Then, O Man, approach with fear and trembling the temple of truth, in which dwelleth the spirit of wisdom, for mighty is his power, terrible is his wrath, (burning his magnanimity) slow to anger, great and mighty in forgiveness. It is not as much the evils that prevail, as the truth shadowed forth, that thy horizon is obscured. Man liveth in the sphere of his own darkness and accepteth the light as (if of) the darkness of error—the mortal for the immortal, death for life. "Why is this?" Thou wouldst say, "I did not create the darkness, I know not of the light. If the darkness obscureth I am not responsible, if darkness is made to shine as the light, I possess no power

to dissipate the darkness; knowing no darkness I perceive no light." O Man, thy proclamation proclaimeth responsibility, aye thy guilt. Thy assurance but uncovereth thy waywardness. Thou knowest of the light or thou couldst not proclaim the darkness. The voice of the spirit of light within thee reverberated in the darkness of thine own (concrete). Thy responsibility, O Man, is not in the darkness but in the light (that thou hast). Thou canst not evade thine responsibility by substituting the darkness for the light and claim for it thine ignorance; for in the proclamation of darkness thou proclaimest the light. Thus is thy guilt made manifest. The light is within thee, the light is within thee. (*) Thou canst not hide it under a bushel. Uncover, uncover. Dost thou not see that the darkness is only in the bushel and not in the flame? Go forth from the darkness and remove the obstruction to thy vision. Seek for the obscuration in the bushel of thine own choosing, and cast it from thee. The sun riseth in the east. It leadeth to the manger where lieth the little child. Free thou it from the swaddling clothes of obscuration. Roll the stone away from the sepulcher wherein lieth the Christ (self sacrifice). Thou but imprison him, O Man. Let him go free and He will ascend to the Father and draw thee up with him. Glory be to his name. Amen. Dost thou now perceive the way to freedom in the light now given thee? God the Father bless and comfort thee.

In giving instruction for the guidance we care much for thy freedom, in love of God and your instructors. The spirit moveth in still waters and quickeneth to a moving current, but unless we guard it moveth in earth currents, and moveth to a hurricane. Thy boat is too frail as yet to entrust thee in it as pilot. Thou art moving with the current of the spirit. That thou mayest not drift we abide with thee yet awhile. Soon, is the hope of your pilot, the oars may be entrusted to thee with safety. But in thine own wisdom we can not safely entrust thee; thy will must be the father's will. The sea of human navigation is not the sea of the ship of the spirit. God guides, the father protects. Be of good cheer, the shore is not far off. Your spiritual guides on and in the ship of love, with thee in the searching. God bless thee. Dad.

MARCH 13, 1897.

O the mighty rushing wind! The mountains and billows encompass man. In the might and strength thereof his weakness is made to shine forth in the deep (showing him) as a mole (moving) in the shadow of the mountain; his proneness for the shadow distorts and dwarfs, but in the light the puniness and dwarfishness is made a reflector to guide the way to truth and knowledge—to truth that he may grow, to knowledge that he may expand. Expansion is infinite; truth is life, sustenance. Truths that are expansive lead the divine within to the bosom of infinity, that it may reflect the image of the Father. The individual child of his bosom is made (constituted) to manifest in the finite, all of His love, that it may not be lost in the infinitude. The (submissive) sheep heareth the voice and obeyeth the call; the finite is thus made infinite (co-operatively). Were it not so, there would be no place in the heavens for Man; but, man being the finite infinitude, there is a place prepared in the Father's house from the beginning. The relationship of men, as children of the Father, proclaimeth finite infinitude by the power of HIS LOVE, for wheresoever His love penetrateth there is life eternal.

Sweep away from the mind all thought of nothingness, as being finite, for in thought finite thou deniest the Father. As was said, where He is there is infinity. Then, man can, if he will seek for God, find Him in all life. Then in life (there) is consciousness. God liveth in the consciousness, and through the consciousness man is led of the Father into the knowledge of himself; but O man (thou) deniest Him in the sphere of the consciousness, deeming it finite and according no place in the finite for the infinite presence. In this man denieth his own existence, his life. In the multiplicity of his functions and their radiating loves he is continually being deceived, but if, in these loves, divinity could find a resting place, man could not go astray. Discard then the thought of mortality, finiteness, and take on immortality, infinity, and (do this) in the simplest as in the greatest things. Immortality presses upon man for his acceptance. This is the light that showeth forth in the heavens of man's aspirations, lighting up every window in the mansion within, and it is in these windows of the functional radiance that the life and delight of truth is made to manifest. The process of re-creation has for its center the divine or immortal breath, (as something in and above each individual functional life) to obey the call to come up higher. The infinitude of essence works from the atom to the concrete whole in life and form. Man, to know thyself is to know God, to know God is to know truth, for He is truth itself and is the great Emancipator of the race * * * * * Then, O Man it is only required of thee that thou mayest enjoy immortality to know thine own self. Thus thou wilt find the individual, the infinite door of glorification to call it (the individuality) forth to the concrete assembly of God, from the infinite expression in the godlikeness of man. As thou [comest into the realization of thy endowment thou shalt] rise then in the delight of the precious gift of life even to the glorious recognition of thine infinitude. These truths will be clear to thee, their light unflickering but steady (only) in the center of desires of goods in truth, not truths themselves, for they but exalt the man. The good is the divine substance that sustaineth life in its wholeness or infinite essence or understanding. Come unto me saith the Master, and I will feed and sustain thee. Heed the call; the voice of infinite love reverberateth in the center and is the life of all truth. Without it truth is not. In thy searching, O Man, thou art obstructed by the fogs and clouds of mortality and this is unreal; doth not exist; hath no life in the sphere of reverberations. The voice can not be heard in the sphere of mortality. No life resoundeth but in the sphere of the Father. The shepherd calleth the sheep, and the sheep hear his voice. Bring into quickening the dormant life of Thy children, O Father, for thy glory. Amen * * * * In this (there is) salvation, "Love ye one another." Beware O Man, how thou interpretest. Peace be with all humanity; the dove hovereth and awaiteth its descent. * * * * * * *

The life is quickening to the impulses of essential consciousness in the realm of materiality to the voices of the spiritual guides and guardians from the sphere of immortal radiance. In the resonant sphere of man"s internal spiritual lurketh the spirit of interpretation and manifestation, in the true life of which is the voice of inspiration. Mortal and immortal is in conflict. Immortal spirit will not deprive thee but add to thy store. Do not allow the mortal to intrude on thy life. This is thought in action in immortal radiance.

The shadows do but intrude when thou allowest thyself to think. Thoughts are but mortal, the outer crust of radiance, and flash forth their evanescent attractions, which are as naught. We desire to resurrect the spiritual within thee that it may rise in the light and form of Goods in understanding. Dost thou know that goods exist in the understanding, and that truth is but the light thereof? Otherwise there would be no goods and truths. In every domain of the mind finitely speaking, influences and inclinations of the man are continually by power and expression drawing him from the light. Spiritually speaking there can be no obstruction to spirit, for spirit radiance penetrates through all finite obstructions as if they had no existence and surely they have not. Ponder on this and the light of infinite truth will guide. God bless thee. Thy guardians in spirit and in truth. * * * Dad. * * *

MARCH 20, 1897.

Oh God our Father remove the cloud before thy face, that thy servants may be restored to their sight. They grope and grope, not knowing the way. The paths are hidden. O Father, the light of Thy countenance is withdrawn. The beacon that guideth is hidden. Blind and stumbling, we (thy servants) faint on the way. Lift the clouds before our face, grant us but the light of thy shadow, that we may live and not die. Our faltering steps are the evidences of our unworthiness, in that they hope not, neither have faith. The rising and the setting of the sun of truth showeth neither light nor hope. Why, oh why, hath Thy hand been withdrawn from beneath us. We sink, oh we sink; O God help us lest we perish, but blessed be thy holy name, Thy will not ours be done. Amen.

Standing in the light that man hath kindled for himself, he cannot see beyond his kindling. The reflections in the light thereof are of his own kindling, and the creations of his own desires—the reflected lives of his external loves,—images (familiars) that peep and mutter, having no life but that of the earth, earthy. They can not teach, they but mislead. Knowing naught but the flesh, they lead not to the spirit; denying God, (or good in plan) they perish in the delights of negation. Man in the regenerating process is drawn into an acknowledgment of this, that he may be instructed of his evils or perverted truths—for in them lieth the potency of essential rejuvenating life in the material. Thus, to know and be taught to seek beyond and above these for the true and the beautiful in the eternal, man must be led through the sphere and life of his imperfections (his Hells, his crosses) to the real and perfect. Strength will be given to every one of the Father to bear this and to do of His good pleasure, if he but willeth and desireth. Then, O Man, the ways are open by every avenue of thy essential being to find a resting-place in revealed truth in the discrete. An harbor is provided for thee, that, in the cool and balmy breeze of heavenly delights in truths, thy preparation is made for the continuous journey to the higher and more discrete in every way of thy continuing. Thou wilt find a discrete, God-found resting place, but thou must not tarry (or be satisfied with any mortal conception or cognition) lest thy self obscure the light. The regenerating and progressing life "in ego" moveth continually forward to ultimates, and the ultimate is the Father's Kingdom. Perfectness in degrees is the ultimation of regenerating plan and purpose. So heavenly truths, in revelation, can show forth only as beacons on the road, celestial (or experimental) truth which is in essential light and good, revealeth itself to the spiritual mind. In

every resting-place of the discrete unfolding, the sun of its heaven is the incarnating essence or spirit guide that possesseth the man and bringeth him forth to the new birth. This incarnated spirit is what in man is made to appear as delight in goods and truths, (who) thus (is) floating him forward in delight of individual integrity in pursuit of more life and delight. Dost thou see the perfection in freedom here manifested? The child is given strength to save and make himself, to fashion and mold to his highest ideals. The light of the Father's love, in these ideals, prompteth to higher flights and thus to perfection. Seek in the interior of thine own thought and understanding. God speaketh in the center of all thought, and the potency thereof is made to fashion and mold the human to the reception of His personal occupancy—not as a tenant but as owner, and thou becoming the guest in the Father's house, prepared by thee for His coming. "Speak to thy children, O Father of all truth, bring them to the understanding of Thee, that they may know and glory in thy presence. Amen." Multum in parvo—God is all, and possesseth all. So is truth made plain

Much in the realms of understanding in natural as in spiritual truth remains obscure but not in darkness unless you so desire. The process and discipline necessary in the natural preparation (awakening) seems to you obscure, but they are not so, only in seeming. The turbulent nature of the man rebels against restraint and will not brook binding even of the spirit. Seek in quietness the reconciliation of spirit (truth) with man (the natural). God bless and protect thee. Your teacher and guide. Dad. * * *

MARCH 27, 1897.

O God, our heavenly guide, lead us in the light of thy love, in order to know and learn of thy beneficence in creative force and substance, in that we may mold ourselves to thy likeness—a preparation for and acknowledgement of thy divine guidance in all works and being. Thy beneficence overwhelmeth our earthly desires, even in love, and they may take on divinity, for in that alone and not in ourselves is the power to save, uplift, instruct, and save humanity. Of ourselves, O Father, we feel the need of thy hand, for in our weakness we fail in that we lack in faith. Our hope in thee, O God, is but the shadow of our mortality, and not of the faith in immortality. We strive, oh mightily, with contending forces, that are obscure in our natural selves. Banish them by thy love, O Father, that we may obey thee in spirit and in truth. In the obscurations of the self-love man is prone to stray and be lost. Help us to gather them into thy fold, that they may know thee as the good shepherd. This, (of thy will) floweth deep into the desire of thy servants, in the hope of the resurrection of the body from sin and death. In order to instruct, to inspire, to quicken the self of Man, to rise in Thy acknowledgment as the light of love and desire in thy messages to mortals, O God, aid us in that we may glorify thee in love for thy children that are imprisoned in earth. Amen. O Man, (ye children of a loving and beneficent father), seek thou to know of thyself the truths hidden within thy being. They speak of thee in voice of truth, proclaiming the secrets and mystery of creation. Every desire, as the center of thought, and as a creative and luminous force, speaketh and pointeth the way to intellectual acceptance and graspings in the natural domain of life. Life as

proclaimed from the voice within is but an awakening consciousness in the realm of the unreal. The universe of being proclaimeth in language quick in perception of the extraneousness of incrustations of embodied life, the same being vague and unreal. Man, then in order to know truth, thou must come into the positive and real, which is spirit and interior, before thou canst perceive these incrustations and know them as unreal—the dead matter that dieth. Seek, O Man, with both head and heart to know truth (which is of God) and He will reveal Himself to thee, in every phase of thy loves for good in truths. In whatever guise it may appear, he will make it clear to the seeker in love. Man must centralize his love, that is within himself, as a manifested truth in the creative cosmos, and as a son resplendent in the realm of divine creation. To know thyself is to know truth, for in thy being as in a chalice lieth concealed the potential element of all truth. Man as the embodiment of the Creator's love is in attributes and functions a child of God, the Father. The ability to search and know is the gift and endowment of the Father, in all of his children. Do not, O man, for this reason worship thy outer self lest thou become an idolator, but glorify the Father, (the omnipersonal) which dwelleth within thee. Thought, meditation on the wonders of creation and (meditation on) thyself as the supreme in thought of creative perfectness, will open up every channel of thy being to influx of divine love, which leadeth to the understanding and the love of truth in good. God is the internal good in man, truth the external expression of the Father's love. Thus in every truth there is a light that instructeth and stampeth on the human the mark of divinity, which is life, and becometh a life-giving essence in the central organ of good in love. We speak to thy spirit, that thy life may be enriched in essence, quickening the body to a "conscious resurrection." God remain and abide with thee. Amen. . . . Open, open, open—the stream floweth freely.

In your questioning prompted by the inner spirit do not dwell too much on the necessity of its being answered immediately, thus drawing to yourself an unrest that is difficult to subdue. Let your questions of the heart arise, and if they be of acceptance to the father of all truth it will be received. Do not by thought hold it down; let it ascend, and rest thou in peace until the father's call. This call resounds in the interior of all spiritual loves and brings peace. Your absorption in the natural affairs for a short period is necessary to instruction in certain things; things that now appear obscure to you will be made plain shortly. I am not permitted to say more believing and trusting in the spirit of the Lord to guide and instruct. To attempt to lead on the natural plane of knowing would be fatal to your advancement and would retard your development spiritually. God bless you. Dad. * * *

APRIL 4, 1897.

The Lord, God omnipotent, reigneth! Peace! The Lord is in his holy temple, let all the earth keep silence before Him, and bow the knee before Him. Yea, O God, thou art near unto thy children, and thy children know it not. Thou walkest in the garden of every individual heart as the good gardener, watering with thy love every fragrant flower, plucking every noxious weed from the soul, that the good may spring up and possess more abundant life. Yea, the garden of the heart and the understanding is under Thy care. Then who shall faint, who shall lack faith? Not thy children, O God, when they know thee, for Thou art all faith,

all hope. In Thee is the full freedom of all things, even to the perfectness of thy children in thee. Prune and graft, O Father, with the fruits and flowers that are acceptable to Thee. Water them in the dew of thy love, breathe into them thy perfume, that they spring into life and delight of men. Knowing them they will know; inhaling the perfume, they inhale Thee. Speak, O speak, but the word, O Father, and thy children shall be made whole. Being whole they will praise thee in the light of thy countenance. In the radiance of thy countenance, they shall be endowed with wisdom. Thus in the endowment they may glorify thy Name. Peace! The Lord is in his temple. Bow the knee. He proclaimeth his blessing, "Peace on earth, good will toward men" and God Omnipotent proclaimeth the Amen. O Man, in the Father's amen is the promise of the resurrection and the life. And surely the promise faileth not. In thy strength and cries, the Father heareth thee. Be of good cheer, the Christ, the Son of the Father, is with thee, and walketh with thee. He proclaimeth his presence through the inward voice of every holy desire, whether it is to know truth or to know and be taught. He speaketh, he speaketh, but thou smotherest the voice by lack of faith. Faith (confidence) is the key to the holy temple. Open the door, it leadeth to the Presence. Wisdom's Key is also thy possession. The lock is within the temple of thine own soul. Truths and their inward essences are within the center of the spirit. Seek the spirit then, O Man, when thou desirest truth and instruction. Know ye not that the spirit giveth its life that ye all may be saved? Do not then crucify, do not crown the jeweled head with thorns. Do not mock, for all things are given thee for the asking. In the risen Lord is the light thereof. Do not proclaim thy ignorance by mocking him. He is within thee, but thou hast him on the tree. Release the imprisoned Lord and He will lift thee up with Him in the ascension. The crucified savior is in the center of truth. His ascension is the revelation thereof. The crucified man (or afflicted man) prepareth the man for the holy spirit—revelation. In the preparation of the children of men for the spirit of uplifting power, the crucified ONE must first be revealed and released. The knowledge and acceptance of the DIVINE (as ever) assisting must be first wrought in the human consciousness. The ascension of the Spirit will redeem. As applied to truth extrinsic it is the same, as applied to truth intrinsic it is the same. The child is the SON of the Father—nothing is small or great in HIS sight; the within is as the without, the without is as the within. Do not then let dumbness possess thee, nor blindness obscure but rather open thine ears and thine eyes, for God shineth round about. Seek, then, rather to dedication for edification in wisdom's ways. The holy spirit of instruction awaiteth the opening up of thy hearing and the restoration of thy sight. We seek in the Father's will, to draw thee into light and hearing, where shadows are not and where light aboundeth. The knowledge of the world availeth not in the revelation of the spirit. Only in the inner tabernacles of the soul can the light be found, but it lieth obscured in every man. Love and desire (of purer better things) alone can break the prison bars; faith (in good) leadeth to the door, hope proclaimeth its presence by the knock, the FATHER respondeth in the voice of His love, "Come unto me and I will give you rest." In this there is no mystery but open and clear

revelation on the plane of ascension. Remember always, that the light of thine own countenance must respond to the light of the Father's face. Do not pass this by, for it is the KEY to all knowledge and wisdom. It leadeth into all truth. Truth ever inviteth wisdom to sup—then get wisdom. Aspire to holiness, for the time is at hand for the coming life. Sing anthems of praise to Him who doeth all things well. TRUTH prevaileth, the sun shineth, the light is breaking. The clouds are passing away. The father calleth his children. The clouds are passing away. The Father calleth his children. Obiedience is manifest. Praise His Name. Peace abide with thee and bless thee. Beware of the tempter on the mountain top. The pillar of fire flickereth dimly.

You must be careful in your searchings that you do not strain beyond your reach. There is danger of congestions. The physical system is intimately connected with the spiritual life. The spirit rises in obedience to aspiration, taking no thought of the flesh and leaps beyond the strength of the body, straining the cords that bind to the body, thus disturbing and agitating the waters of the natural rivers and streams. Bathe before retiring the posterior brain and apex of the spinal column with cold water. Dry with coarse towel. Dr. Clark with Dad. Do not fear. All is well in spirit. * * *

APRIL 12, 1897.

"Speak, Lord, for thy servant heareth." Yea in the midnight darkness thy voice resoundeth. As in the morning, so in the evening, thy voice calleth us. Quickly, oh, quickly come, for thy servants await thy presence, that we may draw into us thy holy inspiration, which is life, and, without which, we are as dead. Abide wth us and sanctify us in thy blessed work. Thy children would know Thee; would possess the truth as from Thee, and not of men. O God, our heavenly guide, lead us then into all truth. Thy name inspireth, and thy children thirst for the spirit. Thou wouldst not that a stone be given them for meat nor waters pregnant with bitterness for slaking the thirst. Pour into them the sweet waters from Thy fountain that they may thirst no more nor hunger. Thou proclaimest to MAN thy everlasting gospel in words of truth, but it abideth not with them. They grasp the word and the spirit fleeth away. O Father, adapt thy meat and thy drink to their needs. Be with them in their infirmities. Cleanse their bodies with the living waters of understanding, and baptize them in the living waters of thy love. We beseech, O Father, thy grace. We humbly pray for thy love. Peace and understanding is NOT without these. We wrest with the words, and they confuse and mystify. Endow us with Thy spirit (UN-self) that we may speak with the fire of the spirit. The husk of the word is bitterness to thy children. O sweet spirit of truth be unto us a sweet morsel under the tongue. Pervade us with thy holy spirit, that our works may glorify thy NAME. O blessed and adorable spirit possess thy children to Thy acceptance within themselves. They know not thee, and fail in that they do not understand. Thou in thy love knowest their needs. Grant, then O Father, the prayer of thy servants. AMEN. Truth, O MAN, is revealed to the inner spirit. Life, as it showeth forth in the outer garden, it pleaseth only by the color and fragrance. Color and fragrance is not life but a reflection thereof, which is taken for life and misleadeth and confuseth. In the quickening impulses, within the spirit of man, to GODWARDNESS, the spirit of truth

proclaimeth himself. Thou knowest, O man, through the appeasement of thy hunger and thirst that the holy spirit is near. Thou also knowest it in the quickening and buoyancy of life that the dove is fanning thee with its wings. Thou knowest it by the fountain of ever-flowing love for thy kind, that the spirit is near unto thee. Then why asketh thou "what is truth" when it proclaimeth itself in all of these? Open up thy whole being in love for these, and thou wilt possess truth. O joy, joy, joy; truth like a dove descendeth and enricheth the life, and in the richness thereof, behold thy Lord. O would that voice was given thy servants to proclaim in trumpet tones thy truth. Truth is Thee; the receptor is Thee. Thou art all of man. O that the prophets of old would manifest themselves to the people. They abide alone with none to prophesy to them. They are wanderers in the desert of doubt and despair. Thy coming unproclaimed holds them in bondage to false teachings of men. The prophet that shall herald thy coming is the SPIRIT OF ALL TRUTH. Even in the waywardness of thy children, the quickening process of the leavening showeth itself forth. Soon the whole lump will show forth thy mighty hand. Then who will guide? Strengthen, then, the arm of thy servants, that they may find a prop and a stay, for in the ARM there Thou wilt be. In the mouth thou wilt be a sweet morsel indeed. Do not fear the truth, O Man, but rather the error. Nevertheless, we proclaim to thee that error containeth within itself the elements of its own destruction and decay. Then fear not; truth within itself possesseth the element of immortality, and do not fear. God guideth and enricheth thee with its essence which is divine, and is all in all of the understanding, in all of sight, in all of feeling, in all of life. Joyousness and peace is in His right hand—the hand that guideth the hand that giveth strength. "What wouldest thou of ME," saith the Lord? Answer thou in the INTEGRITY of thy being, that he give thee eternal life, and thou wilt receive in abundance. Thus thou wilt be led in the way of revelation. DO NOT fear; he cometh when thou knowest not from whence. Every avenue of thy being is aspiring for his coming. SEEK in the word then, indraw together for the light of the spirit, for it dwelleth within. We would that thou seek in freedom for this light and not in bondage. It is more difficult to lead in freedom than in bondage, yet we would that thou be free. So pray the Father. His servants greet thee in love. The Father's (hand guideth thy servants) and peace shall and MUST abide with you all. Amen. * * *

Much remaineth in the atom, much (remaineth) in the whole; the atom and the whole are one. Study and meditate.

Dear friend and servant of the father, thy earnestness and good deeds in spirit is received as a memoriam of thee. Try earnestly to come into the spirit of the work of the truth-seeker. Earnestness and a prayerful attitude is essential at all times for the revelation of truth. Thy physical nature needs tuning up to the rhythm of the Angels. The work is going on. The angel guides are working diligently in every function of the nature so that the water may flow freely. We do not dictate. We guide. Do not question. Do not fear, for thy awakening soon will come to pass, if thou have faith in thyself. All depends on that. The Lord will do the rest. Thy spirit guardian and thy guide in life. * * *

APRIL 18, 1897.

O Infinite Presence grant us by the light of thy omnipotence, the gift of sight, that we may follow the ray of thy guidance through the

mortal, and that by and through the majesty of thy creation we may know thee. O the wonder, O the awe, O the stupendousness of creation's manifold revealments! Mortal mind can not fathom, can not grasp the infinitude thereof. If then Man can not fathom or grasp the truths revealed on the surface or shadow of thy creation, how then can he behold the divinity within and live. O Father guide us in thy way to know thee. Thy will, O God, is our will even unto the death of the body. Thy kingdom come, thy will in us be done; for are we not thy kingdom, are we not thy will? Yea in every whit are we thine own wardens. We may be on earth's plane gathering the fragments from thy bounteous board. Keep us from straying, shield us from the storms of our passions, that they may not cleave unto us. We call unto thee in our distresses. We pray unto the Father that abideth in creation's temple. The voice from heaven proclaimeth peace and sayeth, "arise, worship God only." On thy feet, O MAN, we receive thy obligations and sacrifices. Earth and earthly things are given thee for an heritage, that thy talents may multiply and exceedingly increase. Do not worship them as God, but as gifts only. Do not make of them idols. "Worship God only." (. . .) O Father, we listen to thy voice, help us to obey thy will. We see through a glass darkly. Draw us into thy presence, "FACE TO FACE." Truth multiplieth our SEARCHINGS; for hidden within ourselves they speak but slowly. Teach thy servants patience and humility in the light of thy divine revealments. We prayerfully ask thy blessing for all of thy children that they may know and adore truth wherever found on thy creation's crust. We follow, O God. Thou leadest. Thy will, in exercise of being, is thy children's, in obedience. Then open up thy servant's will in thy work. Amen. Truths profound along the pathway of man's earthly pilgrimage are scattered by the lavish hand of the Father, hidden perhaps that he may grow in exercise of the searching. Work, in the realm of the natural as also in the realm spiritual, is given to Man, that he may grow in zeal. The inward principle waxeth strong of life within the human, that he may take on more abundant life. The cravings and desires, within the center of life in being, reveal immortality in truth and goods—goods that he may love, truths that he may know what to love. The abundance of life being in all good then seek there (in order) to obtain more abundant life. We speak as spirit to man. In its application it is as broad as the universe of which man is an atom of intelligence—a child of God and of His creation. All things move now in the order of creation's plans. The perfectness of the end is the purpose, and what of the end? The end showeth forth in the beginning (of inherency). Man must from the inherent tendency of his nature seek in the beginning (in his endowments) for the end. Truths in the natural acquirement show only the beginning in the end. The whole of Man, as of creation, showeth only as perspective through the lens of natural will. (. . .) In the horizon of the new man, the sun is made to dispel the darkness. He in his personality obscureth the clear light that is behind the glass. The face to face of every truth is effulgence immortal, and this effulgence has its essence within every man as also the power to dispel every

obscurity. Cast thyself then, O Man, upon the bosom of the waters that thy self may be made as the shining glass. Know of a certainty that thy image will reflect itself in the depths. Representative truths are they to which the Man clingeth; the real is of the spirit and is within. Seek earnestly to follow the representative shadows to the real substance of every truth. Truth, to be loveable to the man, must lead to delights of possession. Once possessed they light up the mirror and cleanse it—thus face to face. Man must perceive the continuous as also the discrete in truths. Goods reveal themselves in the discrete—God, in perfecting, in purpose, love divine. Nothing can be beyond this purposing and discreting. In the lower realms of the beginning, (the lower nature of man) is the discreting of the higher spiritual end. The coming of spiritual messengers to mortals is through these processes and avenues of his understanding in which the mortal is brought through the mazes of his finiteness in which the mirror of the darkness is made to show and reveal the face. Man in his relation to earth and its truths is showing forth his nature, and nature leadeth to God, his creator. We speak in (the) whispers of the spirit. Soon the VOICE will resound in earth's sphere and truth will prevail. God is with thee and will comfort thee and bless in all holy desires. * * * In all things seek the good and the pure. * * *

In reading rest thy spirit on the word of the spirit messenger's communications. The soul speaks through the word to thy understanding. The process of spirit leading is gradual and progressive through the avenues of thy individual understanding. This is perforce of the majesty of the law of freedom. New light must be brought into these avenues. Nothing is taken away, but added life is impelled to creative effort in renewing. The man rises, you will perceive by this beneficent law, by the power of his own love for higher life, purer and more perfect. Blessed be God, for He worketh within thee to thine own salvation. Read in the spirit and thy understanding will grow and expand. Do not give yourself concern about the non-clearness of perception for it is not in perception that the angels work, nor in the understanding, but in life. Thy growth showeth forth in thy longings. Thy non-progressiveness in thy bewailings. Beware of this for this is the obscuration on the glass. God bless and guide thee in all ways to His glory. Dad and guardians in love. * * * *

APRIL 24, 1897.

Father we thank thee for the gift of the spirit, for the abundant life that thou hast breathed into us. Pour out thy spirit on the children of earth. Kiss them, O Father, into loving obedience to THY WILL. Quicken them into the life of the messages revealed through thy servants. We praise thee continually both day and night. Our prayers arise to thy law both in our sleeping and our awakening. Thou in thy holy temple hearest us. The cry of thy children also ariseth in our supplications to thee. Lay the burdens of the cross (the heart trials) on thy servants. Let thy hand remove the burdens from the backs of thy children of earth, for their flesh is weak. The crown of thorns (mental trials) presseth cruelly into their temples. Their brows quail under their pains. Crown us, O Father, with this emblem of thy meditation. Thy children suffer long and faint by the way on the road to Calvary. The way of us, thy servants, is

shown for them—the sweet rewards of thy suffering, but to thy children of earth they are hidden. Lead them, O Father, through the sweet paths of the garden in delight, not in pain. Rather that we bear the pains so that they suffer not. Thy angel ministers speak to them even from the depths; they speak to them from the valleys, they speak to them from the mountain tops; even the valleys and the mountains reverberate thy messages, but they fail of hearing. They listen only to the voice of the valley and it fleeth from them. They listen to the voice from the mountain and, lo, both the voice and the mountain flee away. They cry to the god of the mountain, and the valley, and no answering voice returneth back to them. They have lost Thee in the echo. They bend the knee to the echo, the gods of the earth. They prostrate themselves to idols of the earth and air. Call them to their feet, O Father by thy might in love. They know thee, yet knowing they do not understand. In obedience to thy truth in earth they acknowledge Thee, but in the heavens they fail of belief. lift them, O Father up to Thee that they may know and adore thee as Thou art, all love in creation and plan. Amen.

Man, held to earth by the attractive power or force in equilibration, leans toward the equilibrium of his corporeal loves and desires, which turn earthward for light in questions of his existence. This is and always will remain a problem in the sphere of the corporeal. Man searcheth deeply into nature for the solvent of this problem; He uncovereth what proclaimeth to be an oracle (sought for need) but which only revealeth the shadow or the husk. The oracle in revelations of earth's secrets hath enslaved man in the worship thereof. In this he is drawn out of the equilibrium of plan and purpose, and his face is turned earthward and away from God. The sun and the planets he seeth but he knoweth only their relationship to earth and earthly productiveness, attributing the source of all nature to the warmth or heat of the sun, hence knowing no power beyond the firmament. They worship not God but His creations. In raising his eyes from the dust to the glorious orbs of the heavens, the Creator is not perceived, hence denied. Nay, O Man, thy Creator is not perceived in the orbs that scintillate in the heavens. They are but as thou art,—the brightest gem of them all. Through them He transmitteth His life-giving essence to all nature, and thou, being the equilibrated center of creation art the recipient and fullness of creative LOVE and PURPOSE. Draw into thy soul this truth and it will infill thee with light that will lead in all avenues of thy spiritual being, and unfold to thee the mystery of thy divinity to all truths whether they be of the earth (as reflectors) or of the spirit; and they all lead to the one and only source—even the Father. Turn then away from earth's scintillating truths; they are but the shadows of the substance. Do not worship these idols. ON thy feet, O Man, turn thy face to God, and worship Him only. Remember, O Man, thou art an orb of infinite light, that light that lighteth every man. Then seek for guidance in the centre of that light and, lo, it is within, and is God. In contemplating the mysteries of God through the false lenses of the senses they show always distorted and unreal. Only through

the inner lens of the spirit can spiritual things be discerned. We can not endow you with spirit, for thou art already endowed. Meditate upon the fundamental truth of creation that there is an equation in all things between center and exterior. This in relationship to all truth apply. And man is that equation, and recipient of all truth in its completeness, and (he) balanceth and weigheth it to his (particular) equilibrium to nature and to God.

May God bless you. * * * * * * *

MAY 1, 1897.

Almighty and omnipotent Father, Mother, be with (us) thy servants at this hour. Infill them with the spirit of thy holy messages, that we may infill thy children, for they hunger and thirst for the milk of love. They in their desires show forth their acknowledgment of Thee, as their all-sufficient Guide and Savior. Then grant thou, O God, their prayer in thy Presence. Show forth thy hand in their distresses, to the uplifting and unfolding of thy law within themselves. They know not thy hand within themselves. They look afar off and find thee not. They often reason that they may know. Yea, they rise in demand of thy spirit within them. The child of thine own divinity (Jesus) poureth forth its pleadings by right of its sonship to thee, that they may be answered—aye and within the hearing of the plane of supplication that they may hear and understand. They would know thee, O Father, then hide not thy face from them. O blessed angels and messengers of peace enter ye into the sphere of their lives and minister to them. Walk and talk with them both day and night. Exploit every desire within them and minister to appeasement, that they may rest satisfied in satisfaction of truth and good. O Father (inmost impulse) speak the holy word and they will accept and bless thy Name and glorify thee. Stretch out Thy hand and they shall arise in the light and presence of thy love. Be with them for aye, and all in life bequeathed them by the sacrifice. Amen.

The SON of the Father proclaimeth his sonship by the power and might of the endowment of the Father. He wrestleth with divinity and struggleth with obstacles that stand between him and the Father. So is truth in every man, as the son ariseth ever and answereth to the desire to know its source. The obstructive barrier of the flesh fighteth mightily against intrusion (spiritual), which to them is annihilation, that is, against the spirit. In the conflict of the spirit and the flesh for supremacy, the spirit riseth to the salvation of the flesh, but the flesh knoweth it not, and resisteth as evil the infilling good. Influx from heaven openeth the way to truths and enlightened the man, instructeth him and enfoldeth him in a mantle of ethereal essences as a garment of many colors and without seam. This garment (Dec. 18, 1909) fashioned to the man radiateth to every atom and function of the human and proclaimeth the Lord's presence in the outer as in the centre of all being. Truth and being are one. In the anatomical structure of man BEHOLD THE HEAVENS. Every chamber (thereof) is made for the habitation of the spirit. It is made to proclaim itself angel, spirit, devil (according to receptivity). Many false and inferior spirits enter

in and possess this structure. Vagrants, wanderers, seeking for habitation and a home, find a place prepared for them in structural man. If found vacant they take possession and rest therein, and this by right of his life. When once in possession none can dispossess but the Lord himself. He is the light of all truth, and biddeth the darkness to dissipate and receive the light. Earthly conceptions of spiritual truths are intrusions and are false, (and are) the spirits of man's evils whom the Lord will cast out if thou but ask him. (* * *) This as to truths and errors, light and darkness in the perceptions and conceptions in the natural. The Lord acknowledged and understood is the power and the only power in the light of the natural concepts. In his light, the CENTRAL ray of light within all truth is made to appear in the Kingdom of the senses. So that man is made to rise by this light through the natural to the spiritual understanding. He cometh to save. The spirit (weepeth), (and) (the individual human) moveth and controlleth every act, deed or thought. (Yet) his (functional) life is governed by the invested loves of the spirit. To know this, is to be led into the mystery of all life. (*) These are the voices that instruct to man's knowing good and evil. All responsibilty rests witnin the voice of familiar spirits, the sensual loves of the human. We will lead if permitted to the storehouse where the remains of the human is stored and draw them to thy inspection and instruction. May thy hunger remain keen and thy thirst unslaked until thou art filled. Amen. The prophet is come; seek for him.

MAY 8, 1897.

(. . . .) O Father, (we) thy servants know the way, even the ways of humanity's suffering. Surely, if Thou didst carry earth's burdens, why should thy servant fail? No, Thou art ever near by the earthly man, to encourage with faith (in Providence) and so thou art within the spirit with the promise of reward, even everlasting life. We fail not in the hope, as thou O Father, failest not in the promise. Open thou the lips of thy servant to Thy love, that he may move in the direction of thy WORD even to the giving up, aye even to the taking on the burden of thy cross, even the cross of thy children of earth (Oct. 16, 1907.) that they may not know pain any more, but (may) rise in the delight of life in the regeneration, and may meet their Savior IN THE AIR (the higher natural). Bring them near unto Thee, that they may know Thee and be free. Remove the cloud before the face of thy children, O God. They even themselves obscure the sight. The denseness of the flesh admitteth of no light. Remove the denseness then, O Father, that thy children may see and know, for in the seeing and knowing salvation is found. Thy servant may speak Thy messages and it will sound as afar off if Thou dost not prepare the way. Call, O thou Spirit of all truth, and thy sheep will answer to thy voice. Bless them, O Father, for thy son's sake. Amen.

God the Father in the beginning provided the ways for His children to know Him—even the ways of truth (in realizations). The earth was (is) given to man, as an unsealed BOOK, that the children might read

and know. The sunshine and the shadows show forth, that rest might be found in the shadow as life, and in its exercise thereof in the light of the sun—but in full freedom as the sheep unconfined. Man seeks in freedom of his will the sunshine or the shade. The desire for the light of the SUN ariseth from the spirit within; the contentment of the shades (ariseth) from the man corporeal. Intellectual lights find rest in shadows and fain would not move, but tarry. Such is the subtle power of the spirit in passive mentality, that man is enslaved to self-knowledge or earthly enjoyments, seeing no other through intellectual heights. The SUN does not shine for them any brighter than (they see it in) their own horizon. Shun then all shades of interpretation and dedicate thyself O Man, to the spiritual SUN of all truth, and the shadows will pass away. Doubts will no longer assail but clearness of vision and understanding will proclaim the divine PRESENCE and sanctify and bless the children of His bounty. Preparation for the work is going forward in the silent watches of the night (of obscurity). The heavenly resting place of the Goods (or remains) is being drawn together for enlightenment of the Father—unknown to earthly desires and wills. The windrows of the soul of every truth in love, of whatever degree or kind, is being gathered into the barns of the Father to be purged of the dross. Man to be known of His Creator must be born again—must enter into the spiritual womb of innocence (or submissiveness) and be born a (teachable) child again (in order) to be acceptable to the Father. Your spiritual teachers and guides desire that you seek in spirit and in truth for the message which the spirit has hidden in the word of the messages. They are laden with fruits for nourishment of spirit and body, but thou must find and pluck them thyself. No one can do this for thee. Thy Father provideth for His children—each for his need—a voice for the ear, an eye for sight and blesseth each as the only one, and the whole. The ashes and brush heaps of the dead have no hope for thee. Seek in the life and emanations of the new life for instruction and guidance. The sun is bursting forth from a clear sky, and soon the dead carcasses will melt away in corruption, and the spirit will arise and quicken the body into incorruptibility—truths, truths, light, life. The Father bless thee and be with thee ever. Amen. The finger pointeth upward and forward.

MAY 15, 1897.

Father we know thou art near. Thy legions encompass us round about, and we fear not. Thy captains and the great men move at thy command. The ways of the righteous are the ways of victory, and honor, even the ways of peace. The sword has no place in thy creation. Thy MIGHTY LOVE moveth as a phalanx and the enemy fleeth before thee. Thy mighty hosts are marshalled for the conflict. Soon the trumpet will sound, and thy mighty captains and their hosts will move to the sound. We have buckled on our armor, O God, and are ready for the good fight. Thy arm and thy VOICE will be our guide. The ways of the leader will also be the way of thy soldiers,—on and on conquering and to conquer. We in thy name raise the banner of

peace. In thy name, O God, lead thy children out of the wilderness and draw them together as one MIGHTY WHOLE, and speak to them in the voice of command that they love one another. They will hear and obey Thee, O Father, as their captain. Speak thou to them through the mouth of thy servants that we may glorify thy name in victory. Our teachings are but of men if thou withhold thy voice. Speak Thou, O Father, for thy servants. Amen.

In the everlasting gospel of truth as revealed through the higher expressions of Moses and the prophets, much lack is found in light of spirit power to reveal to the outer the ever-EXISTENT PRESENCE (or) the divine impressment on the human consciousness. Man, as man, must be impressed with holiness, wholeness, as only can the spirit appear in wholeness,—the spirit that leadeth to the light. This impressment of the light in the darkness of the human is what will lead and guide to the understanding and the seeing. The impress cometh from within the man and the power of the impressment is the FATHER'S love. To lead the human from the coarse or corporeal love to the divine or spiritual is the Father's impressment on the consciousness corporeal. Hence impressions of the divine in truths, as they unfold themselves within the man, seek to vent themselves in expressions in the outer world, and they agitate the sense-life as restlessness; and a sense of confinement possesseth the human. This is the growing pain of the spiritual human, calling to the mental capacities (of the mortal) to take cognizance of the nascent and quickening life, so that it may not appear as a stranger but a welcome child. The possessions in the regenerate life are of the spirit and unknown to corporeal man, but it ever seeketh to reveal itself to him that it may abide with him. But man closeth every avenue of his consciousness (against) the revealing spirit and denieth its acceptance. This perverseness as it appeareth in the mind of man is not a heritage, but an intruder, a robber, and liar, from the beginning. The spirit of truth cometh with might to eject this intruder from the feast of the regeneration supper in which the Lord will sup at the head of the table— verily (at) the head, as He will. Light will beam from his countenance on the guests, and will light with His love every dark place. Even the wine will sparkle in the resplendent glass, and joyousness shall reign within the man. (* * *) The conflict now raging between the winds of conflicting thought and the waves of the ocean of divinity will soon cease. The Father biddeth peace to reign and the elements will obey His will. Do not then, O thou children of the father fear for thy life, nor for what ye shall eat or with what ye shall be clothed; for the Lord provideth all of these things. Take no heed of the morrow; sufficient unto the day is the evil thereof. Dost thou interpret; dost thou prophesy? Seek rather for revelation which cometh of the father. Happiness and peace (attend) the unveiling. The Lord speaketh in the unveiling and it bringeth him close to his children. Interpretation and prophecy but show him afar off. Seek to draw him to thy bosom, O Man, and he will give abundant life. Wisdom pointeth the way of thy gleaning. The Father receiveth into his barn and cleanseth and returneth measure

for measure, full and overflowing. God speaketh to thee in every gem (grain) that thou pluckest and proclaimeth His love and bounty. The father's hand guideth aright. Peace be with thee. Amen. * * * * Listen to the still small voice. * * * *

MAY 23, 1897.

Father, Thou all-sufficient guide, be Thou with thy children at this hour and ever, that they may know thee as the esse of all life and being, and that knowing Thee in all life they may look to Thee for all guidance in earth's pathways, that not to thy feeble messengers but to Thee be all the glory. The (acceptance) and manifestation of goods and their evolved truths (as reflected in material ways) is to the evolvement of the angel (that is involved) in the creature. The angel of man is the heralder of thy PRESENCE, or the knowing, so that the knowing in the man may rise to Thy acceptance; and do this to the regeneration of the flesh, that the flesh yea even all flesh may know thee O Father. Guide us then O Father, that we reflect in heart knowing thy will. We (gain fullness) of life in the following. Strengthen us then with Thy love in thy work that thou biddest us do. That thy holy truths may show in Thy will through us thy servants, is our supplication. Amen. We have said that man, in his relation to God the Father's awakening through his faith, was the all-essential to the knowing of the Lord (in earth) in man's manifold relations to the universe in which he is made to manifest for a time. That this is so, is manifest in the corporeal nature. The spirit in man showeth forth in all high and pure delights of the natural. There could be no delights in corporeals only as the spirit quickeneth. That is the esse or being of goods and truth. There could not be anything in goods but for this. All would be chaos or void. The divine esse giveth life and birth to all truths that they may raise man. The Father hath provided messengers to attend all of his children in (every) correspondential degree of their every need. All that man is required to do is to receive the spirit messengers. Myriads of angelic messengers surround every child (as every truth) in his creation; so all that the child has to do is to question—to knock. Much may be known of these heralders of Glad-Tidings in material thinking for they represent all thought in every varied degree. They bring the thought, and its evolution. Think then of God and of thyself, and its manifold evolutions in natural conceptions will free. Hell and heaven as conflicting elements only exist in man's corporeal reasonings. The conflict rageth only in false concepts of the providence of the Infinite. Hell hath no place in truths, but abideth in falsities. Heaven in natural concepts is not nor can it be a state or place of mere goodness in the natural UNIT alone but is and can only be in the UNIVERSAL, for providence is universal. Hence salvation and freedom for all men is the promise. Purge thyself, O Man, of all wrong thinking. Evil is that which has no life or internal esse, and the hells will cease to be for lack of fuel for the flames. The Father sent his beloved son that His children might be taught the truth, but they received neither him nor his message. They cling

to the false, hell, that they may know earth and earthly things, rather than heaven and heavenly things. Being truth itself, heaven is eternal. Hell, being the conglomerate falsity, is but of the human and IS NOT of the eternal. If it were not so, God would be mocked and this CANNOT be. Spirits and angels are ever bringing this truth to man but he is deaf to the glad tidings. He clings to hell; hence the necessity of the purging. It is this clinging and its attendant fruits that drag man down to his evils. He nourisheth and holdeth to them thus creating the hells. Hell is by the providence of man and not of God. Evil conditions, the miasmatics of man's corporeal delights, rage in a corporeal hell (of disintegration). Christ came to lift man out of the depths, but they would not. The spirits generated from the falsities of hell have no power only in their own dominions. They invest the children of earth merely as their loves or inclinations not as their goods, hence are transient and have no resting-place in God's providence. Truth (or realization of eternal order) as divine essence is not of the flesh but of the spirit and is for providential light. Falsities being not of His providence—hell is not, except as a denial of (and opposition to) the "ALL GOOD;" and GOOD IS, hence evil IS NOT except as the veil of obscurity. The wrath of God (or penalties of disorder) is to dispel the obscurity; that it may come quickly, O Father, is the prayer of thy servants and messengers. Bless our work, in that truth with its resplendent light may overcome, overcome. * * * * "Man is truth, and is in Thee and Thou in him. * * * Canst thou receive it?

MAY 29, 1897.

Thou all-living Truth, all love, all Life in being, teach thy servants patience and humility, that they may manifest thy Kingdom in furtherance of thy will in men. The world, O Father, we find in darkness and full of denseness. The sun of the child of earth stifleth the spirit of acceptance of knowledge in Thy law. Clear the horizon of man from corporeity, that the spirit may rise within and proclaim thy peace in all our loves and charities, in divineness of life. Open the windows of the soul of thy children, that they may receive Thee, for Thou art all truth. Lead thou us, O Father, through the mazes of thy wonderful law in nature's realities. Nothing to thee, O Father, is small, or great, or clean or unclean. All is pure in thy sight. Show forth Thy presence before the face of thy servants, that they may take on thy brightness in love of thy will. Amen.

The avenues leading in safety to the fountain and source of truth and goods in the natural world are those only that shine with the light of divine longings in the center of the [human]. Not as an alien must thou seek but as a native born. Only in the loves, and in restfulness in the individual life can the human be lifted up to God. The guidance of wisdom in all external concepts and reasonings must be led of the Lord, in control of the lower nature of life in concept of nature's life. If it were not so, man would be lost in the lower realities of his earthly nature. The child of earth is he only that worshippeth (or hath all of his ideals) in the lower life of the creature. Bear

in mind that intellect and reason in the earthly sense, in so far as they are gifts of the spirit, they are realities, and, in so far as they are the gifts of the schools, they are of the flesh and possess no light to guide in searchings for spiritual food. To free the natural mind from its trend earthward is the work of the Lord (or guardian spirit) in the Father's will. The sight must be turned heavenward before the body can be cleansed. The ever-flowing stream of truth within the center of man pointeth direct to the Source from which it floweth, if man would but LOOK and question. The rippling streams of every thought in the human speaketh the command of the Father, and His ways are ways of pleasantness and peace. The evolving rhythm of human life is the ultimate SONG of all nature—"PRAISE GOD THE FATHER." The nature, when restored to its first estate, is the receptacle of love, the divine influx in the full consciousness. From this, in truths, the good evolveth and shineth forth in intellect and life normal to acceptance of divine principles in all things, animate and inanimate. So to open the soul—the human—to this, as a presentation in externals of an internal life or esse, is the bursting forth of the revelation of all truth as divine, luminous, indrawing and not repellant, absorbing divinity that leadeth into first causes and transmitting the light of effects to the inquiring mind, that doubts may cease to be. The cloud removed from before the life, the face unveiled (with man, he) can see beyond the horizon of doubt to the sunlight of certainty, and this (he can do) within the domain of his own nature. For the Nature holdeth within its own bosom the answer to every questioning mind. So doth man, the epitome of all nature, hold within himself the answer to all questions. Thus nature as (God within) proclaimeth His handiwork. It is the work of angel teachers to bring the natural human into conjunctivity with the spirit that harmony may reign, for this is the plane of real spiritual consciousness, and on this plane the servants of God teach and unfold His truths. Seek then this plane of unfolding life for the voice, that soundeth in the stillness (of contentment). Hold the mind free from intrusions of the sensuous and much will come in the night time of fainting and wearisome life to bless and uplift. God be with thee. Amen. Yea there is much in the depths. * * * * * Dad greeteth with blessings; all is well in spirit.

JUNE 5, 1897.

O thou Omnipotent and omniscient Life, be Thou with thy servants at this time, for much is needed of thy loving guidance for the perfectness of Thy will in the creature. Thy servants feel their lack of power and life. Bestow thou we beseech thee strength in the grace (of immanence). For, lack in this we feel. O Father, light the path that we stray not into the darkness. Call us, O Infinite spirit, that we may hear, for in the sound thereof is the opening life, the salvatory essence of redemption. O why, in thy kingdom of the just, dost thou show forth injustice; why, in thy kingdom of love, does it shadow forth so much bitterness? Hast thou withdrawn thy presence from amongst thy children? Thou showest forth (even) in the shadows;

then proclaim thy holy presence in the light. Thy love aboundeth [and in its effulgence dissipateth the clouds] that the sun may shine forth in the dark and obscure places. Thou art life. In the bright and brilliant intellect Thou findest a place. In the breadth and in the length, in the depths and in the heights thou art also. Thou canst not, O Father, flee away from thy children; then come quickly, O Father; thy servants faint in the way. Speak through thy messengers that thy Name may be glorified in works to thy knowing. Amen.

In the kingdom of God's providences, Man in truths and understanding is lifted up, that he may know and co-operate with truths and goods in the knowing. Intelligence floweth into his interiors from the Lord. The flowing forth of the divine good from the Lord into man's interiors elevateth the creature to a plane of spiritual consciousness in which the Lord is known. This is an [evolution or a spiritual] unfolding, or quickening to a [state] that enableth the creature to co-operate in the uplifting, working consciously in the (realm) of the quickening. Life (in extremes) ever reacheth outward and upward, broadening and expanding in the recognition of the Lord within every respiring breath. Truths reveal themselves in the [higher natural and in this] God works in the visible and conscious processes within to the salvation and regeneration of his children. Surrender then all thou hast, O Man, that thou mayest obtain [life everlasting]. [Our work through the] regenerate sons is to purify and make perfect all flesh that it may know Him and knowing Him bringeth happiness and joy. O God the Father, sweet spirit, proclaim thy mandate to the children of Thy creation, that, as they are the children of thy love in creation, they are the essences of Thy divinity. Vouchsafe thou love and aid.

"Thy love O God being the center of all truth, and man being the highest expression thereof, thou canst not separate Thyself from Thyself in man, for Thou art all love." Make this to the understanding, in love radiating, that the understanding may receive through thy servants, for that is life indeed. "We come not, O Father, to speak to the dead but to the living. Thou alone hast the power to give life unto the dead. Thy servants can only speak to the living (or that which has aspiration)." This message and lamentation containeth within the letter a deep spiritual message (in relationship) that is for thy unfoldment. The spirit of thine own craving will aid you in this. God speaketh to thy comely as also to thy uncomely parts in order that that which is unseemly may become as that that is seemly. (This adjusteth the sight) and shadoweth acceptances of spiritual (promptings). The shades and shadows are within and are for thine own reasonings. The power within the center of divinity's offerings is sufficient for thine own guidance in regenerative work. Move in directions of personal acceptance of His presence. Reflective good for the (human) proclaimeth life, and sanctifieth. Do not mistake the shadow for the reflexes, for the shadow proclaimeth darkness but the reflex proclaimeth light, for there could not be reflexes without life and substance—the power in the thought that God speaketh in every respiring good which is the reflex image of Himself. We

speak thus to thee as best for thy spirit at this time. The conflicting thoughts that possess thy natural at this time intrude upon the spiritual and produce a deadness. Life must be quickened before (the Spirit) can manifest itself. Do not burden thyself with thought of the morrow nor take trouble of the obscure. Do not allow control in actions leading to thy submission to bondage. Stand firm on thy feet (or conviction) for this is the path thy Father requireth of thee. May the blessings of the Father attend and possess thee in prayerfulness, in humility, in absorption and silence. Peace be with thee. Amen. Hold fast to the true and to thyself; develop thy spirit to strength.

JUNE 12, 1897.

We thank thee O sweet spirits of the just that Thou didst overshadow us. Be thou unto a light and guide in the kingdom of the seen. Be also a mountain of inspiration to the children of earth that points upward to the unseen, that it may come into visibility of the known and seen. Be unto us and thy children a mount of transfiguration that showeth forth thy PRESENCE. Thy children are as the weathercock that fluttereth in the wind showing not stability in the life of the spirit. Bring them into the strength and stability of life in the consciousness of Thee as the only "I" not the (mortal) me. The me or ego fights for supremacy in the creature. Thou, as the supreme and only "I" art their safety and guide. Speak to the flesh, and THINE ONLY WILL will obey for didst thou not say, "I am the resurrection and the life?" Then in thy resurrection lieth the power of the uplifting. Draw thy children to thee, O Father, and proclaim life in thy holy name JESUS, the son of thy bosom. He hath declared (made evident) thy promises to man, and they await the call. Be with us that we may glorify thee in thy children as messengers of the Father. Bless us and guide at this time for thy very name's sake. Amen.

In-flowing truth through nature cometh and as we catch the light of its unfolding, we are brought into the fundamentals of life and being in the sphere of the known or realm of the manifestation of radiant colors. Color in the continuous shades is the finite conception of truth. Truth itself manifests itself in the discrete, and the opening mind is brought into the light or radiance thereof which is infinite, that he (man) may BEHOLD. The infinite within the man calleth to the eyes and ears and lo, the finite beholdeth and understandeth. Bear in mind that divine truths are only beholden in the divine light. This light is the quickening life within every faculty of the human within them. The natural or sense perception would of itself perceive not, nor would it have life, for of itself it hath no life. Man must raise his eyes from the dust—himself the largest mote—and look to the heavens. Heaven is truth, life, understanding and yet the truth is within, heaven and truth being ONE, then truth abideth within thee, as the sap abideth in the vine. The divine sap, as the blood, is made to circulate through every avenue and fiber, quickening and unfolding the new creature, showing forth in vibrating rhythm the Holy Spirit, working to the Father's good pleasure. The creature to

be brought into the consciousness of this, is the culmination of discrete unfoldings. There could be no unfolding, only at the command of the voice speaking from the center of every discrete. This voice, sounding within the center of the discrete, unfoldeth (even) to a revealing of the continuous to a more full and higher discrete. So in the continuous and the discrete (combined) man is led to the seeing knowing and manifesting the life that is an unfolding which is divine in its process, harmonious in the law, grand in its completeness; and love worketh withal to be its guide in delight of the absolute in goods and truths. This love in the center of good worketh in man—the creature—in co-operation with the outer covering (or the natural working with God the Creator). The creature knoweth not the Creator; only doth he know Him as he is brought face to face with Him and as He is revealed in the delights of love in truths and as they become a part of the corporeal man. When once these loves are made to show forth in the natural atmosphere or understanding, love in esse of being bringeth face to face. Man, as revealed to the understanding of his higher nature, is made to appear utterly evil, but this is not so, as was said. Truth divine, the face of the Father showeth forth in love in the darkest places of his children. To know this is to know finitely the Infinite (. .) attribute, which is the life and love unto the world without which creation could not be. Be thou consciously ever a part in love of His creation and thou canst not be lost. God bless thee and may His peace rest in thy body. * * * * * The Lord calleth thee, dost thou hear his voice? Blessed are the pure in heart for they shall see God.

JUNE 26, 1897.

O God, Thou all in all, thou eternal esse; in Thee abideth eternal life. In all that man is, in all that floweth in earth's good, in all that moveth in eternal righteousness, Thou art the guide. Flow Thou into the words of thy messages, that the spirit may find acceptance, for without THEE all messages are as if they were not. The "is" and the "is not" of man obscureth and blindeth him. Remove these, that Thou, the only "I," mayest possess and hold in loving submission and acceptance. Thy fountain overfloweth with love, light and life. We are all dead. Thine only spirit can quicken into life. Then quicken O quickly, thy dying children, that in the new life they may know the Father, or the life. Bless, Bless our work for thy children's sake and thy glory. Amen.

In all things that tend to obscuration is found the spirit of negation. In all efforts to remove the obscuration to light, is the spirit of acceptance. In all thought these spirits as forces, move in direction of equilibrium of spirit with nature—the internal with the external. Thought has been allowed to hold supremacy over life; life has been sacrificed to thought and thought has led the life in subjection to its will. Arbitrary and tyrannical, thought brooketh no contradiction, but biddeth submissive servility to its behests—the slave thus becoming the enslaver! The king dethroned! Life is king, thought is its subject. Rise then in thy might, O King, and chain the oppressor. This must be done before the Father can find a resting-place. In the

center of life is the Father's HOME. Thought, the despoiler, will then flee away at the sound of the voice. There is but ONE God, and He is all of thought; there is but one Father and He is all life. Life and thought are ONE, in spirit. Man must seek this ONENESS ever in desire for perfectness. In the perfectness is the voice, in the imperfect the voice is not. The separation of life from thought is negation—rudimentary, the imperfect, the non-existent; and God, being perfection itself, cannot rest in negation. The light, separated from the absolute or divine, wandereth as erratic to man's enslavement. Conjoined and co-operating with the life, God the Father, it centralizeth and radiateth from absolute to absolute—from center to circumference, and man can only be guided in corporeals as he lendeth himself to the guidance and control of the absolute abiding within him. Although man cannot grasp the absolute, nor can thought encompass it, the life convergeth and tendeth to it as its ultimate. The light then, as viewed from the heights of its ultimate ,is at ONE with the Creator, and is immortal as He is immortal. In guiding the human, as human, it must be floated through its loves or tendencies toward its life, as life only, without spirit (intelligence) that it may be led into more fullness of that life or supremest joy, and through these to still deeper life and its loves, where corresponding thought is loved and won into UNITY with that life. Then the Father manifesteth Himself to the creature in thought and unity of life with its inner and more interior loves which are spiritual. Every creature in its special unity manifesteth its life in integral individuality. So much hath man accumulated in the generations, that nothing less than a complete and full re-creation in particulars as in ultimates will suffice for the inflow of life which is full and complete in itself. This fulness of life is the Lord, and He bringeth the message, aye and shouteth the glad tidings to the emancipation of life, and proclaimeth freedom in thought. The message speaketh of no arbitrary power, as supreme in generative moldings. Love, only Love, or the supreme absolute, is the medium and mediator The supremacy of this, the Father's supremest attribute, moveth within the human to will and to do. He walketh in thy garden to the weeding and pruning, and HE WORKETH NOT IN VAIN. Seek always in thought to unite thyself with God. Thy wanderings are due to the truancy of thought. Turn to the impulsive LIFE, as being within, then thought has no power to mislead, for the Father dwelleth within. God guide thee in peace, in thought as in all desire to abide in that wherein dwelleth righteousness. * * * The power of sin and death will soon pass away, yea is now fleeing away before the hosts of God.

JULY 3, 1897.

* * * * * * * * * * * * * * * *

O Thou Infinite Good draw thou into Thy presence the just spirits made perfect, that they may accompany us in the searchings of men's hearts that their loves be made manifest in acts and deeds. Guide thy servants in the labyrinthian ways of perverse man. They cling to idols, even to idols of gold, silver, and brass. Aye, the idol

of clay forceth the knee to bend. Destroy these idols, O God, that man may be free to know thee, even as Thou art. Raise them from the dust of earth to the clear light of heaven, even so that they may be healed of their blindness. Anoint their eyes with the clay of their idols and, lo! the blind shall see and to thy glory. Amen.

In bringing man into clear understanding of life, he must be brought deep down into first principles in nature, that he may take his place and rise by the might of his knowing. To know life in its interior or first cause is to be alone with God in design, which is love—love in that man liveth love in that knoweth love, in that he knoweth what he liveth for, love in that he purposeth to push forward that life to its ultimate. What is the ultimate of life? It is in love for ye to know, O Man. Bear forcibly on the loves inherent and extrinsic, that they may reveal the lives interior and remote in antecedent lives (of unseen inspires) and they will open to thee, the sealed book, (creative essences) that show forth (only in realms) beyond the earth and its manifestations. These essences, in essence, are concrete in moleculars (or combinations). that pierce in brightness of love the opaque darkness of externals, and light up the heavens and reveal the divine ultimates beyond and afar of all human consciousness. This consciousness within, that leadeth beyond the human, is what we must seek to know and develop, for only in this supreme consciousness can God, the Father, be known. On no lower plane can He be known. (Otherwise) He can only be accepted through faith but cannot be known as HE IS. Prepare ye the way to know of Him and then to know Him. The work of the vineyard is not only of the pruning and grafting, but also the knowing of the Lord (God in the human); for the pruning and grafting is in the light of the Master's choosing. Much in the light of the inner work is proclaimed on the surface. Mortality (even) proclaimeth immortality. Immortality confirmeth and proclaimeth mortality. The child is the product of the parent, the parent the confirmer. There could be no child without parent; there could be no mortality without its parent immortality. Both proclaim their glory the one within the other, inseparable and yet distinct. This as a lesson we give to you that you may meditate in God's kingdom (over all) for this proclaimeth HIS HOLY NAME. With His blessings resting upon you, we return to His peace. * * * * The seeing-afar is drawing near. God in all.

JULY 17, 1897.

Be with us, O Father, thou Infinite spirit of all being. We would that Thou lead us into the secret places of thy children that they may be explored to their enlightment and elevation. Knowledge is endowed with power. Wisdom governeth and guideth. Bless thy children, then, with both in fear of the Father. Knowing not of Thee, their ONLY guide, they as Thy servants fail. Bring them to thy bosom through (us) thy servants, that in the love of thy servants they may find Thee. This is our beseeching. Bring them into the knowledge of their own godlessness, that thy Divinity (Innateness) may encompass and possess them, for with godlessness divinity cannot reign. Charm them with the light of thy love for in that is light, life,

knowledge. Endow them with life in all holy desires. Free them from earth's evils. Quicken the spirit within them, that they may know and adore, for in adoration is the majesty of Divine love and only in that can thy servants do thy will. Glorify (us) thy servants, O God, in obedience and sanctify the works of our hands for thy very name's sake. Amen. (* * *)

Man, as man, knoweth not of the heavens only of the dust. (While) endowed of the spirit he knoweth of the heavens and seeketh in the realm of the heavenly nature for its truths, its delights. In the pursuit and acquisition of these (truths) he groweth in essential being, the real, the enduring, the objective spiritual, or loves. Truths in the garden of the divine absolute are essential loves, as the spirit is essential life. Separated from these loves man is but man (or) dust. Brought into conjunctivity with these he becometh a living soul, and aspireth to elevations. No longer can he rest on the dust of the earth. The heavenly heights alone can satisfy his needs, not his desires only, but his needs. The needs of the spirit can only be appeased by essential pabulum (found) in the spheres. Bear in mind in thy work (that every) man has within himself (as in every atom of truth) the essential life, and this life is the enlightener, the guide, the manifester. Do not seek to guide or control this, for failure will attend thy efforts; even with thyself, thou wilt fail. Thy earthly self seeketh dominance of this essential life. Thy wills, thy desires, all (of thine own) partaketh of the dust of the ground. Hence thy failures. Seek not in the dust for the light of the ethereal. Look up and the earthly will fall away. In the obscure chambers of the mind, internal truth seeketh for a resting place. Only there can it radiate and give light. Draw inward; aspire to know. Honor the outer, (but) reverence the inner; worship God and trust in Him for in Him only is the power and the glory forever. Amen. * * * * Spirit speaketh with spirit, God talketh to the gods, listen, listen.

Do not allow thyself to become impatient at thy imaginary slowness of growth spiritual. This is only in seeming to thy natural self. Viewed from thence slowness appears. From the spiritual heights the growth hath been rapid; viewing thee as thou ART, a child of earth, encrusted with layers of earth's accumulations. Thy human, heavily freighted as it was, and is still encumbered, holds thee to corporeals in thought, reasonings, and judgments, all of which must be given up. Human reason, judgment, wisdom, is as darkness to the spiritual. Do not lean on human reason nor seek in the philosophy thereof satisfaction, in following its commands in place of the spiritual or intuitional. Much power is brought to bear on the human to hold it down and to prevent its arising. But do not fear. Have patience in the knowledge that all things work for righteousness in those that have faith. Maintain thy strength in integrity of being firm in desire of subordinating the lower to the higher. Would earnestly enjoin solitude for a time when you find desire within. We can guide and direct more fully in thought when outer influences and turmoil are removed. In social and family functions darkness and deadness prevails, and no light can come. Much is being done on the earthly plane of your life, in order to bring it into harmony with the spiritual or heavenly. But the spirits of this plane, the natural, or earthly, oppose mightily our efforts. We speak that you may know and thus cooperate with the angels. But remember, "see that ye tell no man." This has been a formidable obstruction to spiritual illumination. In truth this can not come, only in secrecy. God bless thee.

JULY 24, 1897.

God guideth, open thou thy heart to His love. Bear thou gently (patiently) the burden of thine offences (trespasses) for He cometh to save. Let all the earth praise His name. Even the unrighteous and uncleanly proclaim their frailties before Him, and cast them at His feet, and they instantly become clean. Even now, O Father, receive our gifts, even the gifts of the flesh. All that we are, (as men) all that we thy servants hope to be, all labor in Thy name making for truth and righteousness we offer as sacrifices to Thy glory that man, thy child, may have revealed to himself the greatest of all mysteries—himself,—for in this is thy glory forever and ever. Amen.

Man, as the child of God, is from his very nature divine. Not yet knowing the Father, he knoweth not his heritage. The wisdom of the world hath ever pointed the way to knowledges in denying this, urging to pursuit (of peace and happiness) in some mystical way, even the ways of persecution of the flesh in self-denials, (and) in the passing (by the way) of faith as the all of reward for his endeavors (thus) blinding (men) by earthly and sensuous stimulation of the corporeal loves, making him an automaton of selfish and dogmatic theology, (which is) the curse that enslaveth the souls of men. Lashed into slavish credulity of the supremacy of the earthly nature, men have denied God and their supremacy, in divinity, until now. They, as worms, crawl on the bellies in submission to the dust. As a man thinketh so is he, is true in every sense. Bear this in mind, in de-deloping the body for divine acceptance, even comprehension. Blessed are the pure in heart, for they shall see God. Seek to know in spirit and in truth, and thy seeking will verily have its reward. Our teaching aims to lead the lower nature, the primary mind, to the higher and more complete degree, the discrete life and its mind. The realm of mind is the vast universoleum from which all things proceed. God, the Center, the Infinite, proclaimeth in varied and distinctive life-love (in being) to his creature to move inward toward Him, and humanity can not but obey His voice. O Man, think of this, thou canst not damn thyself if thou wouldst. Thou canst not transform a truth into a falsity, for truth is truth, and thou art a divine truth, (in plan and purpose) proclaimed so by the Father thy Creator, and thou canst not deny Him. Turn, then, thy mind into channels of divine thought, to God, the infinite presence (and to) man (even to) thyself (as) the image and likeness, (or) the divine creation, as revealed within thy-self. And thus thou canst not think evil of divinity (of) which thou art an image made of thyself, (that is of) the real which thou art, (then) everything will be possible unto thee. Hence the crown (is) promised to him who seeketh, but it must be the spirit who seeketh. Seek, seek then in spirit and in truth for the things of God, and it shall be revealed to thee, that God the Father made His storehouse within thine own soul; and every precious gift is there for thine asking. Open thou thy whole nature to the sunshine of God—knowledge, and thy flesh will become as a mirror of polished brass, revealing the divinity of thy whole nature. Do not fear the buffets and waves of eternal forces, for they are but wavelets of an Ocean of eternal peace

and love, calling by discipline the children of His bosom to come into rest. Seek, seek; thy nature crieth for peace. We point not, we do not command. The spirit speaketh within. * * * * * Thy body calleth to the spirit; soon the cry will return in song. * * * * *

We can not give instruction in definite language, for only can this be done when the mind is fully prepared and the dedication of the body human is complete. We are in full sympathy with your efforts and your struggle with self and conditions and we will lead as we can but not force. Bear this in mind—"to look up with confidence in God." Look outward with determination to overcome obstruction. Firmly hold the mind in subjection to obedience and order, and peace will reign. God bless you in all desires of the spirit. * * * * * * Your guides.

JULY 31, 1897.

(. . . .) * * * * * * We bless thee. He that seeketh (for aid and comfort) in the midnight of his trials and sufferings, verily the Father will hear his supplication and respond. O thou, in thy midnight darkness, O Man, thou might have asked for light and thy whole being would have shown forth, and darkness (would) have fled. Ever remember in thy beseechings that the answer is within (* * *) within the pleading. In the spirit, the power and light of all truth, the (really) existent is within the non-existent—the light (is) always within the darkness, (in) the center of it. Darkness is, by the divine, made to reveal itself; this will soon be made to prove itself. The light will be found in the darkness. Science will be made to reveal itself to the wonder and the gaze of the unscientific. God will appear in the clouds with great power and glory, and wonderful to relate, the materialistic world of letters and science will be made to reveal the spiritual within its own life. Look then for this—the STAR showing forth in the darkness. Man is being drawn from the delusive sphere of the conscience which is (born) of the external or corporeal man, into the sphere of the consciousness, which is the home of the spiritual. The tidings of God are made to express and to show forth in the consciousness, thus to manifestation of His glory within the inner consciousness, of His child. There He may be found. Consciousness and consciousness of being, must not be confounded with conscience. Be it known that conscience is not consciousness. It is of the earth, and speaketh of the earthly nature only. It is not of the spheres, it is of Hell. Trust him not; he only seeketh to placate his own evils. Many are led to destruction by the goadings of this demon, "conscience." Consciousness is the bright angel of the spheres, and the only messenger that bringeth the glad tidings. Consciousness never goadeth the flesh. It doth not threaten, it ministereth. It not only proclaimeth, it sayeth "Lo, the Father is here" and (thus) bringeth face to face; the "lo here" and "lo there" fleeth away from the consciousness and in the voice of the SPIRIT OF GOD sayeth BEHOLD! In all truth, the germ of (the impress) "behold me" is the conscious consciousness of the human. Seek and ye shall find. These are lessons on the grade of human consciousness. The rhythm thereof must find its vibratory counterpart in the breast and heart human, before it can soar to the spiritual breast and heart astral, that quickeneth and hasteneth the song to its full expression (in pressing) up, upward, onward, (with) none to

block the way. The light (that is) in the darkness revealeth its own and proclaimeth its non-existent (or darkness). The centre of the non-existent is the existent. Dost thou perceive? Dost thou understand? May the spirit of light guide thee through the darkness, and the Father bless and comfort thee. Amen. * * * * * * Remember the light in the Centre (which is the) revealer of darkness. Thy need is here. The gospel of peace is proclaiming itself in the wisdom of Man.

AUGUST 7, 1897.

* * * * * Messengers and messages coming, and going out or to man! God speaketh in the language of the spirit, and the spirit heareth the voice. O Man, heed the monitions of the spirit for it quickeneth the flesh to understanding. Yea God is (speaketh) in every aspiration and respiration. The flame is (thus) kindled to the light of recognition. Even from the beginning, creation moveth in ways toward perfectness of purpose in plan, that the inward principle of the involutionary WORD should reveal the spirit in evolutionary plan and purpose. This purpose moveth in degrees of consciousness of the inward presence, as the monitor and guide. Evolution is accorded a place in the realm of science, (and) in the world of letters. Its divine esse, involution or influx, has not been revealed in consequence of its interiority. Eyes have not seen, nor ears (mortal) heard. This interior or living eternal principle is what must be accepted as the only existent. Evolution could not be without its interior evolving principle, which is God, moving on the still waters. He speaketh and creation moveth for in the (outer) WORD (or expression) there is life, spirit. Man bereft (of God-consciousness) seeketh glory natural—a great gulf (of negation) separating him from the consciousness of his divine light. This blindeth the eyes of the human, and he wandereth astray. Seek not thine own glory, O Man; its penalty is too great. Seek rather to avoid shame, and the Father will guide to His glory. The injunction laid on the children by the Father is obedience (to the highest) and in this is all that is involved in life supreme as the reward in the (sphere of the) consciousness natural. The natural consciousness moveth now in the light of the divine command to "Come up higher." The revelation of this is not what is promised as gifts (yet) to come, but (as) the opening up to the treasures of thine own possessions (from the beginning). Much is demanded of Man in the obedience—obedience in the light of opening consciousness—dedication of the personal (or atomic) to the universal life revealed therein. This (obedience to the inner) bringeth the whole natural being into harmony with the divine impersonal (omnipersonal) will, and (mere) obedience then becometh (spontaneous) life. How infinitely doth this consciousness show forth in the natural realm of the conscious. The finite is in the infinite; the one is but a part of the divine WHOLE. There is no shadow; all is light. There is no death; all is life. The Father's actual presence proclaimeth and is the central sun of the sphere. He, as an illumination in the lower life, speaketh the word divine, and the spirit openeth up to the spiritual consciousness and moveth at His command. As was said, the (fundamentally) existent is the center of the non-existent. Health is the

center of disease, and will arise ever and always if thou wilt believe, and will dissipate the disorder. Life is the center of death and will by its mighty power arise and overcome man's lowest enemy. The light within the consciousness is what will reveal these truths to thee. Walk thou uprightly in love of truth in eternal life, and (progressive) measure is sure. The Father as the divine artisan and artist is molding and fashioning TO HIS LIKENESS (. . . left hand) and surely proclaimeth the ultimate of both plan and purpose. We speak of truths and good, of love and acquiescence in the earthly child of the Father's ultimate design All, all, moveth in the conscious consciousness of spheric Man. Read and learn of him. May the Father guide and bless thee in deed and in truth. The spirit of truth is in the sphere of thy guidance. Let all men praise God the Father. * * * * * * The truth within the falsity is what revealeth the power. The life is the central revealer of falsities. Remember the light within the darkness, and seek for it. * * * * *

AUGUST 14, 1897.

* * * * * * * * * * * * * * * * * *

In the searching among the hieroglyphs for the interpretation of the mystery of human life, what do they say to man? What can they say? Hast thou learned the sound (the tongue if thou wouldst have it so) in which the mystery proclaimeth itself to the divine magazines of man's nature? These sounds or tongues proclaim in language of their own, the individual secrets,—not to the plodding thinking nor to him who proclaimeth the sensuous life; but to the spirit in God, and to none but HIM (in man do) they proclaim the hidden secrets of life. Man carnally seeketh of his false gods, and carnally do the gods of his nature insinuate falsities in return for the seeking and proclaim these as truths. This is spoken to the understanding and to the sensuous nature. Ever and always will it be so in the grovelling or earthly nature. Man must rise above his grovelling nature, must act in defiance of earthly considerations, and cast it off, before the spirit of man can soar in freedom. The heavens of TRUTHS and THE GOODS thereof can only be explored by the conscious free. Open thy inward nature to the light of the searching spirit of God, for He cometh with (the wand) that purgeth and cleanseth all imperfections (and so cometh) as light, life and love. He (severeth) not from evils of falsities but removeth and transmuteth them into truths and goods by the power innate (even in the falsity). God moveth through his servants to perfection and godliness—to perfection in that man moveth in obedience to the higher law that is proclaimed from within the temple of the soul, to godliness in that all (of his) life is made to delight in love and charity toward the neighbor. The promise of the Christ is no less pronounced within the (human) sanctuary today than of old. The prophets stand in your midst today, showing forth the things to come, delivering the messages as received from the Master, and the MAN sayeth "nay" (to these) as of old, but the spirit ariseth in this age and time, and proclaimeth YEA. The yea and nay are components of all truths, co-existent and inseparable. The yea and nay proclaimeth

the freedom of choice with man. Thy guides and messengers do not aim to separate this twain but to harmonize and quicken the Holy spirit within each and the twain, that they love one another. This may appear to thy sight and understanding incongruous and conflicting. As well try to unite fire and water as truth and falsity thou wilt say. Nevertheless we proclaim this truth to thee as being vital in the body corporeal (. . . left hand). These are the essences concreted in the womb of the mind that will by their birth bring freedom to the imprisoned spirit of acceptance and obedience which are the proclaimers and heralders of the brotherhood of Man as heir of immortality. God, governing in actions fraught with charity, proclaimeth Himself as the PERSONAL Guide. (Even now the light is) but dimly breaking in the horizon (of thy Sphere) but soon the full orb will reveal itself to thy delight and life. * * * Thy spirit guides caution in thy mortal feverishness. Rest, rest, rest in spirit, Slumber, slumber in spirit. Awake, awake in God the Father. Safety is hidden within Him (the UN-SELF). Much hast an hungered for food [but without appeasements]. Hast refused because it was of the fragments (or atomic). Do not despise small things; much is in the seed. Gather to the planting, and the measure of thy harvesting shall be full. May the angels bless and instruct thee. Amen.

AUGUST 21, 1897.

* * * * * * * "Father, receive (even) My Spirit." O God lead thy people up to Jesus' sublime dedication, for in that is the hope of the lifting up of man to his spiritual height. Only on the pinnacle of this mountain top can he know Thee. Only on the mount of transfiguration can man be brought face to face with Thee. Lift them up, O Father, to this supernal light that man may know and adore; for, to him that knoweth, it is the life, the adoration, the divine truth. Shine then, O Lord, God, on thy servants, that they may reflect the light of thy divinity (or innateness) on the darkened world. Lift up, lift up, that thy Name may resound above the tumult that reigneth within man's soul. Lift up to the spirit light that darkness may flee away. O the darkness! the darkness! it presseth heavily on the life of man. Thou O God knowest that of himself he can not but fail. Without Thee he is but dust. Speak, then, to the dust and it shall have life and arise to (submission to) Thy will to the glory of the Father. O Lord, our guide, thou must first glorify the creature, before he can glorify his Creator. Then, thy will be done in us, that we may glorify the Father which is in heaven. Peace and rest shall pour its essence into the willing receptacle of thy word. Attend us, even in the pilgrimage, O Father, that thy children hear thy footsteps. Amen.

Man, in his own glorification of truths, obscureth the spirit that abideth within to the essential enlightment of Man. There must be a spiritual acceptance as a vital principle or essence, which is life. The denying of this (essence) is the sin of the natural man, who accordeth and imputeth all good to himself. This leadeth to errors of understanding, and no clear light of truth can enter into him. It is demanded of the Man that he ignore self in all aspirations to know truth, and that he should acknowledge truth to be above and beyond

SELF. This is the light that God the Father promised through His Son, that should light every man that cometh into the world. This precious endowment (of man) is the power that guideth the human upward and onward to the eternal. It lifteth not only into the special virtues of his nature, but into that sphere in which all the virtues entrain the spirits of the virtues as guides and leaders in all avenues of good in the absolute into truth eternal. In the searchings of the magazines of human accumulations, we will find more of good than is conceived to be. Man is better than he thinketh. He inclineth rather to the good—to the virtues rather than to the evil. And the good is the positive in man, for good is life, is God; hence MAN is God. Dost thou blaspheme? Nay; we but proclaim the UNITY of the Father with the child. Canst thou bear this truth, O Man? If thou art prepared to receive this we say "there is no sin, no death, only what thou imputest to thyself, and by thine imputations thou deniest the Father and His goodness." This is the veil that must be lifted, before the PRESENCE can manifest itself, yea before the real man can arise. (Truth) with the spiritual endowments and higher aspirations that quicken the life, pointeth the way to the unveiling. The interior essences of powers inscrutable bring within his reach (the power) to break the barriers down that hide His Love. There is much in the nature of truth, that dependeth for acceptance on the (peculiar) rays of light of the recipient or searcher. Truth cometh unarrayed to the NUDE, the humble and simple. It cometh clothed to those gorgeously arrayed in intellectualism. The Lord speaketh in the scintillations to the Man; God the Father or Sanctifier (speaketh) in rays of the absolute, of the spirit in the natural, and this only giveth life. The preparation of the body for the reception of the spirit worketh to perfection. Dost understand? Art thou prepared, as a perfect and clean vessel, for the crystal stream? It floweth abundantly. Look to the water-spouts. Peace abide with thee and may thy right hand ever be strong in the fear of God.

* * * * * * * * * * * * * * * * * * *

AMEN peace peace, rest, rest thou in good, and spare not thyself. * * *

SEPTEMBER 26, 1897.

Rest, rest, rest! Be careful of your health. God bless you. S.

OCTOBER 2, 1897.

The message to thyself receive as a sacred trust and to thy keeping only. Obey and praise God. Hand shake and God bless you.

In the name of our blessed Lord and Savior, Jesus Christ, arise and cast thy infirmities at His feet. According to thy faith, so be it unto you. Pray the Lord unceasingly. He is at thy door. Turn thou not away. Thy strength is for the glory of the Father. Thy weakness is His shame. Arise and be about thy Father's business. His peace be with thee. Amen.

* * * * Look up, look up. (3 knocks then rapid raps.)

OCTOBER 16, 1897.

Our Father who art in heaven be unto us THY WILL that we may in obedience be thy glory in works in thy vineyard; that thy will may be done; that thy kingdom may come and reign on earth as in heaven; that we (thus) may be saved from the power of the evil one; that

we forgive them that trespass against us even as Thou forgivest our trespasses; for THINE is the kingdom, the power and the glory FOR EVER AND EVER. Amen.

Many, many are the trespasses, O Man, of thy feet; thou dost always wander from the light (and) ever into darkness. Look into the depths of thy nature for the inscrutable and ever-pressing mystery of thy being, for even in the depths, lo, the Father is there. In thy inscrutableness is found the secrets of creation. Look, for nothing is hidden that shall not be revealed. The secrets of nature are the lights of the spirit in the Lord's kingdom on earth. Thou, O Man, hast but a span of finiteness, but nevertheless the immeasurable moiety of infinitude guideth thee. Thy life, what is it? Thy mortality, what of it? The one (the life) is not cast off of the Father but His (own) divine breath, (His life not thine); the other (is of) His infinitude, His everlasting. Honor thou the gifts then, O Man. The twain are typical of the cross (of incarnation) and the resurrection (of spirit). Dost thou perceive the similitude? Knowledge is power. Seek in the twain for wisdom. This will lead to the mansions of thine own UNIVERSE. Heavenly delight is in these recessions (stumblings), and the delights thereof are knowledge, truths in the absolute. Seek only in the absolute to know God, for only here can He be found. His presence is known to the seeker for Him in the delights of the seeking. Dost know of the truth, dost feel in the senses? Then if thou feel and know in the shadows, know of the spirit, know of the life. This is self-evidence of the presence. In thy eagerness to know, in thy pressing (personal) desire to see, thou openest the windows of thee to obsession. There is no safety in eagerness and intensity of desire. Immutability of the law of spirit brooketh of no insincerity (of submissiveness). The altar fires of the soul of every desire for God must be ever burning. Thou seekest for righteousness, O Man, in desires; thou canst not find it (there). Hence dedication at thine own altar maketh for the soul's devotional dedication. The soul hath wandered; it is the prodigal of the Father's household. O turn thy weary steps to the paths leading to the Father's mansion. The board is well spread and bounteous for thy coming. Then come, O come thou son of the Father. Much, much joy awaiteth thee in the Father's arms. The sun of the morning (of this life) may perhaps smile coldly upon thee, but the sun of the midday biddeth thee welcome. Thou wanderest in thy musings. Thou findest not the light. Thy spirit droopeth in the midnight of darkness. Messenger spirits and angels of the Father await thy calling, and these spirits and angel messengers are in the center (of man) and are the life of every truth. Seek for them, acknowledge them, and life divine will flow in the ways of intelligence to light and comfort thee. The kingdom of Heaven is within thee. Error of understanding presseth heavily on thee. Seek not in the realm of corporeity for assuagement of thy griefs. God, the Father and His Son, our Lord, Jesus Christ, is the ALL and in ALL of Man. Honor thou Him. He will lead into the fullness of understanding of ALL THINGS. Fear not, thy danger lurketh only in lack of faith. Fear thou Him. The call is in the center of goods and truths. Peace be with thee. Amen. * * * * * *

Dear and ardent friend, much hath been granted thee and much hath been required of thee. The requirements are much to thy betterment. They are the husks of a fully ripened spirit. These in their time will bring to thee enrichment of delight. Thou art prone to condemn, because of thy non-perception of these gifts pressing thyself heavily with questions unanswerable, except as they ascend to the Father's throne. This must be thy Altar. None other availeth in the consecration. Do not condemn. It may be required of thee to go still lower that the jewel be found. If so be it the Lord's will, go thou meekly to His bidding for He will provide. He may lead thee into the depths, but not that thy loves be enslaved but that thou mayest withdraw thy inclinations, leanings, and know them as evil. Evils live and thrive on human loves. Do not feed but deny. Do not ask but behold. Much of thy weakness cometh of thy misconception of spiritual inclusion. Thy fleshly inclinings become conceptions in the light only of fleshly shadowings and these become vital lumen in the degree of acceptance, and obsess and inflict punishment on the body, correspondential to degrees of vital lumen, and manifest in corporeals as a burning flame. The flame of this lumen is powerless to harm if the Altar fire of the Lord is kept burning. Look to Him for the understanding of this. Do not fear the sex-demon. It can not live bereft of your love. That is vital to its existence and power. Do not defy him. Satisfy him in power. Do not give it love, and it will die. Power will be given thee to conquer, but much care of the physical is required. Remember happiness and peace is not gained by surrendering to the demands of the fleshly nature. But they have their rights by the inherent life given them by Man. Remember they are the powers that be, and dominate all mankind. They can only be made harmless by acknowledgement not as within man but as without man. For within man they are powerful. Without him they are harmless and non-vital. Thy sins become light as they are denied. Sin, sickness and death are children of acceptance. Remember this and await the call. Strength will show itself when called. God bless thee. Your guardians, one with God, the Lord. * * * *

OCTOBER 30, 1897.

Father be with us at this hour. Hallow our messages with thy presence. Sanctify every word with thy divine spirit. Bind it with bonds that it may remain imprisoned in the heart, and quicken the material body in life essential for growth in wisdom and love. God our Father, take thou THINE OWN; for doth not thine own acknowledge thee? Draw them into thy fulness that they may have nourishment for growth. Thy love only bringeth life, knowledge and power. Reveal Thyself in the divine natural, that they may know and in the knowing find conviction, in conviction life, in life sanctity, in sanctity glory, in glory light, in light wholeness and equilibrium in THEE O GOD, our all. Bless with thy hand our feeble work, that we may have more abundant strength, life. Unveil thy secrets concealed within the breast of every child of thine, that we may glory in the revealing. THY WILL, THY WORK, not ours be done. Amen.

In the teachings of the day—aye, much has been left to images, correspondences, the magic lantern images or shadows of the real. Man, if he is to grow in truths, must be led into the presence of the real substance and away from the shadows. He has been taught and made to believe that he himself is but the shadow of an hour, a vapor floating in the sphere of accident, when he is holy, the epitome of ultimate design, and not of blind chance but of wide-open vision of divinity—good, working in the absolute (or lowest degree) to perfection and form. Man is the IMAGE OF HIS MAKER; in all the attributes of the

Father is he endowed. Drawn by the world of desire, man has dwarfed his body; but in attributes and functions of his divine nature he can not dwarf, nor can carnality of the outer world besmirch him (or this), for, if that were so, God would be mocked (in His plan), and any good man could create better than He. Do not breathe a thought that this is possible; for by so doing thou deniest thyself not only, but also thy Creator. Truths (potentially) triumphant reign within every child of God; and were from the beginning destined to rule, and, in the majesty of power to lead and guide; and (man when) crowned with wisdom (God) leadeth (him) to perfection in every department of functional being. Yea every atom shall shine forth in praise of the King. Thy body, thy soul, thy spirit, all, all praise and acknowledge. The power in the center of acknowledgement or acceptance createth and fashioneth to the likeness. The universe is given to man for his searching. The Creator hath hidden no secret beyond thy finding. O Man. Great is thy strength, great is thy weakness. The simplest truth is in the manger of thy being; as the grandest and most complex is in the tabernacle of thy highest and loftiest chambers. O truth, thou child of the Father, how often, how often thou art denied a room in the Inn. O false, false and barren world, why dost thou obscure and bewilder man? No light is on the barren waste of denial. Negation is not open to truths. We are proclaiming the glad tidings (resident) within the soul. There is no truth outside of man. All is within. The Father made thee, O Man, a storehouse for His precious possessions. Would say to thee that thy perceptions are glistening in the light of spiritual revealments. Growth is ever moving forward and upward. Mark well (. . .) thy progress can not be revealed to thee. (It must show forth spontaneously). It revealeth itself. The Father worketh to the revelation of Himself within every man. May He abide to thy perfection, and comfort and bless. Place thy whole nature in His keeping and thy awakening is sure. * * * * * God speaketh (. . .) listen to His voice. * * * * * *

Brother thou art in affliction, in affection art one with us, formed and guided by pure spirits of the highest earthly affections. We, our society, greet you in spirit welcome oft times, though you do not carry with you back to earth the consciousness of your visit. We receive you gladly and minister to the cravings of your nature, love-nature, for Nature is love, and love is nature. You have wandered from nature and love hath rebuked the truancy. Remember health is love and love is health. So you can understand to the perfectness of the human an equilibrium must be maintained between these forces or lives, to normal adjustments. The wavering of these forces in the human trends in direction of abnormality. In abnormality is unrest, an opening to obsession or disease, We are the guardian Angels of divine equilibrium in nature—Man. There is no disease, no death, in our sphere, the sphere of equilibrium of nature, in God. Remember in this the human is made manifest in perfectness. We desire that you rest as much as possible in recumbent position. The spirit obsessing is seeking only its own and that is found in inharmony or unrest. We will bring peace, and the spirit of unrest shall flee away. In the position spoken of there is a correspondence in which we work. These are the avenues in which the ministering spirits work to the preparing of Man in his carnal nature for the acceptance of the spirit of harmony. Do not allow yourself to be drawn too much in association with McK., nor have the medium do so. Influences at present around him seek to debauch. Dad. The spirits communicating the above are those who bring glad tidings to earth. Health and life is in their teachings. Heed them.

NOVEMBER 6, 1897.

Be Thou to us our safety and guide, O God, for many are the slippery places strewn along the paths of truth. Many, many pilgrims have preceded, and the indentations on the ground of the desires are the receptacles of the waters of mountain streams, and make for the [acceptance of life through] experiences [that these experiences] may be the resting places for the feet. * * * * but thou, O Lord, art the only guide. Fill every thought with thy love, that they may follow thee as the sheep follow the good shepherd. The truths and falsities of the world are gems in the gardens and oases of the universe of Man. To know himself he must delve to the ocean's depths, and know the signs of negatory life. Speak thou then, O Father, from the pearls of the depths. Show thy presence in the pools of staff-traveled roads. Speak from the stones and brooks of mountain and plain, for in the mine of Thy love is the call. And thy call, O Father, bringeth the sheep to the fold. Open the gates that lead into pastures of open vision for thy children of earth. Amen.

In presenting to the vision illuminated pictures of panoramic truths as they manifest themselves from the womb of nature, the corresponding life, or understanding of life natural, must be opened, or the perception would be vain. Perceptions and understanding are the twain—complete or discrete. Now, in the degrees, man seeth but dimly, but now (in the twain he seeth) face to face. In every degree there are particulars, so in every discrete there are degrees and particulars in fulness of concrete. In every department of man's understanding there is a mete for every degree and particular, and these are made and fashioned to fill this beneficent end. God, in the truth of the Atom, maketh of his child a particular in love, that he may build in the concrete. Spirit entities are ever working in truths to the completeness in life and form. Man is so constituted that he cannot be nourished by abstract, but by objective life. Hence the world's storehouses are for his unlocking of its treasures for his (personal) sustenance. Not on husks is the spirit fed, but the meat of divine substance is its pabulum of life. [The illuminated man is] not of the flesh but of the spirit, and this in proximation of truths that are inherent. These as ultimates open to life, the absolute, only. Only ultimates can know the truth in the absolute, because (the plane of) ultimates is the exterior of an absolute. It IS not WAS. This in bearing on the natural man openeth the doors, not only of his understanding where everything is made plain, but revealeth GOD THE FATHER in the love of the attributes. The quickening of the natural faculties to the light of the spirit is the revelation of Man to man. The opening of the INTERIOR faculties is the recognition of God within (to man). The central love of this recognition is the meeting FACE TO FACE in the external. Then man becometh as to his individual self, a unit in the spiritual structural body or absolute truth; for divine truths are structural and functional. He is thus brought into the life of the NOW, the IS, not in the TO BE but in FULNESS IN GOD. In this revelation, Man not only knoweth but manifesteth in the concrete or absolute. Thus continually is he in the presence, continually walking and talking with the angels.

More and more in the fulness of his growth, he draweth from the divine fountain the water of life. In this there is eternal life, consciously drawn upon by the human. Man is raised above disease and death. Truths in the absolute are infinite, and thou art an infinite truth in which there is no death. Know this and thou beginnest to know God. In this dissertation there lieth a purpose, in the purpose an end. Seek to know the purpose, and the end will show forth. The spirit of discomfort will soon flee away; the light on the plain beginneth to reveal the distant hills. These are the essences in truths, the symbols showing forth in the light of knowledge. God bless and guide in ways of truths. May his holy angels instruct and bless. Your angel guides in good of love and truth * * * * * In truths, God speaketh ever. Amen. * * * So be it with thee. * * * *

NOVEMBER 13, 1897.

Open thou the hearts of thy children, O Father, to thy messages. Speak thou through their loves, that they may know Thee in all things of earth, and know Thee in all desires of their nature,—grown in wisdom of earth as in wisdom of the heavens. For Thou canst not be known of thy children, O Father, only through their natural life. Life in the natural thou hast made a school, whose graduates are fitted for the university of Thy Kingdom. Of this thy spiritual kingdom, O God, make us thy revelators. Speak in the language of the (world that it ever may convey) to the understanding; (they lack of life) in the understanding. Speak that they may have life, for in life only canst Thou be found; not in deadness; not in apathy, but in life can thy voice be heard. Make us as instruments in thy hands, SPEAKING THE WORD, that the dead may have life, that the blind may see, that the deaf may hear, that the dumb may rise and bless thy HOLY NAME. Amen.

Man as to his interior is a spirit; all men must come into a knowledge of this. Only as to his exterior is he a Man (an acquirer, a possessor). This also must they come into a knowledge of, because in this understanding only is there knowledge in esse, for the acceptance of truths in the absolute, and as was said in the absolute only is the (whole of the) REAL. Reality is God. None else is real. In God (the UN-self) all things move and have their being—YEA all things; every thing that was made proclaimeth Him as its Creator. No one that liveth but can hear and obey His voice if he so willeth. He speaketh to man in every sphere or plane of thought or life, and speaketh in the language of the plane, that none may say, "I do not understand," for He endowed thee with understanding in fulness of that life, so that nothing on that plane of thy life may be beyond thy grasp. But on that, as on every other plane of thy life, thou must ask, thou must knock, and it is promised that the door will be opened to thee. Remember, O Man, this is the promise to thy earthly plane. Then what of thy heavenly? All knowledge is to thy asking in thy earthly home. Thy pilgrimage need not be lonely, for lo, HE IS WITH THEE. Thy self fleeth away from the actual presence [of the NO-self] yet, in thine own reason He is enthroned, but in thy ratiocination He (as it were) fleeth away; for, though perverseness allureth thee away, He calleth to

thy INNER and it answereth to the call of thy reason and sanity. Spirits are lights sent of God for instruction and edification. Take them to thy bosom, for blessed is he to whom they are sent, and spirits inspired of God are sent to thee, (Oct. 23, 1907) that thou mayest question to know, if they are of the Father. Thy guardian is thy protector and guide. The Father feedeth the hungry and clotheth the naked, and thus showeth His care of His earthly children, and that he knoweth their needs. [Though they must walk through] earthly desires in goods, and behold they proclaim their love in truths. Instruction and growth is through these, and only in these can be found real life. Man must first find love, love for the truth before the truth can be imparted to him. He must love the instructor before he can be instructed. As was said truths are the receptacles of God and man being the fulness, and the epitome of love which is in truth, he is the recipient vessel of all truths, and in attributes and functions is made and constructed to (fit him for) their manifestation in fulness of life and expression. Every SON OF GOD is fashioned to His likeness, so truths are fashioned to the likeness of the Son. The world is rising to the heights of this truth. Mark the movements of men. How oft they in appearance come to naught. The naught is not in the movement but in the MOVER. Fight and battle as man can, he can not deny God and live, and the world is coming to a recognition of this, and is looking beyond man for light and power. Truth must triumph, in which God is made manifest. Soon messengers will bring instruction, and the SPOKEN WORD will resurrect and quicken the dead. This applieth to all life in truths. In this message there is a needed spark for thy light. God bless and comfort thee in life. Open up thy whole nature to Him who knoweth the hearts of His children. * * * * He is now in thy soul and pleadeth peace. Inspiration will reveal Him to thee. O Man. * * * * * * * Remember admonition and obey.

NOVEMBER 20, 1897.

O thou infinite Center, thou eternal Esse of all truths bring thou us thy servants into the divine flame, even to the consuming (of the separate individuality) that we may become that light, aye the light of men. O Father, thou almighty in Good, give us thy power that thy name be glorified in us that thy children of love and truth may be lifted up for thy promise's sake. GLORIFY THY SON, who through his crucifixion and resurrection embodied the gift of eternal life (that is promised and given) to all men, (and that is) open to all that seek the secret-place of this precious promise. Draw them to thy bosom that they may (accept) Thee of the gift. O mighty and glorious truth, thou, who art the redeemer of the world, lead us to the hearts of men and bless us with thy Amen. Wonderful are the ways of God. He moveth directeth, governeth, and blesseth every seeker for truth to the fulness of affection in every desire to know in His name. Service and seeking, as rewards, (merely) gauged to the betterment of mankind, is the foolish seeking of the non-thinking. Betterment follows naturally the ideal life—aspirations. God alone inspireth and revealeth the ideal. Man can but co-operate in encouragements, and achieve in works of

love and charity. Angels and ministering spirits attend every man, and these are of God, the Father. Beware how thou receivest them, O Man. They bring messages, are not the message. Every man is the expression and life of a truth, and thus (in a degree) representeth divinity, and this divinity in esse is the eternal part of the Spirit, thus the resurrection promise. Naught else of man is spirit. Thus the Son (Jesus who abideth) in the bosom of the Father hath declared Him. In viewing man from the standpoint of nature, he is but a blind expression of a negatory life. As the weeds are so is he even to himself, but from the heights of the infinitude of the ideal he rises from the dust and the downtrodden weed to the sublime heights of the MORE-than-human, the spiritual, and from this elevation man must be viewed and taught. The voice of the spirit must reach the secret places of his divinity, and light him up. Seek then not through the word, but by the power of the spirit to know God. Glory and renown is not in the accomplishment of Men, but in the will of God. Man, in his relation to the world, doth not need enlightenment. The best that can be revealed to him only blindeth him to the real. The relationship of the human, as a unit, to the whole of creation is revealed to man in truths of nature. Nature revealeth God, but man must know nature to find truths. Man moveth to perfection of being in spite of, and in opposition to his own will and desires. Dost thou think, O Man, thou canst defeat the ends of creation? It is the will of thy Creator that thou find a completeness in plan and purpose. Whether thy perverseness holdeth thee back, or thy desires restraineth, thou canst not be anchored in nothingness, Only as no-thing canst thou stray. As spirit thou art guided. The no-thing can not control spirit. But this (deadness in and of himself) is the curse laid on man—this is the burden—the sweat of the brow. Cast then from thee this no-thing and be free. In the spiritual sphere only should man dwell. Rivers flow there as living streams that speak living truths, and in truth is life. As was said, Man as to his interior is spirit. Only is it required of man to know this to be open to all truth. Truth is spirit and spirit is free. Nothing is hidden or forbidden the spirit. Seek to open man to his spirit and all else will flee away. Thy spirit is now struggling to free itself from the whip-cords of self. Thy flesh quivereth and quaileth but it will be free, praise God. Be to thyself true, and on thy feet look upward for the heavens speak. May thy ears catch the sound. Amen. * * * * * We know thy inward trials; the voice of truth proclaimeth thy right.

NOVEMBER 27, 1897.

We ask in thy name, O Eternal One, the gift of discernment for thy children that they may know the whence and the whither. This knowledge is not of the head, O Father, but of the heart. Then impress Thy image on the human heart, for the impress of Thy likeness makes of the heart a tablet, on which thy messages are written—a book on which is recorded the history of humanity's life. Thy image as the center of every record bringeth light. life, and open vision. Thou in the secret recesses becomest as one with the vision. Thou and thy children are one and ever must be ONE. Bring them into the under-

standing of the DIVINITY centered in the inner region of all of our lives or spirit as also in the flesh. Be in thy mercy merciful, be in thy infinitude INFINITE, that the stars may shine, that the everlasting may come in the NOW. They grope after thy infinitude as away off. Banish distance from before their face. (The angels of) truths are impatient to leap the chasm that divideth Thee from thy children. Draw the children to the embrace of conjugial (or conjunctive) LOVE, for this only is the plane of thy acceptance. Lift up then their loves, exalt then their understanding, that it may flow forth as a RIVER whose streams water the garden of thy glorious promises even the garden of thy Mighty Love; for life eternal craveth the paternal in thy children. Come, O Come, that thy presence may lighten the darkness for ever. Amen.

Man, to thyself thou art a mystery; thou art a stream that thou knowest not from whence. The inflow of thy being is (at least) somewhat beyond thy human. So is truth, and life is truth; and there is but one life, which is God. In the inflowing life, seek then to know its mystery. If thou confront it fearlessly and resolutely in the love of God, the Father will reflect His light through thee, that thou mayest see. Remember that truths, in the absolute life, can be revealed only through the light of the spirit, and of this light thou (as man) art the candlestick. All knowledges are open to thy seeking (that is, all that are) answerable to the light of thy effulgence. Leave behind thee, O Man, thy footsteps and thy creations. What is finite and (at the same time) real push forward, and beyond this, the infinite awaiteth thee. The shadows of the Almighty encompass thee. Thy human provoketh, but the bold and brave press on. The truth of thy being seeketh to conjoin itself with the soul of all things. Open thou and expand, that thou mayest grow; inspire and expire freely the spiritual ether. This is life, this is knowledge, this is love, this is ecstacy, this is trance, this is the all. Nothing is with-holden from the soul, when in fulness of its expansion it embraceth both earth and heaven. When to this it is proclaimed that man is spirit, is soul, it revealeth to his understanding the omnipotence of his nature, which is God. In so far as man is revealed, he showeth forth God; in the showing forth of God, man is revealed. Thou canst not build a wall between thyself, O Man, and thy Creator, for He is thee, and thou art He. In Him, thou hast life; in Him thou hast being; in being God dwelleth, the ETERNAL ONE. Thus if thou dwellest in Him and He in thee, thy eternal life is made plain to thee—(as being) at one with the Father. In speaking of things (as yet) unlearned or unknown as it may appear to thee, this proclaimeth thy darkness. Thou makest of thyself an alien from God, thus deniest Him in thyself. All things are to thy asking. We, as spirits and guardians, can not teach or guide. He dwelleth within thee. We can but prepare the way for his arising (within thee to) make clear the atmosphere by dispelling the murkiness. In proclamation, truth spiritual is made to prevail in the human, stimulating and quickening the flesh to holiness, wholeness, for in wholeness only is life. In the horizon of this universe of wholeness is found the light and sun, eternal unity showing forth in splendor and beauty of landscape the

eternal esse of life and being, which is God. We speak thus that thou mayest FEEL for in feeling there will be life, and in life is all. Seek in the garden, not on the bare rocks; thy treasure is found hidden in the garden. We desire to lead into life; then the bell (of appeasement) will ring. Perhaps thou wilt say, God cometh not with the sound of a bell; but still He cometh. Man open (thyself) to His coming for He bringeth eternal life. * * * * * * Halt, halt, thy feet must needs be weary * * * * * * *. May the fulness of peace possess thee. Amen.

DECEMBER 4, 1897.

Be thou with us, O God, at this assembly; for are we not gathered in fulness of hope, in fulness of confidence in thy sacred NAME, that in thy promise we await thy coming? Be at this hour and time the center of our HOPE. We ask, O Father, in thy name that thou mayest bless and comfort with thy holy presence, that our lives and work may have thy Amen.

The human desires, aspirations and achievements, in the name of truth, ARE in esse the finger of God, pointing the way to still deeper life and higher achievement. Thus man groweth; but, (when) divested of desire and love in truth, man is dwarfed. Howsoever much it may appear to the intellectual world, as an advancement, it is retrograde; for, in God alone, we move and have life. In all efforts, ardent, to gain spiritual life and understanding while enmeshed in the natural, is of great danger, unless buoyed up in the HOPE of innocence (or selflessness). There is no power in the earthly wise to point the way to the heavenly kingdom or state. This is in the inmost of the most inmost of man. In this most inmost, is God, that leadeth and showeth. Dost thou desire the light of His countenance? Seek for Him in this inmost temple. But hold thy footsteps on the threshold, and ask thyself, "Am I utterly clean?" The answering voice will echo its cry in every atom of thy natural being, "Yea Lord, every whit whole." Enter then into thy full possession of this glorious presence. Beware lest thy nature beguile thee, and hold thee down at the door of the temple, lest the light will blast thee there. None, but those who have freed themselves from the world, can enter and face the presence and live. Truths radiant give eternal life. They stifle the man; they exalt the spirit and proclaim freedom from sin and death. These are the promises from the deep of nature and the God of nature from on high. Man taketh on life and death, truth and falsities, as he willeth. Joys in heaven are the delight of goods in truth, as chosen by the earthly child of man. There is no happiness in heaven only through the goods of earth. Dost realize this, O Student of the spiritual? In seeking the association of angels, thou shouldest not nor canst thou dissociate thyself from them or (from) earth's children. The earth infills the heavens and the heavens reciprocate by influx of love. All is love. Truths are love, love is truth. To know this is to be open to inflowing life, light, which instructeth and leadeth to the inner goal of all interiors—the eternal ONE in esse. To desire to inverse the life of externals is to be open to heavenly guidance. Every angel and spirit, that turneth the face to interiors, findeth God; so with every man,

in seeking the spirit, he findeth God. Man must deny those impressions that are deadening to the loves (for service); these flow only from the evil (in him), and must be denied, if man desireth and aspireth to good and the angels. In aspiring to good, thou createst an atmosphere in which the angels can live and thus are drawn to and minister to man—not otherwise. Seek then the good, if thou desirest heaven. In the desire of the evil and the false there is disorganization; in the desire of goods and truths there is organization and order. In this cometh light, the actual presence, the face. In disorder (falses) light is not, all is darkness. MAN, his organization, his life, are component parts of these twain, (that is) truths and falsities, light and darkness. It is for him to seek the light, and it is the perfect order of his creation that he shall find it. Man, from the beginning started on his journey to find God. He is but on the round of his returning—the midway where the beacon glimmereth on the heights (and where he is wearied of his own searchings). Powers, as components of his achievement and commensurate with HIS GOOD, will soon open to him the ARM (objective results) hitherto hidden. With the strength of this mighty power the wall of doubt and skepticism will soon fall. In this is divine teaching. Open to the coming message, to promises (of the) all good in efforts for righteousness; and in righteousness is the promise of all things to be added. Apply this to the life, O Man, and thy ills will flee from thee. Silent thought (in contentment) and meditation IN GOD will bring the strength thou needest in goods and truths. Do not bewail thy burdens or the ills of the body, but glorify God because of the spirit, and thou shalt live, O Man. The peace of God, the Father, be with thee. Amen. * * * * * * * Thou knowest not thyself; the spirit acquainteth thee. Fear not. * * * * * *

DECEMBER 11, 1897.

All hail to the coming morn; the sun of the heavens proclaimeth the awakening day. Praise WE our GOD, the FATHER, for the sun is made to shine on the just and the unjust alike. Thanks and all hail! The quickening (bringeth) life to every creature. The world moveth at Thy command, the stars and constellations move in order to thy will. Awake thy children to love in obedience. The sun giveth life eternal to all for the asking; none (are) lost but the children of disobedience. They being NOT, thy holy will is done in them that obey, Nothing is lost, nothing is found, for all is in thy kingdom, and thy will is in every man. Truths in affinitizing essences do conjugate and conjoin in confirmation of thy word. O God our Father glorify thy Son, (the divine consciousness in the human) in thy children of earth; they grow, they grow, but the stream of life waxeth to the full in them. Quicken the stream to thy divinity (inwardness), that they may know thee within themselves, for by the light only of thy divinity can man see and know the spirit. The spirit of all understanding speaketh from and flows into divinity's essences and thy servants abide in the knowledge of THEE in them, for thus only is our work—life. In all else it would be in vain. Abide in them and receive our offerings, O Father for thy Son's sake. Amen.

Then again and again, "ALL HAIL." Truth responds to truth, love to love. Truth is love and love is truth, and man is truth in love. Truths can only respond to the demands of love. The heavens open to man in them. The universe respondeth to the call of love. Then man, being the epitome of love, all things are possible to him who believeth. Man can only grow and fructify in truths—no other is fruitful. Well said the wise philosopher, "Man know thyself," for this is to know God. Explore and delve as man may into all mysteries, the greatest of all remains in man himself. Yet not so, the mystery is only in the light of man. But the light of God in love banisheth all mysteries. Dost thou believe, O Man, that God created thee to grope as the mole, blind to His creation? Nay, nay, thou wast given sight and understanding to know and understand, for in that only canst thou praise God. Then grope not nor faint; the light is within thee. There is naught in mystery for thy choosing, O Mortal; the clear sunlight gloweth in the center of all truth. Remember thy Creator in the days of thy light—youth, and thy days shall be long in the land, yea long, if so be thy (own) light is made to shine. God is the Father of light, of life—not death. The shadow of death, the film of man's disobedience separateth him from the light-life. There is no death. If it were so God created an element of destruction in the center of His beneficence, and this could not be without being a menace to Himself. Grasp this then, O Man, in thy feeble understanding, and thou canst be lifted into the light—not otherwise. This is necessary for the freedom of those spiritual elements within thee, that alone give life (and) understanding. Angels of God can not force the DEAD to speak; only the living can receive life. To him that hath, it shall be added unto him more abundantly. Rules can not be formulated to thy guidance, O Man, in spiritual acquisitions, for thou already possessest. Treasure this truth in thy bosom, that all thou hope to be is possible, and that hope reacheth to God. The fulness of fruition is within (in perception). Darkness, sin and death flee away in the light of this fruition. All knowledges flow in and fill the vacancy. When the clouds pass away, then the sun will show forth. In feebleness rest; no strength. In doubt there is no confirmation but in truth all is contained to the lifting up, and truth is thyself and God is truth—is love, is life. Peace attend and bless. Amen. * * * * * * * Thy fever is (chilling) to the warmth of the spirit. * * * * * * *

DECEMBER 18, 1897.

Angels and ministers of Peace, look down upon us, and be with us in ministry of (thy) love and the Father's will. Enter thou (ye) with us into the lives of the children of earth. Lift them up, O God, that they see Thee in all afflictions and tribulations of the flesh, as also (in those) of the spirit. They are afflicted in the NOT KNOWING. Their afflictions pass away in the knowing of Thee. O Father be to them the all-knowing, the ALL HAIL, for in the beginning it was (so) ordained of thy creation. We beseech Thee and crave for thy suffering Son's sake. Do but speak the word, and they shall be made whole. In the coming morn of righteousness on earth, thy word reverberateth in

the sphere of faith—faith in thy coming, faith in thy ministry. Speak and proclaim thy everlasting love through thy humble servants, that WE, with them, through Thee may be made utterly clean. The halt, the lame, the blind, and the impotent cry (July 9, 1908) in their loneliness, and no one respondeth. The wounded and the dying call upon Thee in their agony. Hear them then, O Father; they know not thee, O God. Nevertheless they are Thy children. In love then, through thy servants, answer their cry. Be in thy loving mercy a tower of strength and a house of refuge for the fainting and the afflicted. Draw thou us into thy bosom, that we may speak thy holy word from thence, for of ourselves we fail of persuasion and proclamation. They hear us not, they know us not without Thee. We humbly offer ourselves, O Father, for a propitiation. Receive us O Father, for thy Son's sake. Amen.

In the beginning was the WORD, and the WORD was with God, and the WORD was God. Yea in the beginning was the Word the esse of all things in creation. Man was made out of the divine essence and fashioned to the likeness (the word) of his Creator, and dwelt with God, and by the majesty of the divine essence within him (as) the divine breath breathed into him, he became one with the Father, yea was the word, yea was God (in finite form). The Word and the Father are ONE IN HIM. Then if the Father dwelleth in man as the divine esse, He can always manifest his presence in existence. Truth as interior essence is life, that is, man, the word, then proclaimeth every act the sound of the word, (of which) its divinity is God. Then in all reverence speak the word, that God may hear. He is ever obedient to the call of His creation—His children—as thou must, O child of His Word, be obedient to Him, thy God. In this (obedience) is the power given to every man to heal the sick, to raise the dead. All who know the Father know life, for in Him there is no death, and in Him thou livest and hast life. O Man, the message of the Father is to go on in His light, and finish His work in creation. Dost thou think He would entrust His work to the mortal (in man) and finite? Nay, it was because of thy infinity that thou wert entrusted. Because thou art He, He gave thee the sacred word that thou mightest have power in creation. But the children of earth have strayed from the Word, love, obedience. The Father in Thee calleth thee back, so that thou mayest not wander, for in wandering thou hearest not the sound of the voice—the word. The word (in man) giveth power, and, by the power of the word, Man is lifted up out of the depths of his afflictions into the clear sunlight of freedom. Man in all of his nature—God in him—is every whit perfect, and, as he thus is perfect, so is every creature all-seeing, all-hearing, all in understanding of the Word. The Word cometh withal, (as) the heralder of His presence. Open thyself up to the Word, (the divinity of things as they are made manifest) and the spirit will proclaim itself. And the spirit is God, in whom is all power and glory forever. Then that thou mayest become that power, thou, (as the atomic) must give all that thou hast, and follow the spirit. The spirit leadeth to truth and truth casteth out all evil. O Man, thou art gods, endowed with godly power and attributes, and, in love, thou art divine and thy divinity knoweth all things, encompasseth all things, and thou

art thy brother's keeper. Thou must seek him ever in thy love (in order) to benefit and endow, as thou hast been endowed. Love is all and in all, and thou art love. Love healeth, love lifteth up. Love knoweth God and abideth with Him, and thou art love, O Man. Flee not away, but return to thine inheritage. * * * * * * *

JANUARY 1, 1898.

Gracious Lord, our Guide and Savior, Jesus Christ, flow into us that the fulness of the generative act may come in fulness in us as thy servants, that we so express and manifest thy glory, for in Thy glory only can man be lifted up. Yea not alone in the lifting, but in grace, (or union) is the fulness thereof. For thus thy holy spirit is made manifest, and in manifestation thereof truth divine is revealed. Then truth, thy truth, thy peace, is the craving of the spirit. Spirit speaketh to spirit only. Then reveal this spirit in thy children that they may know truth. Oh, at this hour and time, the craving burneth with fierce and consuming fire. The fierceness burneth into the Soul. Release us, O Father, from the torments of the flesh. Only in the consuming can the spirit be freed. Thou knowest all things, and the writhings of the spirit speaketh to Thee. Creation moveth at thy command, and the prayer and the craving (reveal) thy plan and purpose. Thou canst not deny (in man) thine own appeal, for Thou art the spirit in us that appealeth. Thou speakest in us "Thy will, not mine, be done." Amen.

O mortal, dost know of thy immortality, dost know of thine essence, dost feel the burning within thee? This is truth, this is thine immortality. Not every man doth feel this alike, for one star differeth from another star in glory, but thine essence is the same, for it is all of God, the divine breath, that quickeneth in all. He created and gave life to all. Animate and inanimate created he them. Then thine animated is as thine inanimate. ALL is good. Then, in seeking the way of God in all truth, do not despise little things, for man is both small and great, and nothing is small or great in the kingdom of God,—the Father's kingdom; and the light of truth shineth brightly throughout the kingdom. Man lacketh not the spirit, but all things are for the spirit. The light shineth (even) in natural blackness, and the darkness can not quench nor obscure the spark from the gaze of the spiritually minded. Yet spirit is man, and man is spirit. Spirit is naught that man is not. The spirit speaketh to man, and man respondeth to spirit. Nevertheless man can not instruct the spirit, yet man and spirit are TWO, yet one. The flame is not the light. The what that produceth the flame is the light, which is God. Then for guidance and instruction do not follow the flame rays, but rather the warmth draweth thee interiorly. So in spiritual desire do not be misled, for one (desire) leadeth to the self, the other to God, i. e., to the life of the light. Remember always that where the flame is there is not always light. Nevertheless error aboundeth but truth aboundeth more abundantly, and they quicken to thy hand. Then stretch forth the hand (in welcome). Knowledge is power, in the which lurketh danger. Not for that is knowledge withheld from thee, but of thy feebleness (it is only proclaimed). Of thy strength we speak not, lest thou burden thyself, yet the yoke is not heavy nor hard to bear. Truth and its recipient must

become one. When the burden and the burdened become one, then heaviness is not. Thus does the all-wise, the all-good, the all-beneficent Father adapt the yoke to the weak and the feeble, so that it be not beyond the strength. No truth is beyond the capacity to grasp; if so destruction would follow, and creation's plan would be made futile. In strength, nothing is beyond man. Creation then followeth every aspiration of the spirit. Thou canst not speak from the spirit without or beyond thy building. "Touch me not, for I have not arisen." All truth pointeth and centereth itself in this divine mystery, and aspiration polarizeth around this central IDEA; and to see is consciousness, and consciousness is God. Then seek to know Him, thou needest not wander afar. He is in the center of all conscious truth, and thou ART—O Man, what art thou, what have the angels continually proclaimed? Thou art a central truth, from which radiate on every degree its own images in the consciousness, lighting every man in the way of God in the natural graspings. Then do not ask for knowledge; thou possessest its central IDEA, the inmost of the flame that will embrace, if thou but seek. God bless and guide thee. Amen. The atmosphere smirketh of heaviness in the natural valleys of thy nest. * * * * * * Truth radiant shineth forth from the heavens. * * * * peace.

JANUARY 8, 1898.

O Father, Thou hearest the appeal for the suffering and afflicted ones. Be to them the sweet balm of power, in which all afflictions flee away. Thy love, thy power we beseech for them, yea, thy presence at this hour even as the center of this our appeal. According to our faith be it so unto them. Our faith in Thee O Father of all GOOD beareth us up unto thee, even to the word of thy precious command—"be thou healed,"—and even so thy WILL be done. Grant even for thy truth's sake that the spirits in prison be set free (see Oct. 15, 1907). The galling chains of ignorance chafe and cut into the flesh, and the spirit is enslaved. Banish ignorance, O Father, and set the captive free. The flesh and the spirit in conjunctivity of thy WILL bringeth freedom from sin and death. Thy children that appeal through us thy servants in the name of thy Son, our Lord, Jesus Christ, ask the mercy of Thy fulness in them, that they may be free. This our prayer we lay at thy feet (in earth) as an offering of our faith in Thee. Amen.

Sad, sad, sad! Sickness, trials, and sufferings of every degree and kind appeal to the law of men (human palliatives) for their amelioration. Foolish man! Man-made laws are not in their nature adequate or inherently powerful enough to prevent or subvert man's generated evils. In himself rests not the wisdom to formulate a law that can save. For only wisdom combined with divine love has power—strength. All else is of man (alone) and has no power, being evil in itself. The wisdom of man is naught in affliction. Only in God do we move and have our being. The afflictions (of man) are as numerous and varied as man's sins—no more—no less. In philosophy is much wisdom; in psychology much light; in science true insight; in will is much power; in love is all. Seek knowledge. In truth, all is contained and the container is God and his angels. Knowledge, wisdom and power is not in Man. The Lord, Jesus

Christ, bringeth His offering to the children of men, that they may become the children of God. Then bid thy afflictions to flee away, and in his name they will flee away from thee. The great teacher will come, and instruct in all the ways of God's law, if thou open thyself to his voice (in subservience). The great world and systems of worlds are pregnant with life, animate life. The spirits of this (mortal) life of the world work on man in the highest manifestation, and serve him in every need of his nature. In the normal moral needs they flow in, and supply a bounteous board; in the higher spiritual must an equal abundance supply the needs in the lower or animal. The lavish hand of the Creator showeth forth in this abundance; but only for thy higher life in each of these doth the Father show forth His blessing. Not in gluttony, not in intemperance; O Man, canst thou find in these precious storehouses real life and appeasement. Seek wisdom, obey God's law. The lava-beds of this realm are not for revelling, lest death overtake thee, but for thy knowing is it good for thee. Atmospheric exhalations from these, as putrescences (for their own sake), become falsities in man and generate evils, but only as the man inclineth his corresponding life. Not in the higher attributes can these exhalations influence or taint, only in the lower effeted. Will seek to instruct and guide thee in ways opening up to thy understanding the intricate avenues of the beautiful laws in God's universe of man; for the knowledge of these laws maketh for the healing of the nations. God reigneth, even in the lava-beds, as thou wilt find by the higher light of the consciousness. Soon light will spread and open up the beauty and grandeur of universal law and life. This twain is God, in unity of Love and Wisdom. God bless and guide ever. * * * * * Seek ever this light humbly in the name of God. * * * * * *

JANUARY 15, 1898.

Father we thank Thee, in that Thou hast heard our prayer and hast answered in thy inimitable way our appeal. We humbly thank thee O Father for all that we have. In use(ful service), proclaim our work in the blessed kingdom of the Lord, on earth. Move us in every avenue of the understanding that thy children may grow under our ministry and under the word that proceedeth out of the mouth. Lift them, by the power of the word, free from their errors and the frailties of the flesh. We speak, but Thou ART THE WORD, and the word is God. Quicken our life then into obedience to thy law in us. Amen.

In every man there is a law, and in the law there thou wilt find man —not afar, not away, but in, yea IN. Where man is, there is truth, where truth reigneth there is law. There can be no separation IN, only in the without can there be separation. Yet for all this, man must aspire above the law to grow, to expand. Man is limited by the law to his puny individuality. Yet God also reigneth in his individual child, as in the universal realm. Yet man must—to be free—aspire above the individual realm, and revel in universal being. Only in the universal realm can truth divine be brought to man, and then he knoweth what he seeth. To see is to know in the universal. To only see in the individual light is blindness, the not knowing. The universal is spiritual and its light is the sun of truth in the which is all seeing, all knowing. Not in the astral doth man

arise; it is for his integration (Oct. 16, 1907) and that they of this realm may instruct; but not for his resting-place is the astral plane. None can instruct but He, who ruleth in all spheres. Then seek the Lord, in thy questionings, O Man, even in the spirits of the astral. The astral plane of the children of God is open to the seeking for instruction, not to thy lower inquisitiveness, but to the higher earnest seeking. We the messengers of the Father speak and instruct from this sphere in ways to the working out of God's plan on earth. Then go out into all the world and preach the gospel. It cometh from this elevation, for only from thence can man interpret. The gospel of peace we preach (in this realm) unto the people; we heal the sick, raise the dead, giving sight to the blind, speech to the dumb. The light of the inner circle shall show the way to these, and to all powers, and principalities, and kingdoms. All kingdoms are alike to the spiritual man. He shall reign wherever he willeth. Now, there is no God, but of the heavens, and heaven and earth are in all kingdoms. He will guide and light with living fire the paths of the apostles' feet. We seek not to instruct as men (from our natural acquisitions), but as spirit would we deliver the glad tidings. O Glorious promise, O Glorious personality that reigneth in the kingdom of USE. Heal the sick, raise the dead, for they but sleep. Every man differeth from another but in tincture. None are dead but they who stink. Yet nevertheless, all can be made alive, in Christ (in subservience). Open thy way to the coming, yea to the presence; for He dwelleth within, and thy powers shall be multiplied in glory. This is the message, but not that that man be glorified but that the Father be glorified. Nevertheless the man shall be the partaker with Him. These messages speak in tongues of fire, confusing they must cease to be to thee, lest they consume and not build. As we proclaim God is man, and man is God limited by the finite. We call thee to the infinite light. It is thine, O Man, if thou but seek it. Only can the Father's work be done in the glare of the infinite. The finite lighteth not. Soon the clouds that obscure and oppress will be lifted and freedom will be proclaimed. Beware of individual obliquity for (from this source) universal good is not (taught). God sanctifieth only the works of His universal kingdom. The broad road of love to all creatures must be followed in the Lord's work on earth. Bring the offerings to the altars of sacrifice ever, and, at all times, for the healing of man's ills. Thy friend calleth thee. Listen to the voice. God admonisheth. Obey His will. The message lieth deep in the word, uplifting in tincture, divine in life * * * Humble, humble, exalted, exalted, glory forever. Amen.

JANUARY 22, 1898.

Praise God, from whom all blessings flow; praise Him all creatures here below; yea even as the heavenly host proclaim Him, even as the Father, Son and Holy Ghost (.) Shine upon us O God, and remove the veil from before thy face, bless us with the light of Thy countenance. Thy approval is the lifting up of thy creatures into the light of love and wisdom. O God, we thank thee for the promises of thy messengers in that they come in fulness of truth and love in us, for only in the fulness of these gifts, THY WILL was manifested. Bless us with thy Amen,

and guide us in wisdom that thy light may shine through us. Peace and joy in loving work we beseech for us in thy name. Amen.

In the attributes and functions of the human mind is made to show forth the power inherent to grasp the infinite deep. Disclosing and penetrative power is given that man may (reflect) the inner causes, the spirit, for, without the grasp of cause, the mind can not know effects; by the (bare) analyses of these as spiritual plasma (he) can not mold nor fashion in truths and GOOD. In the rational kingdom of uses there may be good, but lack of truth. In the kingdom of truth there can be no lack of truth. In Man these (truths) are possessed in abundance; this is the plasmic material of essences on which the Father impresseth His image. The perverse and controversial man denieth this image residing within him, because his perverseness and controversionalisms object and bring rebuke in the light of this DIVINE plasma. Now, only in the light of this internal truth of being, can revelation be made to seek the natural understanding. For understanding and will work in the field of the natural to draw man to interior and more interior arcana of his nature. Who by searching can find out God? Who can penetrate into the mysteries and secrets of creation? The man with understanding and will? He shall have these revealed to his gaze, when light is drawn from love and wisdom. The angels of his own heaven guide man in his searchings for good. Self, the perverter and despoiler, is no safe guide in any path for thee. By him is the seeking always made to glorify the seeker. It is not said that the self must be destroyed, but that it seek not for its own sake, but the world may be saved—the self being utterly forgotten. In this self-abnegation, the personality is drawn close to God, sanctified, made holy, DIVINE. It is said of the (human) law that self-preservation is the first law of nature, but we say to you that self-sacrifice is the first law, yea, even of nature; for truly in the sacrifice there is life and happiness. In the self-preservation as an end there is selfishness, and all uncleanliness, death. Then let all of thy instructors speak to thee, and guide thee illumined by the light of UNSELFISHNESS. Bring this always, that we may see thee by its light. There is a spirit divine in the center of the no-self, that lifteth to light and power; and power is what we bring to thee for work in God's universe; but thou wilt find stubble and thorns to wound, yea, selfishness and greed to waylay thee. But God speaketh truths to the seeker only in the midst of trials and sufferings. Nevertheless joyousness, peace and supreme delight also is for the earnest disciple. We speak in tones and rhythm of uplifting music, needed in the preparation in the growth in spirit. It is hard to reach the spirit through the denseness of the natural flesh, but the Father speaketh His WORD and creation, regeneration goeth on. The work of the grafting and pruning must ever be in the vineyard of the natural-spiritual, because God doth not fully reign in the natural. Self holdeth tenaciously to earth, death. Soon death will be overcome and life will be supreme, for the Father is life and all shall live in Him. Do not crave, do not seek for self's sake EVEN the kingdom of God, for if thou doest so He will flee from thee. He awaiteth the pilgrim that bringeth his brother's burdens as an offering and rewardeth in the "well done thou good and faithful servant, enter into the joy of thy Lord." This truth speaketh to man; this seeking and this knocking containeth

within the full fruition of possession. These messages contain the messenger, the retainer, the retained and Man is the twain; he is the mystery. * * * List to the voice; God, truth speaketh. * * * The sphere of doubt and mist is passing away. The summer is near. * * *

JANUARY 29, 1898.

Infinite Spirit shine on us, at this time, light up the inner chambers of our loves, that they may overflow in ecstacy of being. To know is to believe, to believe is to acknowledge, and in the acknowledgement is the gift of discernment, in the gift is the presence, the all, the light, the manifestation, and in the manifestation is the consciousness. This is life. We ask this for Thy children, O Father, for in this light alone can they see and know Thee, and in the seeing and knowing is salvation for the human. We beseech the dove of peace (in mind and heart), that it may descend into the lives of all of thy children, that they may rise up and glorify thee. O how weak and frail they are in spirit! The more they lack the more they desire to give, the more they possess the less they desire to give. Pity, and strengthen their spirit, O Father, lest from those that lack it be taken from them. Quicken the mortal to thy Amen, in this, O Father, that they may grow for in the growing the branches will spring forth and blossom. And the blossoms and the fruit thy servants bring to Thee as an offering for all blessings even to eternal life. Amen.

In fulness of human life we must look for strength: the strength is in the very esse of being. This, as in all truths, must be quickened, brought into life, appealed to in all questions where perfection and divinity is sought. Life is essence in every fiber and tissue, in every mode or expression of the higher functions. The light burneth, and in tincture consumeth disorder that harmony may prevail. Not for this do we proclaim that harmony IS NOT, for it is the eternal principle in esse of all things, but we proclaim that inharmony, the child of sin, has come into the lives of men, and diseases and death show forth, and enslave the minds of men with fear, which is the cloud that obscureth the internal light. The revealing process in the human, ever going on from the beginning, is the opening up, by a divine process, to the inner spirit of life in every atom of structure as in the concrete. Hence are the messengers of the Father doing His will in Man. The light of the infernals seeketh ever to consume the flesh, that it may not live but have death. Now this cometh from Man himself. The selfhood riseth up and blasphemeth against the holy thing that cometh with light. The winged messenger of God cometh with great power and glory, and the light of man shall be darkened. The sun and the stars of his firmanent shall be quenched, and the light therefrom shall no longer reign, but the SUN OF HEAVEN shall reign, and the sons of disciples of universal humanity man shall put on new raiment. The old shall be cut off and consumed in the fire of the wrath of the Angel of peace, and there will be gnashing of teeth, but the fierceness of the heat will utterly consume the gross and the dross, and then the pure gold will show forth in the remains. No more shall man curse his brother. The eye of omnipotence searcheth the hearts of every man, and the heart of man will respond, and shine forth in the light of the omnipotent, and shall not be afraid. The day is dawning and is close upon

the world when every heart will respond to heart, every eye to eye, soul to soul, omnipotent to omnipotence, and God will reign on earth. As disciples of the Father, work faithfully, being all things to all men, that good may come, and the lesser evil prevail. (In every call) of the needy ones (see October 16, 1907.) receive their offering, even their sins, as manna in the wilderness; starving they must have food, athirst give them drink, and in the name of the Father they shall be purged and purified. Bid the spirit, that they may have life in abundance. As workers, we proclaim to thee a new heaven and a new earth. Old things are passing away, and the new heaven is pressing earthward. Heed thou the passing and the dawning. The earth, Man, is moving in his orb to the rounding up of his cycle, and the spirit will hail the new birth. Open up to the spirit of all truth, the infinite reservoir of all things, and thou wilt be filled. God be with thee and bless thee in abundance of faith. Faith is the golden thread, with which the Father leadeth His children to His fold. The prophet, the (forseer) hath spoken. * * The angel of the Lord moveth in Man. * * *

FEBRUARY 5, 1898.

Our Father who art in heaven, because of thy divinity all-hallowed be thy name; thy kingdom come; because of thy omnipotence, Thy will be done on earth as it is done in heaven, and out of thy beneficence give us this day and hour our meed of bread. Forgive us our debts, as we forgive our debtors. Lead us not into temptation but deliver us from all evil, for thine is the kingdom, the ALL POWER, and the glory forever and forever. Amen.

Glory, glory, in the highest; peace shall prevail, and righteousness [shall encompass man and this to the] glory of God. In the omnipresent good all is peace, in the peace all is content, in the content the Father speaketh much in little, little in the much. In the little and the much is the omnipresent. Then of thy little and of thy much, O Man, God proclaimeth know thy little as thou knowest thy Creator of thy much, as the proclamation be-speaketh on earth good will to man. O that thou knew of the peace! It bringeth the all-good happiness, health, joy. Knowing of the kingdom thou must know of its judgments. In this is the power, in this is the glory. All things are to man for the asking. Thou art a pilgrim in the kingdom of use (or loving service), O Man. For this pilgrimage thou art accountable. Gather from the downs and the valleys as thou pass along. Nothing is denied to thee. Seek but the word that the Father has given thee, and all kingdoms and principalities and powers obey the voice. Lo, the suffering and the poverty-stricken are thus lifted up. The sick and the lame rise up responsive to the word, be thou healed, arise and take up thy bed and walk. Life is made to possess the dead. [All shall hear the voice and answer the call] of the Father. What of thy pilgrimage? What of thy gatherings? We answer, "All is well with Thy children; thy servant heareth the voice and obeyeth thy will, O Father. [In this] thou wilt find the little hath become the much, and the much hath become the little. Open then thou, O Man, to the spirit, that thy well-done may appear to thee. The opening up of thy treasures to the Lord bringeth no condemnation, thy hoarding bringeth much condemnation (or regret for neglect). Verily I

say unto thee, the kingdom of heaven is within thee. In the realization of this in the human is the power and the glory, yea everlasting life. The MAN (external) through the gift of God is not the storehouse of goods and truths; but in the inner temple of the soul is the gift. In divinity is the power, the all of mind, the all that is of man, and He is (of) God the Father, proclaiming His promises through the human, and the multitude heareth His voice. Verily I say unto you all that hear and obey the (voice) word shall know not death, for in obedience (or subjectivity) is life itself. Truth prevaileth through the human, and instructeth and enlighteneth the understanding and subjecteth the will to obedience, so that thy human, O Man, is made of the will of the Father, and (cleanseth) if thou wilt. Thou must fulfill thy destiny, ordained of the Creator; but of His beneficence thou art healers. Life divine taketh on the flesh, that all may have eternal life, and this is to know truth and thyself as the all of the human. O divine, O mortal, O death, O life! The (substance) of this commingling essence of transmutation is divine human. The cross or (sacrifice of the natural) is the gateway to everlasting knowledge. The cross proclaimeth no death, no suffering but ecstacy (in supernality). In life material man thinketh but knoweth not of what he thinketh. Cease to be a slave to thought, but rather give up thyself to the IS, remember, not to the MORROW but to the NOW. In this state of the conscious human is the ground of influx. God speaketh in the NOW, and the promise of the MORROW is not of God, but of the human; then let all of thy human be swallowed up in the NOW of the spirit. If thou livest for the morrow only, thou canst not know or obey the will of God. Not in the far off but in the NOW can the power be manifested. The word is spoken in the NOW and the spirit possesseth the PRESENT, and thus the will of God is done on earth as it is done in heaven or (spontaneity). Man can not be fed on the stones of the field but by every word that is spoken in the NOW. Peace, be still, God cometh with power. The spirit of peace recordeth this proclamation in the center of all afflictions, and the spirit of harmony doeth the work of the will of God. Now, man, in thy many-sided nature, there are diverse manifestations of inharmonies, and they speak to thee in sensations and in the intellect, but thou findest no peace, but added inharmony. This much thy wisdom has taught thee—thy (mighty) perverseness. Turn to thy inner reason, thy inner wisdom, and they, being spirit in esse and not in flesh, will enlighten and bring peace. The Father speaketh not that thou deny (or cast away) thyself; but that thou know thyself, for all power is given unto those who know the doctrine, and unto those who know the law of God and obey it. It is not the purpose of truth to enslave, it is not the purpose to lead to idolatry. There is no proclamation of creed or dogma, but of open vision; for the eternal within is sought, that it (the mortal) may revel in the empire of God's kingdom, thus leading the soul to the contemplation of universal being, for in that expanse alone is the light of all understanding, and understanding is God, is infinity, and thy relation thereto is made plain. We would that the much and the little speak to thee, in spirit. The truth proclaimeth itself in all, and the all in the much and the little. According to the faith be it even so to those who crave. Shine upon them, O Father, with thy word, be thou healed. God speaketh, the human obeyeth, and the wand also springeth forth.

So be it. * * * The eye of the Father pierceth the veil, and the secrets are revealed. * * * Love healeth, is kind and long suffering, love lifteth up. His peace attend all.

FEBRUARY 12, 1898.

O Father be unto us according to thy will. Abide with us in thy fulness. Be Thou our guide and heal us. Suffer us, O Father, to be in thy work of fulfillment of thy glorious work on earth. Thou knowest our fitness: then be it unto us according to thy will, that Thy kingdom may come, and reign in us in our earthly pilgrimage. Thou doest all things well, O God. Then perfect us that thy messages, through us, to thy earthly children may find perfectness in them. Angels and ministers of peace attend us that we may not go astray. Thy paths are straight and narrow, and few there be that find them. That we may lead them under thy guidance is the prayer and the hope. The gateways and avenues are many, leading to the garden of man's soul, but when known they will be suddenly found. Banish darkness from the recesses of their own corporeality. Quicken to life the spark within them, that it may flame to luminous hope and faith in thy promises; for in thy promises (in the inner consciousness) only is life and knowledge found, and thus the glad tidings. Open our mouths that thy word may spring forth bringing light, life and joy. The earth is dead, and thy children call to thee, Hear them through thy Son, our Lord, Jesus Christ. Amen and Amen.

In the universe of man, truth speaketh ever to the opening up of all the love of the good, the true, the beautiful. Man heareth these voices, but heedeth them not. He is drawn into the corporeal wills in the passing to the voice, and is held in the spheric realm of his desires. God is not found there, though delight may be found. Thou interpretest God to thine own seeming and art led astray by the sound of concrete reasonings, and reasonings are the evil that is in manifestation of thine own life. Man must give up his life that he may find it. This truth may be found in exemplification of perverse wills. Disappointment always followeth the straying from the path of inner wisdom. God speaketh in the wisdom of the spirit. The soul recordeth the sound and import on the outer. Satisfy thyself from the light given thee that the soul speaketh. Now in the realm of the spirit are many manifestations of the father. The child of God seeketh His will in love to obey. Not so (is it with) the child of sin—in corporeal loves—who hideth his face from God, and fleeth from the voice. Remember thou canst not wander from the sound of the voice, and live in the light if freedom. Freedom is the obedience. Sickness and death flee from the sound in which is life, health, happiness, peace, joy. There is no death, sickness, nor ills of whatever kind in the spheric realm of the divine voice. Then seek ever not to stray nor wander, but the obedience in the return (to divine supremacy). Open up in truths of thy nature to the inflowing (from above) not to the (mere) outflowing. The one leadeth to death, the other to life. Truth prevaileth in every thought of the normal life, and sustaineth the life, and instructeth to the knowledge of his Creator. In this instruction is found the way to heavenly and earthly equilibrium. This bringeth the normal human and the spiritual-natural into proximity, with the absorbing essence of the divine sphere, and love uniteth the twain.

The man then becometh atomically speaking abnormal—the spiritual-natural child of the father. He beginneth then to read and understand the messages of the Father and lovingly obeyeth the voice for he knoweth whence it cometh and whither it leadeth. The righteousness of God is life to the child of His obedience. The great gulf between man and all knowledge is growing narrower, for, in the kingdom of man's hope and faith, there is now but ONE GOD and He is Love. In love is the real life and knowledge. The door swingeth ajar; the heavenly anthem within speaketh the glad tidings—peace on earth and good will towards man. Ask and ye shall receive, seek and ye shall find. Knock ever so lightly and it shall be opened unto you. Do not fear. The earth is full of the good in truth. Thou shalt find it in thy seeking in the will (or purpose) of the Father—doing His work. * * * The spirit of the apostles of the Lord guideth. Many are called, few are chosen. The will of the infinite speaketh to the child finite, and then the work and the word are ONE—peace, unwearied life. All is one. The spirit within every truth seeketh to confirm this. Then seek truth (is it not more precious than gold) for nothing can become of itself something. * * * The prophet speaketh again. The spirit proclaimeth the real, the lasting. Thy prayer riseth to the heights and proclaimeth its essence. God be with thee. Amen * * * I am * * * Grace.

FEBRUARY 19, 1898.

O God, our Father, we are again drawn close to Thee, and thy children call in loud voice for thy mercy. O Father, how little they know Thee, for in the knowing thee is all mercy. (We appeal for) the gift, and the gift is the all. Thou dwellest in them, O Father, and proclaimest thy infinity; but they are dull of hearing, O Father. Hearing they hear not, seeing they see not. Thy presence proclaimeth the answered petition. They do not believe, they fear, they do not understand. Lift them up, O Father to the clear understanding of thy law, that they may obey and be free. How long, O how long shall thy love be rejected. They do not know but they suffer. Release them from their bondage of sin. Cast out the evil from their lives. Be unto them, O Merciful Father, THY LAW, THY WILL in fulness of their need. Thou, not thy servants, speakest the word (of overcoming). Then speak unto them, O Father, through (us) thy servants and they shall be healed. Thy will be done. Amen.

In the multiplicity of ideas concerning spiritual work and life, ideas have shaped themselves in thought and concreted in endeavor, but (thy children) in their endeavor know not of the spirit. All is in the endeavor (only); hence failures and offences (offendedness) must needs come. Thought of itself availeth nothing—only in the flesh by exalting the man. The spirit of truth abideth not in self-efforts. He only that is of the spirit profiteth of the spirit and not of the flesh. The teacher must, by power of this truth, lift the multitude to the heights of "spirit above flesh" before he can proclaim understandingly the message. This cometh with power and is not of the flesh. He that loveth the flesh (natural reasonings and worldly considerations) more than ME is not of me. The spirit prevaileth in the humble (or submissive) and contrite, and power rusheth to the feast of soul, and openeth the womb to

the birth of the angel of glad-tidings. Not to the self-abashed nor to the self-exalted cometh the DOVE, but to the (truly) humble. The recipient vessel of divine influx with power is the child of regeneration. The culmination is in the perfectness of the human, in all essentials, that is in faith, hope, and charity. These are not separate and apart from MAN but constitute the life, in esse, of the human. Then why, in the leavening, shall not the whole be leavened? Thus in truths the essential (thereof) worketh to the leavening in the human. They then in unity (unification) rise, and center in every appeal to the Father for wholeness and instantly proclaim freedom. Comprehensibility of all things is not of the human, but of the spirit of which the human is a part and joint possessor if it so willeth, and perfectness in the flesh is thus made a component of the spirit. "Be ye perfect as your Father which is in heaven is perfect." This injunction speaketh to all things in truth, that good may prevail, and not truth only; for without good truth would be but persuasion, and persuasion—is not the full ORB, but the brightness in externals. Truth to be life must be an external of an internal which is good, God, divine. The spirit of the prophets speaketh in resonance to the willing disciple. Whence cometh the sound, whence the word, whence the spirit? From the source of all life it cometh; in joyousness and song it heraldeth its coming, but it humbleth the Man in awe and fear, but the spirit rejoiceth withal. In the real, in the essence, is found the tincture. Its infiltration through the flesh maketh for purification and sanctification (of the flesh) and sanctification cometh with power, and the spirit healeth and quickeneth to life. Life in essential essence is divine, and the prophets need only proclaim its power and herald its divinity to the opening (of the man) to its acceptance. In truth, is life, in life is truth, but good is in all. You cannot comprehend truth, O Man, until you first love, yea adore good. When this is of thy self the dedication, then good will bounteously endow thee with truth in essence. Good is the essence of all truth. Fail not in the remembrance of this, O Man, for in it is the power. Thou knowest not of the truth but of the error, if thou attributest any good truth or power to the self alone. Thou possessest an inner self, that will proclaim to thee this, and point the way to the knowing and the finding. Thus—the spirit of wisdom—pointeth beyond itself to the throne of God, and sayeth "behold thy Lord, thy God, thy Creator, thy divine self, thy grace, thy hope, the all of thyself." Then heed the voice of wisdom, that guideth in the ways of blessedness and peace. The prophets of old speak in the winds and billows of mortal strife. The haven of rest is beyond. The turbulent waters of selfishness will soon be stilled, * * * God be with thee and guide thy ways. * * *

FEBRUARY 26, 1898.

God be with us. Blessed are the children of men who know of His coming, for they shall prepare for His coming; blessed are they that mourn for they shall be comforted; blessed are they that weep, for their tears shall be wiped away; blessed are they that hunger for righteousness for they shall be filled; blessed are the humble for they shall be exalted; blessed are the pure in heart for they shall see God. Yea, in all, man shall know and see. The truth shall unbind and set free. The

rebinding is of His coming and kingdom. In the rebinding the flesh is set free and God speaketh, "go thy way and follow the steps of thy Lord (lord)." Thy freedom is found in his captivity, (with thee) and thine own. (captivity to thy higher.) Nevertheless in humbleness of spirit, we proclaim freedom in thy captivity. In the bondage of truth light is proclaimed, in the freedom of error darkness prevaileth so that thou gropest and art lost. Stand thou upright, O Man, seeking the truth. Neither humble thyself nor grovel in the dust, for freedom is not there. Delve not in the mire for cleanliness, but rather the light proclaimeth all to thee, and the light is of him (who is) thy personal teacher and guide. Thy life in and of itself is the essence of the opening and rebinding. Thou art of the water of his baptism, and in that alone is the promise to all men. There are no heights thou canst not scale, no depths thou canst not fathom. In clearness of vision and depth of understanding in exploration, truths hidden in God's kingdom are thus given unto man through this baptism. Thy searchings are guided by the lamp of thy sincerity of spirit, and not by the light of desire only for righteousness. The life dedicated, even as the Christ gave His life, so must thy dedication be, even unto the cross. The power and the strength is thine, endowed of the Father from the creation of the world. Every child of sin possesseth within himself the essence and power of redemption, even so as the Father willeth. The child of obedience followeth the spirit voice of his guardian spirit. Even unto every man is given the power of creative love; in him (man) is freedom of choice to love his neighbor as he loveth himself, and in the love is the lifting and the healing. Go to; God is not mocked (or baffled); His divine will worketh through his child and perfectness worketh to perfection in all things thou desireth to do in His name, and this name is Love, embracing all things even unto the giving up. In the giving up thou comest into abundance. The life, in tumults and passions, is not of Him, nor can it be of thyself, O lover of truths, for thou art He. (Dec. 3, 99) and He is thou, and in this all is harmony and peace and equilibrium. Then what (can be said) of the tumults and passions? They are of the power of darkness which is NOT, and which (yet) is. Open up to the light that IS, in which there can be no darkness. The encompassing blackness that obscureth the light in Man is unreal, but real to auric emanations of evil. In self love there is no light. In the leading of the natural in instructive spiritual truths, there is much obstruction in selfwill, and this always moveth in directions opposing the spirit of universal love. Man must be and is a universe, and (is) open to universal life, understanding, will and love—not a (mere) atom controlled by varied winds that blow from the Hells of (the impersonality of separateness). Then lend thy ear, O mite of infinity, and we will lead thee into fields of universal thought that will infill thy being with the breath of universal infinity of love that will expand thy being to the embrace of the universal God. Thou art growing in expansiveness of thought, thou art receptive to the watering of the dew of heaven. Open but the door of the inner chambers, and the treasures contained therein will show forth to thy gaze and delight. God speaketh through these gifts (of spirit that are) hidden in these receptacles, and they are for every man's searching. The voice of truth springeth from the tongues of the Angels within. Instruction

cometh of the prophets; power and glory cometh of the Father. He knoweth of His will and the Amen of his servants. May His spirit abide with thee. Amen. * * * Listen, behold, advance—retreat—ascend—descend, aspire. Honor the spirit. Praise God. He hath spoken. * * *

MARCH 5, 1898.

Our Father, thou Fountain of all that is, pour out thy stream into all mankind that they may know thee as thou ART not as thou hast been presented to them by men, but as Thou art to them in spirit—in Thy nearness to each and every one, (and as being) the answer to every cry for good in truth of faith. Thou art their body, thou art their spirit, thou art their good, thou art their poverty, their riches, their hunger, their pain, their sufferings, their appeasements. We thy servants would bring Thee unto them, even to their hearts. We would not teach them, O Father, but have Thee speak to them, that they may know and understand. Thy servants fail in that they are not THEE. Press upon us thy life that its impress may light and instruct even through the infinite imperfections, for the children of earth seek through the imperfect to find the perfect. Then reflect Thy perfectness in the light of their darkness, that they may see and know. Amen.

Knowledge cometh only through the knowing, not through the not knowing. Spirit, or truth in spirit, speaketh to truth in the known, not as was said to the unknown. The known and the unknown are at war with the spirit. Man must take sides, and this he can not do until the decision is made to abolish the unknown. Then it no longer opposeth as a force. The known only hath spirit, and His word encompasseth (embodieth) it. In meditation and freedom, man must seek truth, the Father, the fountain, and in abundance will he pour out his gifts. In interpretations and affiliations of the Man, his self or error, or the unknown, is made to blind and confuse. The known (the perceived) is God and is ever present, IS the life. In denying thy (inner) self thou deniest God. In crucifixions and pains inflicted on the flesh, (by thyself) thou doest so even unto Him. Open up thyself to the sphere of what thou (interiorly) art, and thou wilt grow, for do not the lilies of the field do even so, and Solomon in all his glory is not arrayed (with untarnished perfectness) like one of these? Why? One is open to the worldly sphere of what is not, and the other to the sphere of what is, the spiritual, and thus showeth forth in splendor of finite infinitude—one is the child of earth and its (earthly) splendor, the other as the child of spirit in all of its virgin purity undefiled. The lily (of faith and hope) offereth to thee, O Man, all its beauty even that that surpasseth all earthly splendor for the asking of thy Creator, of whom a visible manifestation of His creation and promise greeteth thee (in the lily). Dost deny God in the lily? Then deny not Him in thyself. This is the all in the promise,—perfectness in all of His creation. Then be thou perfect even as thy Father in heaven is perfect. The work (of man) in the Father's vineyard in earth is at one with Him. He guideth the hand, giveth the spirit to the word, light to the darkness. The flesh groweth in the light and warmth of His recognition, the known. The world is entombed in the hollow shell of the unknown. Self holdeth the key, and denieth to man himself the freedom of the known. Man is spirit, and as spirit is

he real and known; to the flesh is he enslaved, to the unknown, and by the lash of the cruel bondmaster is driven and bound to the unknown. Knowledge and power is given to man to free himself, even to the rising up. Brother the lilies speak to thee—the Master's voice proclaimeth thy glory. All is promised in the asking and knowing what thou askest. If the asking cometh from the unknowing, then the answer soundeth only in the realm of the asking, and but the echo cometh back to thee. But if thou speak from the known, the realm of thy real being, then be it unto thee what thou askest. The asking and the answer are one. No other is possible in the realm of the real, and man (in essence) is the real, the known; so be it known unto thee O Man, for this is the voice of God speaking to the child, proclaiming His relationship to willing ears. Much is here spoken that cometh in truth apparelled as the lily. Thy (inner) unknown must become as the known. Then the voice is heard, not till then, O Man. * * * God in all, all in God. Selah. * * *

Be wise in thy choosing. Be unto thy work a willing sacrifice not to thy undoing but to thy doing. Remember when thou takest to thyself a stranger, thou invitest his evils as also his goods. We would that this meeting-place had been held sacred to our purpose. We would that there had been no intrusion. Influences have been admitted that cling tenaciously. We pray you to forbid them lodging and aid us, else thy power for good will be lessened. Thou takest the good promised and thinkest not of the evil that clings as a garment. Make this a meeting-place for Angels. Didst thou not and we so dedicate it? Admit none but the pure. Keep your mind positive against spirits of evil. The good will take care of itself. Your friend and guardian. Dad.

MARCH 12, 1898.

All hail to the coming morn! O Father thou dost herald Thy coming and the splendor of the sun of the morning proclaimeth love and praise to thee. In humbleness and contrition, thy children beseech and acknowledge thy love. In thy love abideth faith, in faith hope. The hope lifteth them up and they can hope but in us thy messengers for the fulness of fruition—even thy presence. Then come to them, O Father, and comfort and bless. In fulness of life in truth of thy Son, our Lord, Jesus Christ, is the redemption. Redeem them, draw them up even into Thee. The voice even now soundeth in their ears, but they waver in the "lo here" and the "lo there." The sound scattereth them (maketh them afraid to venture); draw them to thy bosom. Press them closely in thy Arms and lo they shall be safe. Bless them in thy love that they praise thy name. Amen.

In the teachings of men, the spirit is made subordinate to the letter. Even is this so, when man seeketh through the fields of nature. He maketh the birds sing his own song, the fruit and flowers to take on color and flavor solely his own. The language is interpreted to his own liking and seeming, and thus to his confusion. The truth (therein) is hidden from him, and yet the (dawn) of his opening vision is upon him. Only in the blazon of the light of divinity can the truth reveal to the spirit. Do not seek in morass or swamp, unless thou art guided by the light of the spirit. If thou be so guided, the riches of the secret caverns beneath will spring forth. We speak now not so much of the dedication to the present nor the object, but that the whole of life be for the highest and best in expression. Seek the life inasmuch as thou possessest, for in

glory of possessing is the dedication. All life is symbolic of a more interior and hidden glory which is the first and only cause,—God. We desire that the teacher should aspire but not to the knowing (mentally) but to attain to that to which he dedicateth. This is but a life, higher perhaps than the mind mortal can comprehend, but the light of the higher will illumine the lower, so that by the subterraneous depths the higher is made to appear in the natural horizon. The natural in the lower caverns, as was said before, must be lit up by the light of the higher chambers, so that the depths may be known. Truth speaketh from the deeps of falsities, that the evils may be cast aside. We lead to a revelation when we point to the recesses and caverns of the deep. We say to thee look up, and with equal fervor we say look down. Thou canst not look where God or truth is not. Hence light is also there, for where one is the other is also. (. . .) In the sweep and broadening horizon of spiritual expanses the mind groweth as it gathereth. Humbly, as the little child, must he explore if he desireth to gather. The kingdom of righteousness sought bringeth the seeker to the storehouses of God's bounteous love. Understand and interpret in the natural understanding as also the spiritual meaning. In season and out of season revelation cometh. Watch, therefore, lest they pass thee by. Do not look for seasons. Thou art, O Man, in season for the ripening. NOW is the time. The NOW is the great revealer as was said before. Do not look to the coming time, but the NOW, the PRESENT (always expectant). The full comprehension of this bringeth the creature close to the Creator—the merging of the finite into the infinite. In this mergement there is emergement from, the coming forth from the bosom of the Father. This is the mystery of the incarnation—"I and the Father are ONE." When this is accomplished thy voice, (O Man), will be heard through the length and breadth of the land. This (experience) is the fulness of the Comforter promised —this is the heralder of glad tidings—this is, the holy spirit that shall descend into every creature. No teaching of men nor herald of prophet can make clear this truth but (only) the Comforter himself (in the man). Open to truth, and abide in thine OWN tabernacle silently. Do not wander. He cometh with a gentle voice and soothing hand. Dost comprehend creation? No? Then thou canst not comprehend the work of regeneration, going on in its building the flesh to the likeness of the spirit through angel ministrations. Thy guardian speaketh through the messages, and the Father fashioneth the creature. May His blessings attend thee. May thy prayers for the sick and unfortunate be answered in fulness of the needs. * * * * * * Growth in spirit is working through humanity. Watch and wait.

MARCH 19, 1898.

Father we call to Thee. Hear the prayer of thy children; proclaim to them thy love within each and every cry, within each and every desire, within each and every aspiration, and proclaim with power of the answer and utter appeasement of every cell and fibre to the full fruition of holiness and peace in life. Thou art within every atom of thy creation; Thou art the within that speaketh to the without, the everlasting NOW, that moveth creation in plan and infinite purpose. And thy purpose moveth to perfection, and thy children (the likeness of thyself)

shall be made perfect even as Thou art perfect, for thou art the moving intelligence, the divine living principle in every atom of life. Hence the atom and thou are ONE. Life is eternal and perfect, and in perfectness moveth the cry of thy children. They know not but they cry; they hope not, but they feel and sense. Open up every avenue of their being to the recognition for in recognition is the reconciliation and in the reconciliation is salvation, and in salvation freedom from sin and death. In the knowing, the reconciliation, the presence and peace reigneth. Then proclaim thy Presence to thy servants in good works, that they may bring thy gospel to all men. Thy servants await thy coming. Bless them forever in thy Amen.

Spiritual instruction and guidance doth not so much depend on the willingness of the student to be taught, as upon the spirit or the (nature of the) desire within the corresponding element of truth, of which the corporeal is a conglomerate. Every atom of the human constitution possesseth within itself a divine INTERIOR, corresponding to the truth desired or hungered for. Spiritual desire is a hunger that can only be appeased by spiritual or divine food. Seek (then sustenance) from the storehouse of the all-potent unleavened substance, from GOD, the FATHER, the Builder, Creator. This is creation. If this was denied to the least one of his children, then creation would cease. MAN by his environment is made to look for release from evils and pains consequent, to the very source of his evils. Not knowing his power, his creative good (that is) within himself, which is God, he looketh not within for he knoweth not the within, only the without. To draw truths close to the heart, is to know them. Good speaketh to the heart, because truth is love and the heart is the corresponding physical organ. Love in the heart is God; love in the understanding is the Father, fashioning truth according to the understanding. The structural man (man constituently), as was said, is the storehouse of the Father's love. The peace in all understanding cometh from the Father's love within. Do not ask of the why (or the reasoning faculty), do not ask of pain, do not ask of pleasure (the sensations); they are delusive. But ask of the LOVE. This answereth the questions—ever true to the spirit and trite to the understanding of the natural, so that confusion need not prevail in the outer. But peace is promised also. Draw on this storehouse, O Man, within thine own house; for everything is to thy hand, fashioned after every holy desire of thine to build. The master workman loveth to guide the hand of the unlearned, even as the learned. The human intellect is of plastic yet opaque substance, (being the offspring that has) filtered through the muddy (moulds) of generations. The mire and dust of (mortal) accumulations is dead to the spirit, but the Master Chemist is passing it through the divine fire of His WRATH, fashioning it to His hand AND WORD, (His method of evolution), that the spirit of truth may impress (from below); for knowest thou not that truth cometh from without as also from within? The spirit of the Lord (in the outer) speaketh to the spirit (of the Father) within, and the darkness respondeth by the vanishing. Then spirit speaketh to spirit. The knowing of God is not so much in the seeking as in the FINDING. Every one seeketh (in some manner), but not every one doth find. The wonders of creation confront the willing

searcher, and proclaim God in everything. Thy thought is not hidden, but is part of thee. Thy every act is proclaimed (also) in the ethereal aether, and impressed on the book of life. It is all in the process, and the resultant complement of creation's manifestation. Yet all is good. Thou wouldst not remember thy deeds; then let them be holy; thou wouldst that thoughts pass from thy memory; then let them be pure. Yet all is good. Creation goeth on (notwithstanding). Do not strive to appropriate (for thyself), but to scatter. Do not hoard but give freely of thy knowledge. Many are starving, many are athirst. The spirit of the apostles moveth in the Father's steps, as the Lord and Master pointeth the way. Even now they speak to thee in language of the spirit of love. Follow thou thy inward monitor and guide. (Accept thou) not the (illusions) of the mists of self. God speaketh in the dust, and in misty trials and petty snares, but only in meekness (submissiveness) and resignation can He be heard (through these). The firmness of (the loving and charitable) spirit of the natural is the sure guide to peace of the inward life. The outward must be controlled, and made to harmonize with the inward tranquility. May the peace of all understanding be with thee, and comfort and bless to the fulness. Amen. * * * * * * * May the spirit of God rest upon the afflicted. * * * * * * * * * *

MARCH 26, 1898.

Infinite Good, pervade the sphere and atmosphere of thy suffering children, that they may rise up and be free at this hour. The spirits of the suffering ones stand at the door of Thy (human) tabernacle and knock. They bring their burdens unto Thee,—the sick in body, the sick in spirit, the perverse and rebellious, the tired and weary, the hungry and thirsty ones. The Fountain of living waters promises aid and succor. The fire of Thy love burneth to the consuming of all afflictions. Be thy humble servants. Cast them at THY FEET knowing thy mercy in thy love. Bid them arise, O Father, that thy name may be glorified. Nevertheless Thy will be done. Cast their burdens upon us thy willing servants. * [Raise them] up out of their infirmities. Cast their sins upon us, and even as thy Son took the sins of the world upon himself, in becoming a sacrifice, O Father, to carry the Cross (.) Having Thy guidance, we appeal to thy mercy, even thy Amen.

The prevailing and proceeding life is good. All love in potency and power [developeth strength], divine in power, all-embracing in (scope) and potency * * * * * * * of spirit, God.

(Even) life of the human proclaimeth righteousness—the love of good. This (being) innate and divine, teacheth in perfectness the inward fulness and potency of power to rise by the might thereof of every individual child of God. The soul is the dwelling-place of the spirit. The spirit is the dwelling-place [of the Infinite]. Man (as mere man) groweth in contemplation of this mighty truth. Man dwarfeth and withereth in the sphere of the not knowing. Eternal death confronteth him in the NOT; life and freedom, aye everlasting life in the IS. God is, and He conformeth every man to the likeness of the IS, and the comprehension. The light of understanding burneth brightly in the center of the soul.

Every man cometh of the spirit. Every [proceeding] truth proclaimeth the coming. Then why doubt and despair? The spirit, God, is thy servant, and obeyeth every command of thy voice. Then, O Man, give heed to the calling [of the spirit], and every good gift is thine. Thou art not only the child of nature, but a child of God. Both are thine by right of inheritance. They obey thy call, and THUS THOU LIVEST O Man (.) and this is eternal in principle, and eternity proclaimeth divinity. The unity of matter and spirit is the life to the natural and physical [being]. Nature calleth loudly to the spiritual within man to its perpetuity. The Word speaketh to ears that are deaf, to an understanding that is deadened by invested loves. (Note the command given) by the Master and enjoined on his followers, "If thy right hand offend thee cut it off; if thy eye offend thee pluck it out." Clearly, this injunction is made clear to the spirit in what is given. The power is the necessity of this, as a part of the regenerative creative processes ever going on in the domain of man. Man feeleth this power rising within him. He must be made to know and answer to the leavening going on within him. The bubbling fount of living water answereth to the command of the WORD of the Creator. We have spoken [here] to you of heavenly secrets as an opening to the seeker. These, as gifts, are not of the quest (or self-acquisition), but of the possessing already, the Kingdom of heaven within. Every atom floating in the sphere of love is for the building (up of man), and the center of each is the spoken WORD, for in the beginning was the WORD and the WORD was with God and the WORD was God. O Man thou art in the beginning, even the NOW. The WORD even now at this hour at this speck of time soundeth the (things of the) beginning. (.) O the mystery of the beginning and of the end. The beginning was not, and the end is not. The all-present, the NOW, is the word. The hearing and the obeying of the WORD is the beginning. The Father ever speaketh in the present, always and ever. There is no past, no end, no future, but the ever-present NOW of God. Seek this truth within thine own soul, and powers will be added unto thee. Sickness and death will flee from thee, and obey thy command. The work of the Master showeth forth in the love of his brethren, in obedience to the Word in the love of truth and good—in the seeking (for expression) much more than in the finding. Ponder on this as divine in truth—God bless and comfort in all works of love. Heal the sick, cast out evils, restore sight to the blind, raise the dead. Praise God. Honor the truth in all and above all, and the will of God followeth. * * * * * * Much to thy inner self, more to thy outer; peace in all. * * * * * * Speak to thyself, and the self will open to the voice. * * * * * *

APRIL 2, 1898.

Father we thank thee in all of thy precious gifts, for have we not life, and in the life all in essence of Thy love? Open up to thy children the jewels enclosed in the gift. Unto all freely give, as thou hast freely created. All is good, and in good thy servants have life. Move them, O Father, in the direction of thy infinite will, for thy will encompasseth the good in esse. Pass not to our credit the goods, nor attribute to us our evils, but hold us in thy everlasting love. Guide us in the teaching, bless

us in Thy well-done. Much of evil passeth in the world for good, that, covereth over the spirit of evil. Thy children, that come to us for help, are but obsessed of evil that needeth only to be cast out that they may have life. Then cast them out O Father, that they may be made whole, if so be it thy will. Bear with them that they may grow in the wilfulness of freedom from sin, and to thy glory be it forever. Amen.

The universe of matter encompasseth the (dead), and holdeth the man corporeal. He seeth, knoweth and buildeth from materials from the world of sin. To know this and acknowledge it, is the salvation from error. In corporeality there can be no truth—only in those effects, of which truth is the inherent or divine cause. Now in taking man as we find him in this realm, he is an intelligence bereft of life and form, and must be fashioned and molded in the likeness of that (of which) he knoweth not, but which he must be made to feel as within him, (in order) that good or truth can quicken the life to higher and nobler aims; for he must be made to aspire before he can be made to arise. Man can not be made to know God while he is wedded to matter. A divorce must be sought for and obtained absolutely, before the love for divine things can be developed. Errors of truth are elements discordant in (the sphere of) time and space,—limited and controlled. They hold man in errors of judgment, so that he can not be just in action. Knowing he knoweth not, seeing he seeth not, understanding he understandeth not. As teacher, thou must know man as he is, enmeshed in errors of which he is but an (atomic) effect. There is much in seeing and knowing man as the world findeth him; for if thou knowest him not in earth thou canst not lead him to heaven. To know good, thou must also know evil. To know heaven thou must also know earth. Thy teachers desire that thou find the evils as also the good in man, that thou mayest lead the one and destroy the other, but in love. God speaketh to the one as to the other. Then, in reverence, find God in both; for if He withdraw from the one, He must per force of His universe withdraw from the other. Then death would reign. The divine truth, in esse of all life whether nascent or in active manifestation, is the power to lift up and cast out. The power of error is destroyed by the enmeshed truth, that bursteth forth as a blossom (of aspirations) and proclaimeth its freedom. So that in viewing earth's children thou must accept them (in whatever guise they may come), as blossoms from the Father's hand ready at the command of truth to burst forth in splendor of plan, and perfectness in good. Seek for the good in all (in everything), and thy work will lead thee in peace of love and charity, and this is the path of God. The spirit of all truth guideth the willing feet. Man, as a child of God, willingly followeth the guiding hand, if so be he cometh to the confession of Him, and it is thy promise to lead the children to the knowing. Thy life, in works of good in service of the Lord, springeth from the prophets, and the prophets speak to the prophet. Tranquility (contentment) must reign in the kingdom of uses. Seek this, in all thy work in all of thought. Peace is only found where spirit and matter hath ceased to war. The natural cometh not of the truth, but of the error. In searching seek for this truth. Much, that is (in seeming) sin, is made to show but an effect or shadow, possessing no reality. We speak thus that ye may seek to know whom you teach.

* * * * * * * Fear not, only the spirit of laudation. In hum-

bleness, the spirit groweth in power. God bless and guide thee ever in love.

APRIL 9, 1898.

Infinite peace, Infinite life, encompass thy children of earth, that they may grow in fulness of the knowledge of Thee. Peace Thou art; Life thou art. Then, in thy LOVE, thou art all-encompassing. Thy children wax strong under Thy care, but weak in separation from thy life. They cling to the Self (then), thus shutting the doors of the soul to Thy breath. They know not Thee (the UN-self), but the self. The self holdeth the life to the bondage of sin, not knowing thee. Release them, O Father, from their frailties. Cast the burden from them, for they know not what they do. The blindness of the finite ego interpreteth to their desire thy Infinitude, (being) deaf to Thy voice, as Thou speakest to them from the heights. They deny thy (beneficent) presence. Seeking only in the light of their corporeality, they deny Thee to their death. Give to them thy Life, that they may cast away the dead in them, and rise to the renewing; for in the renewing only can they be brought into life. Thou art that Life, O Father. Draw them into Thee that they may have life in Thee, and thou in them, IN LOVE, for this only is life. The burden of thy lower creations presses heavily on them. The earth and earthly things draw them from Thee, even to themselves. Nevertheless they are Thy children, and of thy love an infinite part. Open up the way of thy love to them, for thou art the only way, the truth and the life. Lead them to thy footstool, even (to the throne of) thy Amen.

In the silent watches of the night of (man's) dedications, each truth speaketh to man, as indrawn fresh from the paternal fount. Thus only can instruction in spiritual things come. They come to the spirit within the man, not to the flesh, but (even) the flesh profiteth, and thus groweth to the likeness. But (the instruction) must come from the spirit. From any other source it deformeth and perverteth. In the growth and developing, spirit is that, which the spiritual guides have to add, the life will come of itself. Spiritual things can not be interpreted by the man. Always they take on the human form, if attempted. The spirit is lost in the mist, and man gropeth, gropeth, gropeth. Seek in spirit and in truth, and thou shalt find. But not always in the finding can man impart, but in the possessing he giveth (spontaneously). The disciple imparteth and giveth, for he is truth itself, and himself is that truth. What he loveth, he becometh and riches in abundance are his. Then love truth and good in their divinity. In the gift is love; in divinity is power and glory. The Father instructeth and imparteth to His children. He giveth His life for them, and they, by the power of reciprocal infinitude, return back the life to the giver. In this returning life (of consecration)—love—the creature is drawn to his Creator. Instruction and guidance is in this reciprocation. No other way is possible. Thou canst not close thy love gates against the outflowing life (for others), for if thou do so thou wouldst stifle. The gates must swing both ways. The nature human seeketh laudation for self, and denieth God the praise. In leading this earthly creature to his knowing of his inward being, is fraught with much danger (from conceit in perverseness). The life accretions of the natural are powerful spirits, in investation. They ever seek to destroy, whom they

can not control. Then you can see that this severance must not be violent, else insanities would revel and devour. All must be led gently of the spirit, that sanity, reason, judgment may follow; for all (of this) is good. Creative purpose, as was said, is not in severance but in UNITY; for if thou canst hear it, Man is never separated from his spirit to eternity. There is unity in eternity, and eternity or eternal unity is God's kingdom. Man's relation to creation are as varied as numerous. There could not be a disjointure anywhere in his manifold relations. If this were so, he would not be a perfect vessel or recipient of influx divine; for divinity embraceth and encompasseth all things, and man is the prepared love-vessel of all of Himself, and He is all that is. To know this truth is to live, for this is the only life. To pass through these different spheres of his Universals, man is instructed and regenerated. In no other way is this possible. Man groweth as he dwarfeth and, as he dwarfeth, so he groweth spiritual. Messages quicken the life to growth, and the human to humility. Refrain from straining at interpretations. Spiritual things have no meaning for the human—they are foolishness unto him. Seek in spirit for the things of the spirit. The seeking in externals for the fruits of the spirit, holdeth in bondage to the senses. Much is being prepared for thee, when thou art ready in spirit. * * * * * Thy nature is much disturbed through thy strainings after externals for peace and rest. Seek only in internals or the spirituals. * * * * * Would much, in love, have you calm and serene (and submissive) in the natural. Can then instruct. Blessings attend thee ever. * * * * *

APRIL 16, 1898.

Infinite spirit be with us at this hour and time. The spirit speaketh in the YEA and NAY. Guide and uplift us into the YEA for in that alone can we find thee. The NAY (even) showeth forth thy (beneficent) presence, but in the YEA of thy blessed command doth it abide. Thy children are thy YEA, then dismiss them not in the nay. Thy blessed promises come in the YEA, and thy creation is in thy love, even in the yea. Thou speakest, O Father, but we hear but the sound. Open up thy precious spirit in thy servants to the voice, that we may obey. Thy (stern) commands come in the darkness of the nature. Speak in the twilight of the morning of the all-seeing sun, that we may feel the warmth thereof. The quickening (ariseth) but we would raise the spirit to the heights of Thy love, that it may live in the light thereof. Thy servants call Thee to the sick and suffering ones. Raise thy hand to their suffering. Free them from sin, O Father, that they may praise thee. Suffer them, O Father, for a little while, yet a little while, for thy name's sake. Amen.

In the divine Yea of truth cometh redemption from sin. Then all of man is in the YEA within him, and this, in power, leadeth man to the path of righteousness, and in righteousness only is found the goal. The culminative life of all things bringeth a light to man, the seeker for happiness and peace. (Truths and love are) abundant in the sphere of the life. The NAY serveth not for the gathering, for the gleaning, but for the consuming. The recognitions (of divinity) speak only from the fire of the yea, garnered in the midnight of the spirit's birth of consciousness in the natural. They make for instruction in the ways of the fol-

lowing (over) the stubbles in the path of attainment. Attainment is but the YEA of the spirit's will. The consummation or completeness is in the culmination of past gatherings, in the substitution of the YEA for the nay of the Father. In this spirit consciousness, the light of the infinite shineth brightly, and absorbeth the love, a willing sacrifice of the lower to the higher good. The past then is swallowed up in the NOW, perfectness moveth from the dark past to the NOW, and ejecteth the past in innocence of good, the conglomerate of the now. To the understanding we speak, to the lower we appeal, that truth in guidance may find a resting-place. In the (many) glittering scintillations of the past the light is found to further seeking. Man is a concept, and creation images love in perfection. There can be no discord or inharmony in love. Then arise in the might of understanding and ignore evil, for as thou think evil thou createst it, and becomest its slave and subject. The glory of thy being is obscured and blackened (in the conception and acknowledgment of evil; (and there) thou canst not hear the VOICE. Then dissipate the mists. (Believe that all will be well). Thy conception of evil is conceived in the womb of negations, (of God's universal Providence), and born in the world of negations (of divine beneficence) to be a stumbling-block to the life and a mountain of obstruction to the soul's advancement. Negations hide the face of truth and deny God—divinity. Man cannot grow in the atmosphere of denial (of good). Only in the sphere of acceptance can he find AIR, sunshine and heaven. The knowledge of all things cometh to the man who acknowledgeth the spirit. Instruction is (then silently) inbreathed. Looking outward (by way of the senses) revealeth only the husk. The incarnate principle is not found in the outer, but in the inner concept of eternals. Truth is eternal and it cometh to the spirit, as its pabulum supreme. No other can feed the soul. Growth is only possible, in spirit, as this truth is accepted and acknowledged, for it is within and is possessed by every child of God. We beseech thy earnest craving for instruction that cometh from the Father, not as from His messengers. The messenger bringeth, but the Father imparteth and sustaineth. No elemental (or atomic) teaching possesseth in fulness the truth. God only is that, and His fulness He giveth to all that ask. This only giveth life, and life speaketh the yea of his gift. Peace cometh and reigneth in the spirit of earnest seeking. Peace attend the sick and distressed. The sun of righteousness breatheth in the "YEA." So be it unto them who ask in His name. May He abide with thee. Amen. * * * * * * *

Dear friend and brother, we earnestly desire that you study the communications given you. You will find on close searching a mine of spiritual truths. Have you not found the pearl? Seek diligently for it. The spirits of the Apostles speak in a sequence of connecting lives represented by them and their relationship to the Lord and Master while on earth. Follow the communications as a chain and you will find twelve unbroken links. They are perfect in rhythmic co-ordination of a perfect life of which God is the center represented by the Lord, Jesus Christ. Nothing is left out. All is contained. In the order of these communications, a representative life is revealed, the perfectness of spiritual life in the human, moving in the order of progressiveness from lower to higher.

We desire to call your attentive ear to the revelation of a truth in relationship of the medium with yourself, as the instrument. The medium of communication was through the human. To hold the medium at all times

receptive, it was necessary to imprison the natural and set the spirit free. Yourself took on the natural and the spirit spoke through the medium. We desire now that you aspire to the spiritual or inspirational. This will release the medium or reliven the medium. He has been compelled to take on your conditions and carry your burdens, that you might be free. Much danger has attended this portraying of a duality of one life, nor can he be free therefrom until your spiritual faculties are open. He is tied down until then. His freedom depends altogether on you as an anchor. The physical nature of the medium has become so sensitive that he feels every wind that blows from your zone. If it is warm, or spiritual he lives, if from the natural he droops and suffers. Do not let this pain you or disturb for the Father provides. We could tell much more how wonderfully his life is interwoven with yours for purposes spiritual and divine. He giveth his life that you may live. This you understand as spiritual. We say this to you that you may have opened to you the mysteries of God's plan. Your spiritual aspiration is life to him. Then give him life. Aspire, aspire. Many many times has his physical life been at the very brink of the abyss, but withheld by the Father's hand. The work will go on uninterruptedly in the sphere of God-fearing aspiration. Only the godly can aspire to God. Open thyself to Him within thee. He will guide and protect. Seek diligently for the hidden secret of complete love and charity as shown forth in the communications. The prophets, as was said, speak and reveal wondrous truths. Keep thyself in tranquility for thy tranquility is the medium's tranquility, thy unrest is his unrest, thy ailments his ailments, thy heaviness his heaviness, but all for the glory of God. Would say much, but await thy preparedness. Dad.

* * * * * * * * * * * * * * * * * *
* * * * * * * * * * * * * * * * * *

APRIL 23, 1898.

Father, Infinite spirit, the all-Good, speak but the Word, (the finiting of it) and thy children shall be made whole, aye every whit whole. Thou art the truth and the life. Speak, O Father, in the words of thy love, in the language of thy children, that they may hear and understand thy commands. Thy law speaketh to them (in the ways of divinity), but they flee from the sound (of its outward seeming). We would have them obedient to thy inimitable instructions, ever flowing as a current swift in love through them; but earthly torrents drown the sweet song of the rippling streams; the whirlpool of human passion (continually swayeth and controlleth). Free them O God that they may know their Savior (knowing him (to have) become LOVE in them). In life, spiritual life, O Father, only can they know thee. Dead they know not Thee. Raise them to thy life (in obedient submissiveness) even as thou hast promised through thy Son, and to thy glory forever and ever, Amen.

The gift of tongues, nor the power manifested at Pentecost, can move the perverse will, nor lighten the wilfully dumb and blind. Truth can show forth only in the clear realm of the spiritual eather; in the luminous spheres of the eternal world existeth the light that showeth forth the spirit. The light of the human is darkness in the light of the spirit. Truths can only come to the dedicated (or submissive) self. "Who sayest thou that I AM?" Every human concept, principle, and life, must surrender to THIS interrogatory. Those, to whom the spirit is given, can answer. This is the crucial test put to the disciple, and flesh and blood (or self-assertiveness) retireth and giveth way to the rising spirit. The proclamation cometh only from the internal spark of divinity in consciousness—"Thou art the CHRIST, THE SON OF THE LIVING GOD." (. . . . .) Blessed and glorious truth! (The fruit) of spirit

immortal showeth forth divine prophecy and proclamation—"No Man hath seen God at any time." Yet He proclaimeth Himself in every act and deed of His children. He is, (not was) IS the truth of the present in embryonic life, and His essence (ever) moveth to maturity, to perfectness of understanding of Himself. Error, the weak child of the human ego, leadeth astray into the realm of corporeal mistiness, but this only holdeth the perverse in submission or bondage so long as the will willeth. Love doth not reign in error. Man is not lost through his love of evil for this would be contrary to divine love and wisdom. Man is the created divine truth, in the human form. To love error man must deny himself. This would be a perversity, damnatory. Spirits of evil, or earthly familiars of man, born of his deadness, seek ever to proclaim their presence, that they may possess the life. They have no life (to bring) of their own, nor can they bring any but sensuous sheaves of man's past errors, proclaiming themselves thus in the sins of the man, obsessing and tormenting, holding to earth. Listen not to the spirits of the senses (for); they obstruct the paths to good in the natural and hold the spirit down. Many times in life's pilgrimage the prophet (the seer) must needs weep and cry; but the voice of the MASTER cometh out of the sunlight saying "Who sayest thou that I AM?" Then the weary feet lag not, the tears are wiped away, the cry becometh a song in the exclamation "THOU ART THE SON of the LIVING GOD." Canst thou see, canst thou understand? In this thou will find a message and instruction for thee as meat in the preparation. Seek, seek, silently, reverently. Thy friends and instructors are ever near. Ask, and ye shall receive, knock, knock and it shall be opened unto YOU. * * * The prophets (idealists) still speak to thee in tones understandable to the spirit. Listen. * * *

APRIL 30, 1898.

Our Father, thou all in all of infinite creation, be unto thy children a saving grace. Lift them to thy bosom; press them to thy loving breast. Breathe into them the breath of life that they be made whole. They suffer through their waywardness. They know not Thee within themselves. Not knowing, they fail of faith (by the inner consciousness). Bring them to the gate of Thy kingdom that they may knock. Thy servants fail in the knowing not, they wander as lost sheep. Bring them back into Thy fold. Cleanse them from all uncleanness, that they may be as white as pure snow. Thy will in this, as in all things, be done and to Thy glory, but forever and ever. Amen.

The coming of the Son of Man is presaged in the rising spirit of man on earth. The kingdom of heaven showeth forth in righteousness and good will. The truth divine lifteth and upbuildeth the human. The natural, in all things of earth, is budding forth the fruit of the spirit. God speaketh (in this). The voice in all things showeth forth the power of the spoken word. In all glory, the Son of Man shineth within every soul. Jesus, the Christ (anointed) of God, hath declared the Father's presence (among men). Not of himself did he declare, but the Father (in him) proclaimeth. The child of the Father obeyeth the Father's command. He (this child) was in the beginning, and of that He speaketh. Knowing the Son, bringeth the Father. "Suffer little children (of the

spirit) to come unto ME and forbid them not, for of such is the kingdom of Heaven." In all of the messages of the Father, He calleth the LITTLE CHILD (of teachableness in men); for in truth is found the INFANT CHILD (and faith) proclaimeth the ever-present divinity. In innocence (of child-like obedience) of good, Mary (or desire for good) proclaimeth. Truth, as of purity, is answered in this acceptance. Man fleeth from the essential element of the good within (him). This (indeed) is the spirit that accuseth (the mortal man), the child (divine) speaking to the man. Only can man be brought into the innocence of his being, as he listeneth to and obeyeth the infant voice of (spontaneity). In the center of all good, this infant voice proclaimeth. Beware, lest the echo (of accusation) only is heard. Error speedily misleadeth thee. Error, oft in the garb of truth, assumeth and betrayeth the MASTER TO THE CROSS. The cry "crucify Him, crucify Him" is in the error or perversity of human good (or self-righteousness). "Glorify Him, glorify Him" is ever in the acceptance of truth even to the denying of the Self. Self-will, and pride of self-love, crucifieth truth. Divinity speaketh and proclaimeth from the Altar of inward purity and innocence, the living God. In the teaching and guidance (universal), angel brotherhood and motherhood is brought forward to the understanding (for from) this only is the acceptance. The inward breath of divine truth is made to do the Father's will in every man. To stimulate and bring into life, manifested life, is the secret (aim) of LIFE. Wisdom riseth in this reality, and proclaimeth the living presence. There is no death in the divine breath but all is life, life. Sickness nor sorrow doth abide in the atmosphere of divine inbreathing, and this is love. Draw into thy soul then the fire of divine love, and there shall be no sorrow, sickness, nor death. Breathe this out of thy fulness into the hearts of thy fellow men, and they shall be made whole. The all-encompassing power of love is the transmitting force in all regenerative processes. Even within thyself thou growest in nearness to the Father and in perfectness when thou inhalest in love and exhalest in good will to the neighbor. All is contained in the "thou shalt love thy neighbor as thyself." Influx of divine truth and understanding will flow into the willing receptacle, and remain with him if he does not selfishly desire to hold. Only he who freely giveth can freely receive. The creature in his relation to the Creator and His creation is a receptacle for life in its divinity, as also (a receptacle of) its reflections from creation's suns. Both move to the perfection of life in animated goods and truths, and man is all of this in perfectness of being, and this can not ever be perverted or turned aside. Salvation for all is the divine ultimate in all of creation; but to man is given the freedom in plan and purpose to move in directions retarding in perverse will, that he may find in his darkness the star of heaven at the end of his journey. Heaven is not thus denied him for his wilfulness, but that he may grow in his experiences of trials and temptations; (for) this (indeed) will lead toward the goal, in the order of the Father's beneficent plan and purpose, so that all (men in this way) may reach perfection. The prophets are bringing the glad-tidings to man, proclaiming the coming of a new religion, the religion of humanity—LOVE. A new heaven and a new earth we proclaim to the children of men. Thou already beginnest to feel and recognize this within thine own being.

This (recognition) is the voice of thy teachers and guides (who are), opening the way to a more full influx from the celestial fount. Spirits nor angels can teach only to the outer covering. The Father breatheth by influx, and thou (in this) growest in life and understanding. All other is of earth (or human origin). Only divinity speaketh truly. Would that all of man knew of his powers and destiny; then the world would grow in the light of love. Draw inward from all atmospheres of self-desires and surrender to the will of God. Have much to say in warnings, but would that the spirit guide in ways of truth. When the WORD cometh with power and glory, cleave to that which is good. Hold fast to the spirit.

Would answer thy inward questionings but it would be misleading. We can only advise through the inward monitor and trust the spirit to lead. We can not restrict your freedom in any way. We know not of what you ask, having no spiritual affiinity. Dad.

MAY 7, 1898.

* * * * * * * * * * * * * * * * *

Father, we thank thee for thy mercy vouchsafed to us, thy bountiful good, thy glorious presence manifested in every desire of the spirit, in every act and deed of thy children. The majesty of thy DIVINITY showeth forth in joy and gladness. In all perfectness Thou movest man. Knowing Thee they know thy WILL and do it. Minister to the suffering and sick, quicken them to thy will that they may not stray; draw them into the divine beginning, that they may bathe and refresh in the stream of thy LOVE. Take them into thy hand, in mercy [uphold them in faith of thy Providence] for in that alone can they follow thee. Peace be to them in thy Name. Amen.

In self-condemnation is death, in acknowledgement of imperfections is growth, the germ of which is not self-abasement, but (budding) glory. Even imperfections, in essentials, are pregnant with divine essence. Hence be it known to man, that within himself existeth the power to bring into manifestation the essential goods of all truths. These lead himself to the culminating essential of his being. To seek in the husk or ground-covering of the self for the guiding mind is to err, and to err is to sin against the spiritual being which is of the Father (Dec. 17, '98). Seek ever in the storehouse of God, the spirit in man, for the guide in good. It ever pointeth the way which the feet must follow (.). The straying (impulse) is from the outer circle, never from the within. The within is its own light and guide. None can stray from thence, living (in truth with good and safety). Man as a finite individual is given full governing power over the shell or self. The continuous flow of essence of truth—creative good—bringeth man to the understanding of God's word. The Word unfoldeth itself within, not without. The word and the spirit (really) are ONE. In looking without for all, in listening with the outer ear for the sound of the voice is the straying. If thou desire to follow the world's paths (in self-interest, in self-sufficiency) then hearken to the outer voice that speaketh the word of sense. If thou seekest the following of the spirit, then listen to the voice of the spirit within. Thou sayest that thou "knowest not of the voice within, that thou canst not hear the sound." If so, it (sim-

ply) has no meaning for thee. The voice of the angels speaking to the shepherds (that were) watching their flocks by night, was easily heard by them and understood, and their guidance was accepted, in the path to the manger where the little child was found. And BEHOLD, when instantly acknowledged, it pointeth the way (for) every Man. The star of Bethlehem (or faith in God's Providence) riseth in every soul to point the way. But remember the STAR showeth forth as effulgent light, and the eyes of the shepherds were steadily turned toward the light, never wavering nor turning aside. Now for the truth, if thou art prepared to receive it. The star that guided the shepherds was but the reflex of the blazing light within their own soul in the very night of their corporeal darkness, which was thus lit up by the star of the inward spirit. This truth points the way to every seeker. Follow the inward light, but be wary that thou dost not miss the way, and dost not pass by the manger (of insignificant signs and symbols) or that thy own flocks and herds (do not hold or) draw thee away. In resting in the Inn (expecting only delights and comforts), thou (wilt) pass the stable by. This beautiful truth can be found in fullness of life within every man. The manger, the little child, the stable, the Inn, the shepherd, the star, is in every truth, in every man. Seek, and it shall be found, but patiently not impulsively, steadily, earnestly not waveringly. Hastily and impatiently sought it fleeth before him, and eludeth the search. Only in God's own time will it come to thee. Fundamentally all that Man is—his intelligence, his life—can be found in the realization of this. Seek to know thyself—what thou art as man mortal from what thou art as man immortal, what thou art in the flesh from what thou art in spirit. The process of creation goeth on, and man by his perverseness turneth away his face from what it teacheth. It speaketh to him in tones that quicken to life and happiness. Infinite good, moving in the finite plane of creation, instructeth and moveth in light for the understandings of Man. Open then to this light. Instruction cannot come in the darkness. Move to the light—LOVE—and rest in the patience of God's (own) good time. May He bless and comfort, and His angels bring thee peace. Have cautioned and admonished. Will again say to thee, "Go thou, and tell no man." When the time cometh it will be given thee to speak. * * * * * In silence (of content) we come to thee and comfort with truth, inspire with love, but strengthen thy integrity for unity of the inner with outer). * * * * *

MAY 14, 1898.

God, thou infinite Spirit, embrace us in Thy omnipotence that we may show forth thy living truths; for only in the living canst Thou be found. The dead hear not, comprehend not. Only the life of Thy glorious presence warmeth and lighteth up. Thou only knowest the living from the dead. Separate the wheat from the chaff. Pass them in thy love to their (everlasting abode) prepared for them from the beginning. Each and every child of sin and death craveth thy mercy. Bear with them yet for a while. Thy voice hath spoken, O Thou I am, and shall Thy holy word come to naught? Nay; for it was spoken by the mouth of thy precious Son, our Lord and Master, Jesus Christ. The

spirit of good, within every one, proclaimeth thy holy presence, and accepteth the gift of everlasting life. None but the living can know of the sound, and thus thy bidding maketh alive. Grant unto them that are sick thy power, and guide them out of the valley of despair into the glorious fields of hope and faith, that they may hope and grow. Bless them out of thy abundant love. Keep them from temptation, for thine is the only kingdom forever. Amen.

The ever-present divinity in all things is the only light that quickeneth and guideth, for man hath no light in his own fallible sphere of finiteness. Reason and judgment are not of the light, but of the darkness of atomics. He that hath ears let him hear. Conclusions drawn from the spheric realm of natural reason and judgment, mock the spirit of God. Seek not for the light in the darkness; but rather for truth's sake seek the light for the power (that is) to dissipate the darkness, so that truth may come. Acceptance and denials (both,) lead straight to the presence of God. He is spirit, and must be sought in spirit and truth. In His providence, He maketh the flesh a mirror of the soul that man may read himself, for in the reading he findeth the guiding spirit, and he leadeth into all truth. It is not for man to find the spirit, but the spirit findeth the man, and when found the VOICE soundeth clearly and the message is sure of understanding. Perverse and fleshly man (himself) ever seeketh to guide, and to control the spirit. Hence he continually stumbleth and gropeth in his own shadow. Seek the spirit; then thou canst explore the earth, not otherwise. Spirits that cling to earth are not God-given heralders of His messages. The holy ones of his kingdom, alone, can impart truths everlasting. Turn not in waywardness from truths that admonish, for they only instruct. The Lord chasteneth whom He loveth. This in thy seeking accept, that the flesh be not puffed up. As was said, the star of Bethlehem (or faith in divinity) is for every man; for it resteth within him as the sun of his life, ever (ready) to rise and lead the way. This sun is also the star of the heavens, to guide the human explorers into the mysteries of creation. Without this light to guide, man but gropeth in darkness. Enter into thy (inner) self, O Man, and thou wilt find not only thy God and (guiding) star, but full guidance into all understanding. Nature, and the heavens above, are thine for the asking. It is not so (too) much to ask thy feeble finite understanding to accept this. It is then so easy to know, for thus the door is already ajar. This battle of man with man himself (in order) to know God and spirit, must cease. "No man hath seen God at any time." But man groweth in the seeking, and the heavens of truths supernal open to the center of every truth divine. Consciousness in fullness of the acceptance of this findeth God; but earthly eyes would be blasted by its effulgence. Only the eyes of the spirit can face the presence (divine). In the silent contemplation of these truths as divine, thou needest not the guidance of any teacher. The light and the teacher are ONE. The spirit and truth are ONE. The Father receiveth His own and glorifieth him. Yes, the Father glorifieth the Son. Soon this will find acceptance in minds illumined by desire and divinity's guidance, and the flesh will no more go out, but seek within. A complete and full orb is within the center of every created thing of God, given for a light to guide His children in their

searchings for Him. He lighteth the way. He is the truth and the life. Man must accept this as literal in the natural acceptations, before he can be led into the spiritual revelation. There is no light for those who have not experienced the darkness (of earth life and conditions), no Sun for those who live (only) in the light. Then seek to know the light, that thou mayest not know of the darkness. The spirits of the Father guide only in the ways of the spirit; for this is light, and only in the light canst thou be guided. Do not ask to be guided in the darkness, for that desire cometh not of the desire of the spirit, but of the man—the flesh. Many truths are bursting forth within thy soul, and will soon illumine the understanding and the will. This thou seek, but have a care for thy spirit that it ever looketh heavenward and not earthward. Corporeal understanding, even in love of truth and good, is not the safe road to the kingdom of the Lord. Ever aspire to rise in spirit for that alone prepareth the corporeal for the light. Spirit only giveth life. The angels guard and protect thee. Do not look downward so intently. In that no instruction can be given. Peace be with thee. Amen. Be weary of thine own feet. Rest, meditate, thy soul sickeneth and droopeth. Be weary; thy guardians are ever near.

MAY 28, 1898.

Father, forgive them, for they know not what they do. All honor, all glory be to Thee, O Father. Thy coming and thy outgoing showeth forth in the uplifting and forgiving of all sin. That the sinners may be drawn to thy loving embrace, is the prayer of thy servants. Be it unto them (through us), as we would that Thou shouldst be unto us. (. .) Place on us even their burdens that we may thus grow in strength of love and charity. Thy loving arm is outstretched, to guide and protect. Show us the way, O God, that we may light the path of our suffering brothers. Heal them of their sins. Suffer them to be partakers of thy bounty. Knowledge and power cometh to all who seek. Then, that we may grow in strength of thy knowledge, teach us, even if so be it, that it be the way of Gethsemane and the Cross. The crown of thorns that proclaimed "the KING," is over all and above all kingdoms, principalities and powers. This is the way human to all. The glorious rest in the sepulcher (of apparent failure and defeat), and the resurrection (assured) on the third day, is the heritage of Thy disciples. And, in this (experience), is given the promise of immortality. ALL HAIL thou JESUS of Nazareth, thou KING OF THE JEWS! Deny not thy promise of rest with thee. We hail the coming morn of thy power (in meekness). Our souls abound with thy love for thy children. Heal them, heal them, bid them rise, and thy WORD giveth life—aye, life eternal. The promise cometh with the hope, and thy strong ARM of faith will carry them forward and upward even unto thee. So be it also through thy servants and disciples. Amen.

All hail, all hail, to the coming morn of righteousness on earth. It aboundeth in all creation. Truth showeth forth in the unselfishness of man toward his brother. Time and eternity is coming into unity of purpose in God. Man speaketh to man, spirit healeth spirit, and time fleeth away. Eternity crowneth the everlasting in being. Truth travaileth no more. In song and anthem it glorifieth and heraldeth the

rising creature. No longer doth he proclaim "lo here, lo there." IT IS, and proclaimeth the presence, the NOW in good and truth. Good and truth is the guide of the spirit in all actions; the ever-present good is lighting up the caverns of man's internal nature, that he may see and know. No longer must he seek in the shadowy sphere of the external world, whose will is evil and leadeth to illusions of the mind. Man knoweth not himself, while in the world of sense. Only in the kingdom (the supremacy) of spirit can he know himself. In the knowing he cometh into the gift; in the gift he findeth the key to the kingdom (the supremacy) of the Father. The Jew, as the gentile, are ONE. Truth and falsity become as living waters to cleanse the man, as also the spirit. God speaketh (in this); all is good. This fact is made to show forth to the disciple, as he followeth the Master's feet. The falsities and weaknesses of Man brought into the world the light—even our Lord, Jesus Christ. He cometh not to the righteous but to the sinners, that they might not stray—mind that they might not stray. Then go thou and do LIKEWISE, O Man, if thou desirest to do the Father's work. Rather the sinner or the straying one is the Father's care. O Glorious straying ones, know ye not that the Father concerneth for ye rather than the righteous ones? Thy obedience, thy love He craveth. Then deny Him not thy obedience, for He cometh to thee. For thee He suffered and was crucified, O Man. Thou art both good and evil. Thy good, as promised, from the beginning, inheriteth the kingdom of thy evil. He gave His (personal) life that it might have eternal (and omnipersonal) life. Then dost thou think He died in vain? Nay, nay, He ever through His love seeketh to turn thy evils into good, or to crucify them with thy purer self that the whole (man) may be leavened. Thou deniest this (benevolence in) the Father's work, when thou enterest into accusation of thyself or thy brother. Then keep thy tongue from evil speaking, and thy mind from all evil thinking, for in that thou condemnest thy Creator, and press thy brother down. Think ever lovingly of thyself, and of thy neighbor. Suffer not thy mind to harbor evil or unkindness, for this inviteth evil spirits to thy board to sup. In all life there is light and darkness, substance and shadow. We would have you in seeking NOT deny the shadow, nor accept the shadow for the substance, but would have you know both, that ye may know which is of God—good. Wherever the shadow is, we know the light is near. No spirit can point out the shadow or the light to thee, for the power and light is within thine own soul, of which light thou wert endowed of thy Creator. The servants of God can only call thee to this possession (of thine). They cannot farther go—thou must find the way. The Adam-ite man knoweth of the earth and its treasures, and seeketh only for its treasures. The spiritual man knoweth of heaven and seeketh for its light knowing in fulness that all things are his in the light thereof. We know not of the ground, we know only of the sunlight. Yet knowing of the sunlight, we also know of the ground. Corporeal man is the ground, on which the sunlight shineth; and it is given him to know of the sun from the light that warmeth and quickeneth. Thy seeking in (and for) the self for acceptance is vain. In seeking only in the NO-SELF can love come. Thy lamp is being trimmed.

The oil is not yet gone, even though it flickereth but dimly. It will soon burst forth into full flame. GOD IS GOOD. ABIDE HIS PLEASURE, and thou wilt not weary. Peacefulness is only for the patient and willing watcher, abiding in faith. God bless thee. * * * * * It is not good that we answer thee; thou must know from the light given thee. * * * * * Ashes, ashes, dust, dust is all earthly possessions even to the sense desires, for they can not be appeased. * * * * * Thy good is recorded of thee. Rest in peace. * * * * *

MAY 28, 1898.

Father, receive them, these Thy children. They come to thee afflicted and care-worn. Accept them as gifts from thy humble servants even as (being) partakers of their sins.

As they are pressed down with sorrow (for sins), we offer them, O Father, as OURS not THEIRS. From our hearts we herald their cry to Thee; as mediators we stand between them and Thee. Thou knowest all things, and knowing all things thou knowest our hearts, that they are faithful unto Thee and thy suffering children. Even as thou searchest all hearts, turn thine eye even unto us, searching even into our secret places, for only in the purity of our own hearts canst thou reach our sorrowing brothers. Then through us, O Father, bid them be whole even for thy Son's sake. Amen.

Wonderful are the ways of God. He searcheth into every thought, into every motive and object (in view, in order) that He may bring into revealment (our weaknesses), and that the weaknesses may be made strong. Even the Son of Man (universal)is made to show forth, that the virtues may be revealed. No man possessing evil, but possesses also the good in fulness of overcoming.

Falsities are made to shine in the natural self, that the truth of spirit may reveal itself. God and man are One. Thus truth is made manifest in all actions of the human, that the divine in him may reveal the (counterbalancing) providence in creation. Earth and heaven are not opposites and opposing forces ever at war for the destruction, but for the revealing of that providence that reveals divinity—love. This (attribute) is, in all love, its eternal in esse. God, in his revelations to his children, speaketh ever from the center of animation or activity; not from inanition does He manifest but from life essential. This breathe thou into thy being, O Man, and thou canst not flee from its balm. It presseth its moiety on thy consciousness, so that thou mayest LIVE; think of this, "LIVE," for without this there can be no life. This, in the consciousness, giveth to man the assurance of eternal life. Without this, man doth not live. He only knoweth death—thus is in darkness. In the midst of (his) life, he is in death. Death fleeth away in the light of the God-consciousness. God speaketh to make alive, not to make afraid, but to raise into completeness. The struggle (or sense) of poverty of spirit is from thy denying. Give freely to the spirit, and it will return in full measure. The time and hour is NOW of the resurrection of the spirit. No power can obstruct the soul aspiring to the goal of knowledge. The persistent battle of the self with (mere)

phantoms of so-called evils, shutteth out the light of the good (of endowment). Open up to every flow of God's breath for surely thou art that. There can be no evil in Him, and thou art His breath. Then fear thou no evil from Him. He leadeth and teacheth from the light (that is even) in the darkness. He calleth thee from the darkness into the light. Thou couldst not hear His voice, if thou wert not in need (of gifts beyond thine acquisitions), and thy darkness is thy need. Thine ignorance is the ground, on which the temple of knowledge is builded. Thy sins are made the foundation of thy virtues. The understanding of God's law in all and above all, is to know Him; and thou art the embodiment of that law. There is no other outside and away from thyself. To bring this knowledge to man is the epoch of the coming age. Man must be released from his fetters and the mind made free, and yet bondage (in the providence of God [as applied] in the making free) bringeth knowledge of freedom TO BLESS. No pain in bonds; no joy in freedom! Truth marcheth triumphantly in the light of error. The spirit resurrecteth itself from the carnal flesh, that the Father may be glorified. The Father speaketh in resurrections, that the voice may be heard. The sepulcher giveth up the dead to the Master's voice. Arise, O Man, to thy IMMORTAL destiny! AWAKE from thy slumber, thou sluggard! The dawn is upon thee! The morning sun shineth brightly into all men—into Man. The dawning cometh to the opened eye. The word soundeth only to the attentive ear, the quickening life to the understanding. Yet man is all eye, all ear, all understanding, spirit—yea, is all of the Father, and the Father in man proclaimeth his divinity. The exaltation (out of carnalty) of the children of God, is the work of the Angel world. In this (way) only can man be prepared for the revelations. God speaketh only in the exaltations. There is light, light. Seek to find, and thy reward is sure. We speak not in riddles but in clearness of understanding to the spirit. Have faith, and fulness of fruition will come. PRAISE GOD. * * * * * Fear not for thy shortcomings. * * * * * The mists cleave only to the damp ground. * * * * * The rising sun will kiss them into pure AIR that shall have life. * * * * *

JUNE 4, 1898.

Again and again, O Almighty God, we call on thee. Thy children of disobedience would be as thy children of obedience. They know not of thy law. They would be taught of Thee. They would KNOW THEE. Come to them, O Father, hear their cry; listen to their prayer. They would sing and not cry. Thou knowest of what they would, as also of what they could. They do the things they would not, and do not the things they would. Hence the cry, the sickness, the distress. The flesh holdeth them fast to bondage. Release them, O Father, that they may be free. Breathe into them the breath of life. They sink in death, raise them to life; they sink in despair, raise them to joy. To live is to love Thee, to die is to deny Thee. Bring them into the acceptance that they may glorify Thee and in the life of Thy abundance they may give as a sacrifice; and be it to thy glory forever and ever. Amen.

Glory forever is the life essence of all things. Nature showeth forth to the glory of the Creator, and as thou dost recognize the beauties

of nature, so thou dost recognize God in thy heart's searchings and in thy meditations. The glory and satisfaction found is the glory of the living essense and presence. O Man, God exists, and manifests Himself even to thee in the consciousness of all life that thou livest; and because thou livest thou knowest of the glory. Why deniest the light of the glory? For then thou diest. Acknowledge the glory (the satisfaction), and live. Thy faith, thy hope, become certainty in the glory. The light thereof bringeth delight to the eyes, joy to the mind, truth to the understanding. Knowest thou not that this is God? Finding Him thou findest all. (.) Open up thy life to the ever-present truth that is within thee, and that is thee, and Him, and thus eternity is thine. Thy life is but a puny thing; His life is the omnipotent, the omnipresent and the real and only life, and is thine. There shall be nothing hid that shall not be revealed, nothing with-held; all, all is thine in the knowledge. As proclaimed, God is and thou exist; without Him nothing was made that is made. Thou exist, hence God is (in-ists). Thou and He are ONE. Deny Him in thyself and live in darkness—acknowledge Him within thine own being and live in light and knowledge. O, live, puny mortal, frail and orphaned. Thou strayest and wanderest. Come to the home prepared for thee in the Father's mansion. Thou possesseth the key that unlocketh the door, and yet thou strayest and lookest without. Return, return. The voice calleth thee from within. Thou wouldst fain do the Father's work; if so, then thou must be guided by His voice. The Man (the outer) calleth and thou hearest; God calleth and thou art deaf. Truth speaketh to thy good, and thou fleest away. Falsity and cunning appeal to thy evil and thou followest as a blind sheep. O Man, Brother, open up thy soul to the truth, the good, the divine, and surely thou wilt be guided. Nothing thou canst ask of the Father, but what He hath already granted thee. Thou possessest every good gift, yet thou seekest the things of earth. Thy appeals for good are made to earth, and not to heaven. Seeking for spirit, thou dost grovel on earth (in pleasantness), the sense idea of what is good. Why seek when it is only for the asking? Why ask when it is already possessed by thee? Yet of this gift thou imputest to thyself MERIT. Of (the life springing from) thy nature thou art not entitled to praise, yet of thy sins, thy ignorance, thou art not blameless. In the light thou art blameless, but (when) choosing darkness thou art guilty, O Man. We bring nothing to thee not already possessed, as was said. We bring to thee the knowledge of thy possessions. We are thy fellow servants. Bow not the knee to us, but to God be all praise, and He dwelleth within thee. Uncover thy head and bow the knee to Him only. Only Him do we serve and we worship Him in spirit and in truth, and Him we find in thee. We find Him in the humblest creature, and we come to worship at His shrine. Mortals speak of God's mysteries. Yea, only to the mortal doth he appear in mystery. The Immortal openeth to the full revelation, and MAN IS IMMORTAL. Thus all things are possible to him who believeth. The unfolding of this truth in man revealeth all mysteries, and that is the work of the angels. Open to the (supernal) voices, and the earth will pass away, and Heaven will reign. There is no darkness. All is light (all things bring light). Believe this and rise to thy heritage. Deny and grovel in earth. The glad tidings of

great joy cometh to make all things new. Thyself, thyselves, all, all shall rejoice. Dost see the light? It shineth (even) in the great darkness. * * * * * Sin and death is consumed in its fierce heat. * * * * * Come unto ME (unconditional submissiveness) all ye that are heavy laden and I will give you rest. * * * * *

JUNE 11, 1898.

Father, Thou are ever near. In the valley of the shadow of death even, Thou art with us. Be with thy suffering children at this hour. Thou callest them, and behold, they answer to thy call. Raise them, O Father, that they may know of Thee, and Thy glory. Speak unto them, even as thou spake unto the fig tree. Thy word has life, even as the spirit. Thou commandest, the spirit returneth, and obeyeth thy will. The trumpet soundeth, and the dead arise. The voice speaketh, and the spirit hath life. The suffering ones we bring to the brink. Bear them in Thy arms, that they may have safety in the troubled waters. There thy Angels receive them. Bless them in thy love. The evil spirits of their nature trouble them mightily. Cleanse them; free them for thy Son's sake (in them). Amen.

In the troubled waters of man's nature, God speaketh to the good in him, in ways most attractive to that good, drawing it upward and forward not from itself but to itself (the inner), that it may know of its nature and grow. The good in truth is the water of salvation that watereth the ground or soil of the spiritual life. To lift the human up is to quicken the spirit. To do this, the Father and his legions of spirits trouble the waters. The elevated plane of spirit (reigneth even in the darkness) of the lower or external man. The life respondeth and groweth only (in response) to the higher impulses. Naught possessed of man is evil in the light of the higher good, even in the plane of the lowest spiritual-natural. Man, as the fruit and flower, groweth from the seed planted in the ground prepared for it; and the seed must be planted in the earth or lower nature of the natural; planted first, in the earth (that), thence (it may) aspire to heaven. This is the way of God's truth; first the ground, the natural, must be enriched before the seed will shoot forth its germ, and smile to the quickening warmth of the sun and heaven. Every man or seed is attended by the gardeners spiritual that he or it may receive the fertilizing essences, while buried in earth (of natural flesh), (guarded ever) by celestial Angels, that he may be guided from the (earthly) tomb to the light of day. Thus the creature is nurtured into the spiritual being, by the Father's love and care through ministering angels. Many times hath He called, and the man hath denied His voice. The ground hath attractions that are more to him, but this is in all the processes of creation from the atom to the man. He groweth and feedeth on what he knoweth, not on what he would but on truth absolute. From no shadow can he grow, nor doth the Father so ordain. The light from the eternal principle itself is the only light that guideth, and the fruit from the tree of knowledge is the only substance that feedeth and sustaineth. The flesh craveth for one, and the spirit leadeth to its own. Only man can aspire intellectually and know God, hence responsibility in knowing good and evil. All

below him is in a state of innocence and non-responsibility knowing only God (or good of divine order). Yea, we affirm that all things in nature below man have life in the knowledge of God. (. .) Aspiring to man's estate they are turned out of this Eden, in their desire to enter into the state of nature in its (simplicity, atomicity)—not to retrograde (thus) but to advance, for there God is found (. . . .); but thou, O Man, must give up all that thou hast before thou canst enter (return again) into this heavenly abode (where God is found consciously). God speaketh to nature, and nature speaketh to God. This is the central truth Absolute in the first principle of divine beneficence. Again we say to thee, that in nature there is the God-consciousness. Every atom in nature below man consciously acknowledgeth their Creator. It belongeth to man only (that is), the darkness that denieth. To know this truth man hath only to watch nature in her morning matins, and he will see the upturned faces and hear the joyous anthems surging (with throbbing life in everything). Again we say to thee, "Only man is dumb and blind." We speak to thee, that thou mayest open thyself to inspiration, flowing into the courts of thy spiritual and natural being, that thyself, as even the inferior (creature) doth, mayest hear the voices. Do not flee from dreams that trouble thee. The real only can soothe, and it cometh to thy asking but not to thy fear—but to thy joy. Peace cometh to the watcher. Diligent search findeth the pearl (the good in all things). God bless and guide thee. * * * * *

JUNE 18, 1898.

O Thou eternal and ONLY ONE, be with thy servants at this hour. Pour into them the fervor of thy fulness, that they through the infiltration of Thy fervor become unto Thee the blessed instruments for thy messages to thy children (still) enmeshed in the garments of earthly conditions and environments. Raise them, then, into the power of these essentials, that they may know themselves through this eternal esse of thy love in themselves; for in the knowing is the divine essential. That they may arise, speak to Thine essential so that they may have life and power. Thou knowest them, O Father, yet they know not Thee. Speak but the word (in them), and they shall have life to Thy glory, and have it in the fulness of that life in Thee in them. They shall awake in peace, refreshed and clean—every whit. Thy humble servants crave this for thy promise sake. Amen and Amen.

Blessed are the pure in heart, for they shall see God. How true is this of thy promise. O Almighty God! The shining (glorified) face is promised in the light of truth and purity of heart. NO truth can come to the wayward and froward, but only to the pure in heart can the light shine. The darkness followeth the wayward and froward, and it entangleth the feet. Man, in the love of truth, thou invitest and invokest celestial guides. Fear not for thy feet, if thy heart be pure. Thy understanding then will envelop the will, and point the way to safety and freedom from the voices of nature, that speak from the ground of man's corporeal nature. Even this speaketh the words of truth to the higher plane of that life, in which the sunlight of the heart shineth. That purity, in which the face is promised, revealeth the love of the higher,

and quickeneth it to dedication to the full orb of its own quickening. God speaketh to every impulse of the heart's highest affection, and guideth to a knowledge of HIMSELF. In this (realization), is the revealment promised at the last day. (. . . . .) So live, O Man, as though every day be thy last, for, in this is the resurrection from the lower to the higher—the birth from death in to life—the evolutionary process of all nature of which thou, O Man, art the highest expression. There is naught in life, but what thou art, in its fulness. In so far as thou lackest in the fulness, thou art in the shadow, and death and all manner of evils assail thee. In the fulness of the life shining through thee, they flee away. Yea, even death affrighted fleeth away from the FACE (.); for blessed are the pure in heart. The spirit of all life is the eternal (infinite hence) inexpressed essence—thus the immortal. Thou in thy frowardness canst not make (out) of the immortal mortality. Thou canst not corrupt the incorruptible. That within thy being (the essential essence of thy life) is God, incorruptible, and all knowledge of this is thine in purity of heart, for He showeth forth His face in this truth. In thy prayers, in thy appeals, speak only to Him who abideth within. He answereth to every prayer and appeal welling up from the purity of the heart (the harmonized nature). We seek to guide and direct thy feet to Him, knowing that all things needful will be granted thy prayer; of Him thou canst not deny thyself. To withhold from thee the desire of the heart, in which the Father's face proclaimeth would be to deprive thee of life. Thou art, in thy perfection, O Man, the fulness of God, bodily (.). Jesus, the Christ, was sent of the Father to proclaim this to thee, but thou wouldst not understand. Thou art the child of the Father, for he (Jesus) did so proclaim. We speak this to thee, that thou mayest know and not waver. SEEK in meditation and prayer to know, and thou shalt be led into the light and fulness of thy being. There is naught above thee; the Angels proclaim thee as Brother. The Celestials greet thee, and welcome thy perfectness to the kingdom. Thou art passing through stages of earthly experience, that every angel and celestial hath passed through before thee. Speaking to thee as of earth, and proclaiming through earthly languages the spiritual truths of thy being, holdeth thee to earth. The language of earth is a chain forged of earth, and can not lift the spirit up. It belongeth to earth and only hath life earthly, and seeketh its own—the anchor of finiteness. It can not proclaim nor even point the way to infinity. Hence we quicken the spirit of the immortal within thee to the proclamation in language of its own. Then listen to the VOICES. Nothing is impossible to him, that heareth and obeyeth. O Mortal, thou comest to the immortal to know of thy mortality. We would answer to thy immortality, and thou dost not understand. Yet thou art endowed with understanding, and it will soon open itself to thee. God speaketh to the whisperings of the human heart, and would soothe and comfort with immortal love, but thy cry is for mortal appeasements. The day is dawning. The night is past. The mortal seeketh the immortal, and response is heard even in earthly cries. Soon the cry will be an anthem. With joy we greet the dawning light and bless thee in all good deeds. Thy left hand saluteth the right (the twain is as one). All hail, all hail! Peace! The kingdom of

Heaven is within. Light speaketh to the light, and the darkness fleeth away. * * * * * God in his infinite love blesseth His creation—the work of His hands. All is good. * * * * *

JUNE 25, 1898.

Thou Infinite Spirit of all, thou Spirit of purity and truth, be with us that thy name may be established in the hearts of men. Evils prevail; good abideth. Thy name is blasphemed. The spirits of evil take the place of the spirit of good. O Father, be with thy children of earth. Protect them from all evil. They would somewhat obey, they would somewhat love, but it is of themselves they would glory. Not of Thee do they sing, but of the self in them do they seek. Yet they could of Thee seek to know; but they are assailed from within and without. Raise them from the evil; lift them into the light of their own good, that they may obey the spirit of righteousness. In humbleness and confession do they do (homage), but the spirits of (vaunting) assail. These seek to rule thy children. O Father, cast them out; scourge them that they (deceive not thy servants sent to do Thy will in them, and they shall be released. Father, Father! hear us, hear us; desert not thy stricken ones. They pine, they sleep, they will not awake. The spirits of evil force them to obedience to their will. Awake them, O Father, that they may see the light of day now in the dawning. The self holdeth them in bondage. Only in evil is bondage. In good is freedom. So in truth thy servants live to Thy glory. Amen.

God, the Father, speaketh to the spirit of Man. If he be deaf to the sound of His voice, then no good or truth can be brought to him for the Father speaketh through man's goods and truths. Then the Man human must put on the spirit if he desireth truth. No sound can penetrate the perverted (part of the) human. The egoism (of self-centralization) holdeth the will and desire, and shutteth out the spirit voices; for the egoistic will causeth all manner of evil spirits of his nature to assail and obsess, and heaven is shut out. The sickness and sufferings of the body and the mind are the self-invested evils, and can only be overcome by the rising spirit, the goods and truths of his nature. The Father can not control these evils while they exist as (unrepented) loves in His children; nor, while they exist in their consciousness as (being) evils, can He relieve. They must be eradicated entirely from the (individual) self, which is consciousness. But man can come into the state of innocence (rejecting both good and evil, as his own). HE MUST BE BORN AGAIN. As long as he carrieth as his own his goods or his evils, he is not in a state of Eden or innocence in which the voice can teach. Cast all thy sins and thy goods at the feet of thy Creator, as a sacrifice to (the attainment of) the (Edenic) life. Man (ever inclineth to) receive truths coming from the spirit as his own, and is (thus) burdened by them. He maketh the good an evil by his selfish and perverted will. No truth cometh to thee (individually), O Man; it cometh to the WORLD. Pass it quickly to thy neighbor, lest it flee from thee not to return, leaving thee desolate. The spirit of selfishness (or self-sufficiency) is utterly bad and no good (from it) can come, for (in this spirit) evil and lying spirits minister constantly and deceive and allure. The whole nature is

catered to and made to follow. This is the cloud (that veils the spirit of good and exalteth) and perverteth the will. It is useless to speak to this nature in the human, for it can not understand. We would that ye rouse the spirit, and sever the bonds that bind. Be sure the Father will do the rest. Naught for the spirit can men do; only the Father ministereth there. If ye would be the servants of God then work in the human to the releasing of the spirit from the fleshly lusts. There is work in the vineyard (of the world of man). The pruning and grafting is done there. The full fruit is the Master's. Go thy way and work diligently, O Man; thy Brother as also thy own imperfectness needeth thee (in the work). Work diligently, patiently; the Father's approval will come to thee, and the audible voice will speak the word of praise. There is more truth in the giving out than in the gathering. Hoard not for thyself, but for the kingdom. Yet thou canst not gain the kingdom until thou givest it up to thy Brother. The kingdom (or supremacy) of Heaven is gained only in the giving. Seek (then) the good for thy Brother's sake, not for thine own; desire only that thou mayest give heavenly peace for thy neighbor, (and endure) earth for thyself. Is this too burdensome for thee? Then (.) bring it to the Father, and He will release and bring thee rest. Canst thou see that this self-abnegation and consecration is the forerunner of all truth in good? (Out of good cometh all life.)

Do not be deceived. God is not mocked (or baffled). Speak to thy spirit, and he will reveal thy shadows, lest thou stumble, but not to thy (lower) self must thou appeal, lest thou be led astray. We speak to the spirit and not to the flesh, as was said. We seek to lead only through the power of the DIVINE spirit within (...) and no name is given to it. * * * * Thou question and question, O Man, but thou canst not hear the WORD. It soundeth not in the darkened sphere of human desire, (but only in consecration). We flatter not to deceive. We speak only to the loving spirit. That man may grow in the love of good, is the work of the servants of the Master. * * * * * * * Fear not the assaults. God speaketh. Evil fleeth away.

JULY 9, 1898.

Infinite Father, Infinite Peace, Infinite Joy, Infinite Life, encompass us at this hour of our dedication to Thy will, that we may also impress the children of earth with Thy message. Thou comest with great power and glory, and they flee away. Thou callest and the sound is afar off to them. Thou seekest through thy messages to draw them to Thee. The knowledge and understanding of the flesh beguileth them. O that they could open up the heart to Thy love. Then all things would come to them. They possess all, but they know it not. O the perfectness of Thy handiwork—Man. After thine own likeness didst Thou create him, endowed with Thy attributes. They should know Thee, should hear Thy voice and obey. We Thy servants take on the flesh that the message may not fail, but they scoff, they rail, they wag their heads, saying, "Go to, thou fool, thy madness befoggeth, becloudeth." Thus, in their ignorance, they reject and misconstrue. Clear the path for Thy servants, O Father, that they may see the way and accept. The evil in them per-

verteth and holdeth. Forgive them, Father, for they know not what they do. The print of the nails and the crown of thorns (that is manifest on truth crucified) they scoff at, and deny. Bring them into the fulness of the life that is in them, and they shall know of these symbols and acknowledge the truth. The light shineth on them but they turn it into darkness and gloom. Truth prevaileth in them, but they falsify. Love abideth, but they scorn it. Thy children cry to be freed from the evil one. Lead them then not into temptation, but deliver them from all evil, for thine is the kingdom, the power and all glory. Amen.

Men in their not knowing the power, the glory abideth not with them. In the seeking of the power they inherit the glory. The voice of God speaketh and the voices within echo to thee His will. There is naught in the creature that speaketh aught but good; only thy perverseness (O Man rebelleth). The child (that is) of earth deadeneth the sound of the spirit voice, heralding the message. The trumpet soundeth in the life coming from the citadel of the devotional kingdom within. It calleth every man to his inheritance. God knoweth. Dost deny the Father? Forbid. Close not the door of thy being to the inflowing tide, for it cometh with power, yea, with great power. The Father dictateth not to his children. He calleth them in love (suggestively). He denieth not the least of thy asking. All, all, is given thee, for, if thou canst receive it, thou canst not know God, only in the all-giving of Himself. And thou are a full-recipient vessel, prepared so from the beginning. Flee not from the winds and storms. He (thus) whispereth His messages in the lull thereof. The thunderings of the mount are hushed in the stillness of the Father's voice (speaking) to His children, "Peace, be still." O Man, didst thou but know of thy heritage, thou couldst not waver or doubt or stray from the life, of which thou art the (eternal), in fulness of earthly expression. Nothing in life can be denied thee, for in that the Creator would deny Himself. To bring thee into the full and complete comprehension of this, is the work of God's messengers to earth. They all hail the day of thy awakening. for it draweth nigh, and (then) peace will reign. To bring man into the knowledge of the self, is to bring him into the knowledge of God; and in this is the power to speak FACE TO FACE. O how often thou hast been face to face with Him, and thou knewest it not, for thou lackest the knowledge of the self. Soon this will come to thee, O Man, and the sunlight of recognition will shine around and about thee. No longer the "lo here" nor the "lo there" will confuse. We come proclaiming the glory of God's kingdom, as also the (glory of the) kingdom of Man. In the glory of Man is shown the glory of God; in the light of both is both made visible. Seek first the kingdom of righteousness, and all things shall be added unto you. This is truth in its fulness. In the seeking, the glory shineth round about. O Man, how great thou art (in thine integrity). Thy praises are sung in front of the throne of God. Glory, glory, be to thy Creator. Seek the light of thy glory and praise God. Peace and good will to man we proclaim in the sphere of love to one another. May God's peace attend thee. Amen. * * * * There is balm in Gilead. * * * * There is glory in peace. * * * * There is a sound in the stillness. * * * * The cloud passeth away. * * * * No longer be troubled, O Man. * * * *

JULY 17, 1898.

Father, Thou whose mighty power saved the children in ancient times, show forth thy mighty arm even now, for thy stricken ones' sake. They come to thee in fulness of faith, through thy servants. Then let it be unto them even as unto us, O Father. Sickness there is not, weakness there can not be in the sphere of supplication of faith. The life which Thou gavest, Thou indwellest. It is Thine own life—Thy flesh, Thy blood. Then in that must be life in its fulness, and in the fulness all power. They possess it, O Father. Then quicken them into power, that they may overcome, and to Thy glory forever. Amen.

In life, then, abideth faith, and in faith is knowledge, and in the knowledge God guideth. Now, in all truth, Man is mirrored in the likeness of the Father. He (thus) showeth forth to all men. Then why ask of the world the ways of truth? The world can but mirror and reflect (in part, in finiteness). It can not give in fulness. None but the spirit can show forth in the image and likeness (.). Yea, there is balm in Gilead; for, the seeking for God bringeth the full knowledge of Him, in thine own life, O Man. The gospel of peace and freedom is proclaimed from the elevation of thine own being. The valleys only show forth the shadows, and must not be looked to for the real. The real only showeth in the sun of the Mountain. It is trying to man, surrounded as he is, to free himself from the (limiting and fragmentary) influences surrounding him in the valleys of the lower nature. But he can rise, yea, rise up if so he willeth and have faith; and then the miasma of the lowlands will affect and hold him not. Until he recognizeth and cometh into this knowledge that there is balm effulgent in the upper Air, even a universe of life that ebbeth and floweth in the sea of infinite expanse; until he openeth himself to this eternal balm, he can not free himself from the muddy stream of the lower strata of mortal life. Man needeth not the guide of necessity (or the way of wrath) to show the way. Love to all openeth the way, and the stream (of life) floweth through him. This is (fulness of) life. All else is death. This is God, all else is of evil—the blast of deadness from the realm of nothingness, whose blight killeth off and seareth the higher natural so that he wavereth and fainteth on the wayside. There is all in the knowledge and acceptance of man as the "epitome" (the apex) of Creation, for, in this, all of omnipotence and power must be the propelling force and life. Then all is for Man, for the asking. In this there is no denying of the Father, but an acceptance of Him for He dwelleth within thee. Thou art the temple of the living God. The cries of His children become wearisome to Him knowing how full thou art (O Man), possessed of all good gifts. If thou seek to do His will, and follow the ways of peace and glory, thou needest but the guide of thy INWARD SELF. It walketh and converseth with the angels. All is to thy hand, O Man. The Father asketh but thy obedience to thy higher self and all else will be added unto thee. When thou fleest into the wilderness, behold the Father will greet thee there. The angels seek ever to lead thee from the burdens of thy lower self, but thou clingest to the old, and the new faileth of attraction. Why hold to the flesh? It hath no life for thee. The (human) reason and

the (human) will speak but of the dead. The intuition and the love call thee, but thou failest (to hear). Only the birth of the will into the spirit bringeth life. Be weary of influences that hold to earth, for death reigneth there. To be worthy of life, death must have no terrors; to be worthy of heaven, earth must have no attraction; to be worthy of truth, error must not hold. The spirit abideth not in death—the flesh. It buildeth for its own. The growth of the spirit is measured by the depth, the height, the expansion of its freedom from the earthly attractions, even the ego, the self. This freedom must be full in the searching for God. He hideth His face from the earthly seeker, yet He abideth among His children of earth, but is not found by them. They must first give up all of their possessions, before the inward spirit is set completely free, for only in spirit can ye seek the Father. We speak to the flesh, to the higher reason, as also to the spirit. Read both correctly, and peace, and hope, knowledge, and guidance, will come to thee. * * * * There is danger in weakness. * * * * Beware of the flatterer; poison lurketh in every word. * * * * Only truth can elevate. * * * * Evils seek in smiles to mislead. * * * * God hideth not truth from the earnest and loving seeker. * * * * The balm is promised, but beware from whence it cometh. * * * * It is not always sweet to the tongue. * * * *

JULY 23, 1898.

Holy Spirit, hear our prayer, grant us that inherent healing and power be made to manifest to Thy glory. Thou art the power, Thou art the glory. Then for Thy holy name's sake bid peace to reign. Thy temples, from which Thy voice (at one time) sounded, are crumbling and cracked from foundation to dome. The sound findeth no resonance but a hollow mockery. Those, who seek to teach Thy children, make them sound, O Father, that Thy voice may find a pure echo in them. They would be Thee. They would give up their self to thy work, but their heart fainteth, for the spirit is made weak by the atmosphere of the self. Cleanse them from all infirmities, from all evils of the WILLS. Thy will, O Father, only can be done for Thine own sake, and in that is all power and glory forever and ever. Amen. (..)

In the following of the words of the Master, O thou willing disciples, thou wilt find all manner of obstructions in the nature that are to be overcome before the spirit can rise from bondage and find freedom. Thou, O faithful servants, wilt find the glory in the unveiling and the uplifting, for behold the Lord is with you. Much is required of thee, but thy reward will be much. The glory to come is the life, the peace of the spirit, the serenity and tranquility in the spirit activities in the doing of the Father's business. The human and even the bodily glory cometh (in the consummation) to thee (to Man). O thou of little faith, how oft have I (..) sent thee and thou returnedst empty of good deeds. Heal the sick, bring comfort to the afflicted, peace to the sorrowing, sight to the blind. RAISE THE DEAD. All this is contained in the doing of the Father's will. He willeth the good to proclaim. He biddeth the servant to speak. He commandeth the will, and thy will is the potential medium of HIS POWER (.). BE as thou would be in spirit,

while dwelling in the flesh, and the power of the DIVINE will manifest in (good) works, not in the fleshly nature only but also in spirit; for, it is not good to relieve the flesh and deny the spirit. The spirit must be exalted, and the flesh proclaimeth the glory in the freedom from all ills, sins, afflictions. Art thou sick or maimed, O Man? Then of thy sins or of thy parents' be the condemnation. O my disciples, ye of full faith, preach the gospel to all peoples and nations and tongues. For the life in them proclaimeth the message, and the Lord sayeth to them, "Go thy way, thy sins are forgiven thee." All nature is all God. MAN (unconsciously) mouldeth and willeth after its image and likeness. He buildeth better than he knoweth. The Father's hand showeth forth in structure and finish. The embellishments are for the man, but to the glory of the builder. He knoweth and giveth symmetry and beauty. It is holy. Then why, O Man, dost thou desecrate and mar? Only in thine ignorance dost thou mar; in thy enlightenment thou wilt seek to embellish, and to cast out all that is unseemly and unclean. Sickness, errors, evil thoughts, all depravities are intruders, and mar the design and purpose of the divine Architect. All power is given unto all who believe. Faith, the handmaiden of knowledge, will garnish thy board, and always will the seat be prepared for the MASTER'S coming; the coming of the Master always prepareth. Health, joy, peace, glory, follow in His wake. None can resist His coming. The fleeing foes of the spirit proclaim His approach. The trumpet soundeth afar, but the afar is in the dullness of the hearing. The nearness is the opening of the spiritual senses. The seeing and the hearing are parts of the willing and earnest dedication and renunciation of self, and the taking on of the spirit of the Father, as a garment without seam or blemish—spotless. (...) The apple of sorrow is not for him who seeketh the Father's approval. The "Well done, thou good and faithful servant, enter thou into the joy of thy Lord" is prepared for them who love and obey His commands. These commands are not wearisome, O Man, not burdensome, but light as AIR. Seek only the good in thy higher and purer life. In the garner thereof is found the fruit of the Father's planting, which bringeth peace and joy. Then, O Man, it is only thy happiness the Father asketh thee to seek, in that thou mightest be worthy of His approval. In thy happiness and joy, the Father dwelleth (..) and (He) giveth thee peace. The glory (of the satisfaction) only He asketh for His own. All else is thine for the GIVING. Then give freely that thy garner may be full to the overflowing. God so willeth, so rewardeth, so exalteth, that humbleness in the glory may be His. * * * * The dust of the seed is disturbing its outer covering. * * * * In the silence and the blackness of the sepulcher, the spirit bursteth its cerements. * * * * Touch me not, for I have not yet risen. * * * * All Hail to the birth (a son is born). * * * * The King proclaimeth, truth boweth, reverence bendeth the knee. ALL HAIL.

JULY 30, 1898.

* * * * * * * * * * In the name of the Lord Jesus, the Christ, our Master, we ask the blessing for the afflicted ones, brought to thy Altar, O Father. This day forgive them their trespasses, that they may

be made whole and free from their ills. Grant them freedom that they may call Thee blessed. They find no peace IN THEE (the UNSELF). They are closed against Thy power and love. Through thy servants, grant them HIS PEACE, that they may live, and not die, and be it to Thy glory forever. Amen.

In the contemplation of and meditation on spiritual things, in contradistinction from material or corporeal things, beware of separateness of the two in judgment; for in the proportionate degree of the acceptance of the nearness of these, as two in ONE, the twain of the Father will the judgment be just. The Lord, the Jesus, the Christ is in every man, and (this truth) that is in him embodied holdeth the universal truth to (all men's) divine consecrations. This is the I AM, that speaketh to Man (....). Life, as the I AM, speaketh, but the "I" of the Self interpreteth (and intercepteth). Not the (individualistic) "I," but the I AM of the Father cometh to thee in inspiration. He only interpreteth aright; He only lifteth up. He only can instruct. The "I" of the self leadeth astray, and drowneth the divine command. "How oft have I," sayeth the Father, "called thee, and thou wouldest not hear; how oft have I piped and thou wouldest not dance!" O that Man would listen, and seek the sound of the voice and follow its sweet sound! Thou canst not mistake its fragrance. Then thou wouldest find all peace, joy, glory. The sun of righteousness (would surely show thee the true way); there is no other light needed for guidance in searching for righteousness. Enlightenment is predicated of truth, and it (will) in darkness find light in searchings. The I AM of the Father passeth judgments. The "I" of the Man, the ego of the self, must be submerged in the I AM of the divine, before he can find himself, in truth. Truth only cometh to truth; hence is the error of the self in seeking only for the "I." Salvation of any man is not of his brother's seeking, but of his own (seeking for it). In the elevation of ideas, in the aspirations of the soul, the love of good (that is) in the (soliciting) brother calleth on the divine I AM (of the man), and he is free. Then in freeing thy brother from error, the power cometh only through the divine emanations from the interior love. There is a law of God, that Man has not up to this day fully recognized in himself, that only he, who freely giveth can freely receive. The non-recognition of this spiritual truth has made man a hypocrite, selfish and wicked. But this must be correctly interpreted and brought into the natural, before it can enter into its glory. It is the blessed "I AM" of the Father within the man, that giveth the all, that the human may love. But the man hoardeth and dieth. In the teaching that humanity may have life, this spirit of divine giving must be reached, and as this can only be done by the human teacher through the human "I," before the divine I AM in him can be free, thou must, O teachers and disciples of the Father, call on this divine innate principle within, the "I AM" (in order) to do the Father's will. "Not I but the Father within me, He doeth the work." And this is the dedication and the renunciation required of the earnest workers. We give no instructions, but thou growest. Thou, in thy desire, must needs learn of THYSELF. But this is not the needful instruction; it leadeth only in fields of acquired (fruitage), whose fragrance is of the earthly human. This may flicker in the light of

human reason, but the light of heavenly truth cometh in the divine garden of the I AM. The power is given in these communications to heal all manner of sicknesses, and even death bendeth the knee to its divineness. Then, in the service of the Master, this power will be given that the gospel of health and joy may prevail. He bringeth His beloved peace. First, then, cometh glory, and truth shall make them free. But, first, the disciples of the Master must have abiding faith in themselves to do the will of God, and abide it. Then can they look for the command at any time to preach the gospel to the people. There are in all paths, leading to perfectness, trials and crucifixions which must be endured by the disciple for humanity's sake, before he can read the human heart, and this (ability to read) is the reward that cometh to him that craveth for freedom from the self and the "I," and (craveth for) immergement into the I AM. Then, all is joy, joy. Understanding will guide, love will reign, and the kingdom of heaven will possess humanity, and reign to freedom in the knowing of God. * * * * * Inspiration cometh without sounding cymbal. * * * * * No freedom cometh to the willing slave. * * * * * Hunger crieth aloud. * * * * * Thirst prevaileth. * * * * *

AUGUST 6, 1898.

O wondrous Presence, O glorious Truth (art) thou (Lord Jesus) in whom dwelleth the Father. Thou, in thy infinitude, dost not deny the finite weakness in thy children, but comest to establish (health and strength) that they may grow, for in the weakness of the finiteness rests the strength of the infinite Giver who is the Father, with all peace and glory; and in Him thy children are made to move and have life. We ask then that thy infinite LOVE light them up to know and heed the risen spirit within them. O God, Thou knowest, Thou art all, Thou art them. They grow to know THEE and themselves. This is salvation to them and glory to THEE. Life, in Thee, is the knowing of all things, the doing of all things. Thou only art the understanding, the will, and the doing. None else can subvert and destroy the good but Man himself. Then we ask for the saving grace for all men, and in all. In peace, health and glory abideth to thy glory forever, aye ever, to the Amen of thy blessed Word. Grant thy peace unto us thy servants and workers in the vineyard of the Lord, Jesus Christ. Amen.

In the fulness of time, man is made by the promise to reveal perfectness in creative goodness, for all of our goodness is fresh from the Maker's hand. But, for man, goodness was promised in the fulness of time. Time is at its fulness NOW (not is to be but IS), and truth proclaimeth from this fulness in Man to the glory of God in His creation. The deific power of truth in potency must be done, because it is from the Father, and ye are His begotten, O ye children of earth. Ye ask of the Father the work ye shall do, and ye find no light. Seek only the doing, that ye see the Father do (that ye clearly realize as inspired from above). He doeth the work, and the glory He giveth to His children. O Glorious life, O bounteous LOVE, O glorious benediction! Nothing is withheld from the willing worker. The way is made clear, the sunlight of love leadeth thee. Thou but stumble over thine own shadows. Thy blindness is the cloud of self. Thy faintness is but

the (obstinacy) of the will. (Trials) (always) dethrone the sensuous being, i. e., the earthly man, not the heavenly man. These trials are guides to point the way (of the Angel) in Salvation, and the Angel in Man. He can rise and go unto the Father. The roads leading to the hearts of men are the ways of truth; and only through the power of truth can man be saved. Yes saved, saved, for this is all the disciple has to do—bring truth into the brother, and he will straightway rise out of his error, which is sin and death. In the life of the everlasting truth is the world's Redeemer. He came, and the world received Him not. He poureth his life into thee (that thou) mayest give in abundance to all. Thou wouldst fain start on thy mission O Man. Has the Father proclaimed it to thee? Seek the truth, the kingdom of righteousness. That only holdeth the divine mission in its Center. There is not so much in the mission, as in the NO-MISSION. The Father only is the missionary. He only is the proclaimer, and when He proclaimeth, thou wilt have the willing EAR. Seek the truth; it dwelleth within thee. The within is the all-powerful. Error fleeth from its might. THE MISSION is in the following of the truth wheresoever it leadeth, and in the seeking thou wilt find the world's needs and thy brother's needs, and in the need there thou wilt find the Father, for He is always before thee in good works. Ask not of thy neighbor of the whence of thy whither, for all is contained in the mission. God is working to will and to do His good pleasure (and) in His way. Have no fears for the morrow, no regrets for the past. The NOW only is the acceptable time. Believe in thyself, and, the Lord, Jesus Christ, and thou shalt be saved. This is in the promise. This is in the mission. This is salvation to all mankind, the freedom from the bondage of the Self, and resurrection into the everlasting Spirit of Truth—who is the Lord and Savior. Earth has no life in itself, only as our Lord imparteth himself. This truly in spirit must be apprehended, before enlightenment cometh to the Man. Of himself man can do nothing—only as the Father in him willeth; for in thine own life this must be in constant manifestation in the Master's business. To free his brother, Man must first free himself. The elements that hamper thee bind thy brothers also. Errors or imperfections in thee, are shackles to thy brothers. Then, O Brother, remove the chains from thine own limbs, and set the captives free. Yes Brother, truth is flowing in continuous streams, and to thy fulness, if thou but open to the life; and through thee will surely come life to the world. Not all are filled, yet all are His, and His calleth thee. But haste not thy feet, lest thou stumble. Seek first the light that shineth from on high. This abounds in knowledge, love and WILL. Thou need not the seeking of the Self to guide. Thou needst not the lash of egotism to spur. Only the love of the Father's will abideth in the mission. Much hast thou been given that the world hungers for. "Store not, lest the moth doth corrupt" is a divine admonition. Thy gifts are the Father's, and the Father's are thine. Store not but give freely of thy store, and the reward cometh quickly. * * * The human of thyself is besieged; have a care. Thy virtues are not thy pride, but of thy shame. * * * Of thine virtues they are not of thee; hence the shame. * * * Thine evils are of thyself, hence thy crown and pride. * * * God, the Father, speaketh and the voice is heard in the bosom of every man. * * * The earth

quaketh with fear. * * * Life, spirit, proclaimeth joy, peace. * * * There is but one God, the Father, and HE IS LOVE. Seek only Him, and thou shalt find Him. He cometh to the sick and the afflicted and lifteth them up. For even sin and death, in Him, live and move and have life. * * *

AUGUST 13, 1898.

Father accept these afflicted ones, forgive them what they are, brought to thy Altar. This time accept them in their fulness, (even as) what they are. Deliver them from all sin, purify them, lift them up in the knowledge of Thee. In ignorance they are cast down. Give them understanding that they may know thy LAW. In the Name and by the power of infinite love, bid them be whole. Let us thy servants be made the instruments of glad tidings. We come to thee, O Father, as mediators between them and Thee. Place on us their burdens, suffer us to carry their cross for thy Son's sake. Amen.

Much suffering, affliction, and tribulations of the flesh are due to misconception and misunderstanding of divine goodness. Seeking for it as afar and away, and separate from Man, (in his daily life) leadeth into error and falsities. Wrong thinking or sense reasoning hath always led away from the spiritual atmosphere. The wholeness or oneness of all life (in humanity) come into the wandering or separated life. All mankind is a unit in the great cosmos; the microcosmic moiety (as an inseparable part) in the macrocosmic universe, is the first and primal and great truth of His creation. There is not nor can there be any separateness in the macrocosmic universe. Man is, and IS NOT. He is, in that he is an atom in the great whole. He is not, in that he (himself) is the macrocosm itself, but he and the universe are ONE. Separated HE IS NOT. In the wanderings (of separateness, in the lonesomeness) are no lights nor foot-prints to guide him back to the Father's house. From what he is not, he must return to what he is, for not else can come the glory. Sickness, disease, and death is found in the wandering, (in doubt and unsteadfastness) not in the return to his inheritance, for this is, the other is not. Dear Brother, we say to you, that in the separation of the masculine and feminine moieties, (of man) from their completeness are (become) scattered the children of God, as chaff before the fierce winds of disease and death. Man must return to his pristine and primeval state of duality, by returning into his bosom the discarded love (intuition.) The rib (of the dual) body must be replaced. The spiritual moiety must be in the fulness. Without it, ye are but fragments. In the seeking for the wandering mate, hath been the curse of mankind. All manner of evils and concupiscences have grown in the way of this separate (as whole) The marriage must be brought about in the light celestial of heaven. But there is no marriage nor giving in marriage, but (they are) as the Angels; so ever will it be even on earth, as it is in the heavens. Mortal man must become as the immortal, and cease looking for the soul's mate or half; for she is within, even as the Father. All truth springeth from the center of this unity—this triad (of male, female, father). There can be absolutely no sin, no sickness, no pain, no death in the divine whole. It moveth to things perfect in themselves, and draweth it to its complete self, thus involving and evolving divinity in the human. The Father worketh to

the perfectness ever, in the man, and continuously. No otherwise could he show His handiwork. Ye as workers in truth, must bring this truth to Man. Do not reason that this is an evolvement, and must be left to the Father's care. He quickeneth not so. He worketh through man and man is made the instrument in His hands to work out his Brother's salvation. Thou art thy Brother's keeper. The Lord (the elder Brother) worketh in thee, to will and to do the Father's work. The ground is fallow, until prepared for the seed. The Father hath planted the seed but thou must plow (cultivate) if thou desire to reap the harvest. An abundance of seed for the sowing is stowed within thy soul. Seek within this storehouse. Seek for every measure needed, and it shall be found. The ground is prepared. Have no fear. No truth can be imparted to thee O Man, by mortal means that will feed thine immortality. Thou must open thyself to the breath of divine inflowings. It cometh as manna to the hungry and faileth not in its fullness. All hunger and thirst passeth away in the desire for spiritual manna. It cometh not to the idle and shiftless, only to the earnest and willing worker doth it bring reward. There is much in this that can be drawn into the natural, and made to work clearly in the understanding, to will and do the Father's work. The Lord instructeth his Brother of earth to find and apply spiritual truths to his uplifting. We speak in the language of the spirit to the earthly man. It could not find lodgment otherwise in the understanding. The spirit that dwelleth within speaketh to the spirit, and the flesh profiteth. Not otherwise could this be. We would guide the human in ways to seek, but can not impart, (the life) as has been repeatedly said. The Father within thee imparteth. This divine and most beautiful truth (even to man) is the vital principle of life. In Him, we move and have life and to Him ye can go and find all things needful to work and do His good pleasure. Thou hast the key; open and enter in. Beware lest thou profane the holy place with thy unholy desires. Only the pure spirit findeth acceptance. No flesh hath seen God at any time. * * * The robes of the same are spotless. * * * Truth uncovereth itself; it is virgin. * * * Hide not thy face from her. She hath no shame. * * * In the duality truth divine reigneth. * * * Lust and all licentiousness fleeth from the divine triad, (male, female, Father) nestling in the bosom of the human. Thus the flesh is made whole and chaste. * * * The (bondage) of the sense reasoning must be overcome. Freedom from this bondage is of the Lord Himself. Seek him in aspirings. . . . . freedom from the bondage of the (senses cometh) in the fullness promised to all men, in Him * * * Holy, Holy, Holy. * * *

AUGUST 27, 1898.

Infinite Spirit, we bring to THEE again the sufferings of thy children. Be thou to them a tower of strength at this hour of their need. Bring them close to Thee that they may be at peace in Thee. Amen.

The power and glory of all things cometh to the Man of right thinking. The spirit directeth and guideth to know God. The not-knowing is not of His will, but of Man. The universe of matter in which man is engulfed bindeth in chains the man of sense, so that he seeth nor knoweth God. "Look up!" the spirit commandeth and with equal force the man

of reason commandeth "Look down!" The earth can answer thee every question of thy reason, yea and that satisfactorily, but doth it do so? Nay; earth hath its secrets, but only the spirit can uncover them. As the flesh hideth the spirit, so the earth covereth its hidden mystery. Yea God is there. He hideth His face only from the sensuous seeker. The fleshly eye hath not seen God at any time. He is the center as also the circumference. Canst thou conceive of truth as being only in its center truth, and error in its circumference? Nay this cannot be, but in seeming to the mortal mind. God bereft of His essence in any part of His creation is inconceivable. Holiness, wholeness, is God. Spirits of the Father speak from every atom of dust, in answer to the divine WORD, thus answering to the command "Let there be light." MAN no less is receptive and open to the divine voice, and, in obedience to that, he liveth and moveth and hath life. O that men would turn from the sound of the alluring voice of the self, in acknowledgement, and accept the call of the inner good. Thou canst not deny the voice that leadeth (urgeth) to destruction, sin, and death, yet thou fain wouldst deny the voice that calleth to life—good. If thou art susceptible to the one by thine inheritance, thou art also susceptible to the other by right of inheritance. By no sophistry of reason canst thou deny the one and accept the other. God calleth to introspection, and thou fleest away. Is this denied thee then thou canst not find God, for HE IS HERE. Flee not from Him. (For) thou proclaimest thy failures by the seeking for Him. Thy failure is in denying Him (in all things). The acknowledgement of the divine in truth, will straightway lead thee as a light luminous to the following. Creation's plan was in the beginning from the divine substance that all men should know of their divine origin, and from thine origin in esse came forth the WORD—"Let us create man in our own likeness" and behold creation began. It so continueth, and in the continuance is the light that lighteth every man that cometh into the world. Yea in the divine continuance the voice speaketh the Word, and it soundeth in the darkness of mortal cravings and quickeneth the spirit to understanding. Yea thou canst look to nature and to God. Ever will the answer come—"Ask and ye shall receive, knock and it shall be opened unto thee." Now what more can spirit say to mortal? Brother, no thing can deny thee thy just accumulations. None can rob thee of thine own. Only of thy unjust canst thou be deprived. There is light only in the divine belongings. The gross, the natural mentality of the mortal, seeth but the darkness. It seeth not the light hidden within—the continuing of creation's plan from the beginning even to eternity. Thy failures are but in the darkness, O Brother. They rest not, nor do they have life in the light of the beginning and continuing, which is God. Angels nor spirits can enlighten thee, if thou continue in the sphere of condemning of the touch of the hand, the glance of the eye; for the voice that is in the light of the revealing bringeth life to the dead, health and joy to the sick and desolate. Remember the promise, "If I go away, I will come again; for I will not leave thee desolate." Then of the promise look for the coming. Surely thy SOUL hath assurance, for light hath broken the darkness, in that thou hast converse with the Angel world. The messages bring glad tidings of great joy. Turn not thy ear away, nor thy understanding to the sound of mortal

proclamations; for no flesh hath seen God at any time. Doth thy being catch a glimmer of this truth? For thy meditation would ask thy acceptance of this crumb of celestial food. It will appease thy hunger and slake thy thirst, and answer all thy needs. Thy work awaiteth thee in the ever-flowing continuance of the divine beginning. Await in patience and hope, rest in serenity and tranquil expectance of the Father's call. Truth triumphant reigneth which thou canst not disturb. Thou art a part (Oct. 9, 1909), and wilt find thy place and move with the current of God's providence. Fear not, nor be afraid, for the time cometh apace when every man shall know of the doctrine and proclaim it in himself. The time cometh, when every man shall awake. * * * Slumber shall free itself from bondage. * * * Behold the sun is rising in earth. * * *

SEPTEMBER 3, 1898.

Accept the prayers of thy children, O Father. Grant them the fulness of their seeking. Suffer them to plead in (the spirit of) thy NAME, for in thy blessed name only is found salvation. This cometh to him who seeketh. In the promise is the atonement; for the promise and the atonement is the ONE. O most holy ONE, lift them into thy promise that they may be made whole, and this to thy glory forever and ever. Amen.

Yea the Father (that is), the truth within thee—promiseth all things to him that believeth. Why, in the belief, is the promise? Not so much in the things hoped for is the promise, but in the first principle of thy being (in thy inmost constitution), is the establishment of the promise. Man already possesseth the fruit of all hope, all aspiration, and hath only to rise to the acknowledgement, and he will not only be the consciousness of the God-possession, but the possession of God, in which all things are added. This is the fulfillment of righteousness. We say that man is all this—the hope, the fulfillment, the fruition of God's love. In the denying of this (as an actuality or even a possibility), is the despair of humanity. Yet the sun of all things abideth within, and will shine forth in splendor of achievement, if ye but open the inner door. All the Father within ye willeth to do, do speedily. This is the hope, this is the fruition. All is contained in the obedience. No achievement in the affairs of earth in lines of good to the mass faileth in (man's) cognizance of this vital principle. Then into thy hands O Mortal, the Father hath placed (this) His only-begotten Son. Receive thou Him, and he will lift thee up into perfectness of the gifts. Crucify him, and thou must walk in darkness. Behold a great darkness settled upon the earth at his crucifixion, and it still presseth man down. O the darkness of the crucifixion! It must be lifted by the Man himself, before the light will shine forth. Man in his earthly nature is a component part of this whole (darkness). Carnally born to it, he clingeth to it and dieth. Groping in this, as light, he findeth nothing but pains and penalties for his trangressions—the penalty of sin and death. Now this darkness this penalty is not; for it is false, and truth hath not affiliation with falsities, and Man is truth. Be thyself and thou livest in light. Be not thyself, and thou livest in darkness. God speaketh to the Creature in life-bestowing joyousness of his being. He moveth in every life-throb of life within thee that thou livest. Then praise God

that thou do aspire to truth and love. Thus thou knowest Him and hearest His voice. Do not take on thyself burdens that belong only to the darkness. Cast them from thee and thine. Be firm and steadfast in the might of determining, and the glory of truth will spread the mantle of charity. Thy charity is of no merit, O Man, when thou condonest with evil. The Father commandeth the sternest justice that it be meted out, even so unto Him. He reigneth. Why livest in prison, when the power to break the dungeon door and destroy the shackles is given thee and expected of thee? Thou canst not work in the Father's vineyard with shackles on thy limbs, and a darkened mind. Earthly conditions enslave if allowed to control. No supineness will free. The stern hand and the loving spirit must control and gain the victory, if it is thy desire to serve the Master. The work of the spirit exalteth the man. The work of the man degradeth the spirit. The tongue warreth against the judgment. The judgment rebelleth against the spirit. The Father rebuketh the man, and peace must reign, if the heavens fall. * * * In weakness there is strength, and the weakness must be rebuked. Order cometh in the midst of chaos, and cometh and proclaimeth the Father's will. This is in all truth. The warfare must not engender fear and supineness, but embolden to do and dare for His sake, and, (thus) thou art free. The spirit of disorder cometh only to the weak and earthly nature. The trimming of the earthly loves, and the taking on of the spiritual destroyeth the spirits of disorder and evil. Yea in truth is stern justice. Love is justice itself, is order itself, is God. Man must seek this state of peace and order in the natural, before the heat and light of its celestial counterpart can give life. There is might in the strong ARM; there is wisdom in the execution of the law. All truth pointeth to the inward principle of all things, for in that alone can be found the germ of eternal verities. * * * Man's unstableness is the bar to all order in truth as perceived. He seeth but disorder, and draweth it to himself. Hence truth is perverted, and (falsity) made to reign. Live steadfastly in the light of universal order, and nothing can assail. In inward peace and order, there is always its outer counterpart. As thine inner so is thine outer. Watch and pray, for the word will come, watch. Wait, in the silence—and the spirit will bring to thee the message. * * * Thou art not in vain, but its completeness. O Man, glory, glory. * * * All All. * * * As ever in the beginning, so in the middle and the end. * * *

SEPTEMBER 10, 1898.

God our Father, thou from whom all blessings flow, grant to thy suffering children freedom from their ills. We bring them before Thee at this time as a sacrifice, even of ourselves, thy servants. We plead thy mercy, that the all-good be manifested in them, as in all of thy children. We bring them ever to thy footstool that they may be healed. They know not of their sins; only of their extremity do they know. Then forgive them their innocence that they may be free to worship Thee in spirit and in truth. Their release from pain bringeth a knowledge of the Father's love, and, in that love, they find glory and worship. The sufferings of the race, no less than those of the individual child of God, seek appeasement in the love of the Father; and, in the NAME of our

Lord JESUS CHRIST, we beseech Thy command that they be healed, and for thy glory. Amen.

In the broadest sense Man knoweth not himself; no, not even the smallest atom of his material self comprehendeth the whole, nor doth the whole comprehend the atom. Yet the atom and the whole are ONE and inseparable, for none can separate them. What God hath joined let not man put asunder. Now, the atom (divine) and the man speaketh and reasoneth together, and the atom findeth only condemnation in the man. Thus distress, disease and death result. The anatomical structure of the human is so complex, that the atom findeth no room but what the whole hath provided in the providence of the Creator. No Man can deny the least one of these precious atoms, and be free from the consequence of the denial. That man should know this is in the beneficent plan of the creation. Seek then to know thyself in the leasts, O Man, and thou wilt surely know thyself in thy greatest. The ever-present warfare between the highest and the lowest of the human, shadoweth the ultimate (that is) in peace. The unfathomable depths of God's love show forth in the Atonement, and in the Sacrifice, that this might reign in the perfect human, for only in the perfect life can we be free; and the Christ made this (perfect life) possible to His children in the flesh, by his death. The resurrection was the fulfillment of the promise—the (fulfillment and completeness) of the Father's love. Why complainest thou of thy imperfections, thy pains and sufferings? Art thou not the transgressor? Only, in the transgression of the law, dost thou suffer. Only in the denial, dost thou obscure the truth. Truth is ever present as an effective force to turn out all evils. Why dost thou make my house a market-place for the selfish and sordid? It is holy. Why complainest thou of thy scourge? They (the evils by this scourge) are driven from the holy place. In leading the intuitive spirit through the mazes of humanity's lives, it is to point out the WAY to every need in the Father's work, thus awakening the servant of Him that dwelleth in the holy temple. Thou must search into every nook and corner, for many there be that are covered with dust that needeth but the hand to brush the dust away to their salvation. Salvation is in the cleaning, in the brushing, in the gathering up. In the name of truth all things come to the willing worker. Man is likened to a desert place in which flowers and fragrant weeds mingle with noxious plants. God smileth on all, but the life cometh only to the harvest of the good. The stubble, the dank and non-producing, must be consumed. The good suffereth not from the consociation but is freed. So it is with Man—truth. No suffering cometh from mere association with falsities, only in the imbibing doth suffering come. Yet in the imbibing can there not possibly be corruption of good, for good is God, and can not be corrupted. In the separating, (process) the chaff is blown away by the winds in the winnowing, and the wheat only remaineth. All is good. So then in thy judgment of men, take only the measure of the wheat. The chaff profiteth nothing for good or ill in the man. In searching through their life for the good thou wilt find it. In seeking for the evil thou wilt surely find it; for (thus) the chaff blindeth thy eyes in judging of thy fellow man. Then praise God for the wheat that is garnered in thy brother, and render him full measure, even so that it (in corresponding measure) be

meted out to thee. The power is given thee, O Man, to have life, and that in abundance in the recognition of eternal essences in every aspiring unselfish thought. Thou art whole, thou art free, thou are spirit, thou art power, thou art truth, by the power and majesty of which all evils and falsities flee away. In the light of this, thou canst heal thy brother's infirmities; but, only by the power and might of faith in the supremacy of God in you, can this be done. In the esoteric, as also in the external interpretation of truth, thou wilt find but ONE God. Do not fear failure, because thou workest in the external, for in no externalizations canst thou cover the Father's form, for He is in externals if haply thou seek Him! Thy work is in the garden of Man's spiritual needs, and the Lord is there. Thy spiritual perceptions, which is love in truths and goods, will open the way in the Lord's paths to the needs of the suffering children of God. Would ask that thy soul seek in silence to the power (that is hidden) hidden in the natural good, that it may be stimulated into activity in (silent) proclamations. There is no failure in the promise of God's creation. Proclaim thyself inheritor and child of His promise, and thou canst not fail of power and strength. The primal necessity of the teacher is the faith in himself, that God is in him, and will do the work. We ask not of thy teaching, of thy doctrine, but of the life, the love, God, that is within, possessing in abundance. Freely give. Open up to the voice. Take no heed of the Self, then God speaketh. We speak to the inward spirit of thy calling, O Man, and thou closest thyself to him and hearest but the things of thy outer ear. * * * Enter thou, and commune with the spirit, that awaiteth thy coming. They of the outer ear give no voice to thy choosing. Thy prayer must be of the spirit, and ascend to the throne of grace within thine own soul. Think not to find Him without thee; only as thou recognizest this can our teaching be made plain. Blessings will flow in rivulets and streams. In love of God the Father seek in the within. * * * My blessings, I bequeath to thee. * * * Fear not, be firm and peace will reign. * * *

SEPTEMBER 17, 1898.

Bless all whom Thy love hath drawn unto Thee at this hour of their need. They feel the life quickening within them, moving to the call of good in them. The health of body calleth to the spirit, and it abideth the command, O Father. Then speak but the word and they shall be made whole. Pour down thy (divine blessings that thy servants be enabled to) bring truths that shall save them for Thy blessed name's sake. Amen. * * *

Truth calleth the fragments, and they rise and move in obedience to the command. Man is but a fragment (yet) moveth in harmonious ways to (ward perfectment).

. . . . . .

. . . . . .

thine eye accepteth that, and prepareth for the light surely coming unto thee. (Remember) O Man, that, except thou acknowledge the darkness, thou canst not know of the light. The darkness and the light are one in the order of creation's plan, and Man is both, and through

this he is led into all light. (In his wanderings even), Man is carrying out God's plan in creation. Do not say, "Nay; God doeth the work." Yea even so; but He in You doeth the work, not separate and apart from thee. So if it were possible for man to cease, then God would cease and creation would stop. In the divine process, Man in accelerating speed moveth in the knowledge of this, for knowledge is the propelling force behind the man. The spirit within him is the (cause of the) joy of the moving, and proclaimeth God, the Creator, and Father. The spirit, the joy, only findeth acceptance; the Man, the flesh, profiteth (thereto) nothing. Truly, hath truth hidden itself from the gaze (of the flesh) and unveileth itself only to the spirit. Were it otherwise, growth in the moving would cease in the gluttony of the flesh. The spirit burdened with the flesh would be hindered in its flight. The hunger of the spirit oft deadeneth the flesh, and it becometh a burden. The flesh profiteth not, the spirit only (profiteth) in the hunger appeasement. So do not fret and condemn the body. It worketh with the spirit to the glory of the Creator. We have shown thee the many ways of God, in leading His children to perfectness. (Deadness) is the way to the leading you. In the ways of truth thou canst not be led away from thyself, O Man. All is contained in the light that aboundeth in thee. Do not shut thyself out from this light. If so, thou wouldst fall into the pit (of despair), that is prepared for those who love darkness more than the light. Live in the sunlight chamber of your soul, and we can bring the joy to instruction, and guide thee into the inner powers of thy being. In this thou canst find work to do. Give thyself up to meditation on things Holy, on the beneficent end of creation, and that thou are working good in plan and purpose. Then it will be shown thee of thy infinite possibilities, and thou wilt be taught of God, the Father. In looking for outward instruction in spiritual work, only confusion can come. The kingdom of the Holy Spirit reigneth in the light of the Father's command or instruction, and this kingdom is within every man. So in thy prayers, seek the answer within this holy place. Thou must comprehend this in fullness, before the spirit can be heard. The work and the life are one in the kingdom. The truth and way thereto is reflected from the interior kingdom into the external; and the work and the WORD become ONE in the natural kingdom. So you see, that the leading (of man) must come from the kingdom of light, and not from the realm of darkness—the natural. Fear, (lest in thy eagerness for light) thou find but pride and self-righteousness in the natural man. Only as the vessel is made clean utterly, (from self-sufficiency) can the light be kindled to shine, lest it become polluted. The disciple nevertheless patiently awaiteth the coming of the Lord, longing, hoping for Him in order of plan and purpose in the spiritual unfolding of the creature. Patience and love, in surety of His coming, is the harmony and rhythm of the SONG of praise ascending to the celestial angels, who are working in the will of the Father within you. Thou must live in the delights of life, looking for and finding God's blessings in the "well done" of every act and deed. Do not bask in the light of thine own approval. More oft, this may be to thy condemnation. Be ever open to the Father's AMEN, and soon will come the COMFORTER and lead; but he can only

come in the light of the "well-done, thou good and faithful servant of the Father." Keep thyself then open to His coming. Keep watch over the sense nature, that it may not beguile. With blessings we leave thee to the Angel's care and guidance. * * *

OCTOBER 8, 1898.

Our Father, who dwellest within each and every one, rise up and proclaim thy Almightiness, thy All-godness in love and in power to re-create and make whole. In Thy presence all weaknesses and imperfections become as strength and perfectness. Bear with thy children's disobedience, and soothe their anger in the power of thy love. Strengthen them with the loves, that are in them. O Most Holy Spirit proclaim thy message "Thy will be done", and they shall be made whole. Thy love aboundeth in them, but they know it not. Bring them O Father to the knowing to thy glory. Amen.

Beloved Brethren, children of one Father, thou art of His flesh and of His blood. He gave to thee as a sacrifice His life, that thou mightest possess it. Then why prevailest thou by the might and power of thy (mortal) perversity? Thy perversity shadoweth and shutteth out the life. Thou deniest Him, in that thou suffer. Know Him, and thou art free from suffering. All (that is of) omnipotence is not of loss, but of gain. gain. Thy knowledge shall glow with the light of His gift, if thou gain. Thy knowledge shall glow with the light of His gift, if thou accept thereof. Thy frailties are not of thy omnipotence, but of thy mortality, for thy living truth is in thy immortality. Then live in thine immortal for it is thine, and live not in the mortal which is not thine, but of the earth. Thou hast but to live the life, to be in joy and peace. Mortality must be swallowed up in immortality, before thy life will show forth. (The inward life revealeth in truth the instruction. God's presence will lead [to the realization that] there is but one God, the Father; and He is within thee. Then why seekest thou for Him afar? The pervading "Allgood" is breathed into thy inmosts, that delight may possess and quicken. Man (as man) droopeth and deadeneth as he feeleth the withering searchings in the outer sphere [while being ignorant] of the only life, which is truth in good, **God.** This is the life that is thine, O Man; then live thou and be free. Raise thy voice, the pulse of the eternal essence, to the throne of the everlasting, proclaiming thy atonement in the life; glory! glory! The unfathomable and inscrutable mysteries of God open in life, and embrace thee in answer to this song of acknowledgement; and thou art then as ONE with Him. Thy eyes shall be opened, thy understanding quickened in the seeing and knowing the things of God. But the life thou clingest to must be cast off, as burdensome in the flight—not that thy flesh be consumed (in penalties and condemnation), but that it may draw (more abundant life) from the inner fount, and not from the outer pools of earth. (The images and phantoms reflected by mortal in his brother (man) [tend] to the life inbred from the miasmatic pools of earth. Impurities, all selfishness, all greed springeth from thence. Then do not seek for guidance or instruction from objective reasonings, neither from books or men, for safety lieth not from thence. Seek thou rather in the innermost contemplative subjective realm

of the immanence of God. In ALL things HE IS. The kingdom of God lieth not beyond thy seeking, nor thy acknowledgment and contemplation. In this realm we speak and inspire. All men are as ONE in this. The eternal essence of divinity is within (all of) them, and will open to the message of the Father—"Come unto ME," when thou art prepared to deliver it. Do not flee away when the voice calleth but stand firmly on thy feet, looking neither to the right nor the left, but straight before thy face. Follow the light that will be given thee. Thy feet will not guide the hand, nor thy hand guide the feet, but all of thy members will follow and be subject to the guide. War between thy members will soon cease and harmony will prevail, but thou must be the lord of thy members (natural influences or elements) and command, or thou canst not hear the voice when it soundeth. Not in disobedience can the Comforter come; but in unity and loyalty to the one only Lord can the face show forth. Peace and good will cometh to the children of obedience. * * * The need is great in the natural for harmony in thought and life. * * * There is much in the seeking, but not in the afar. * * * God speaketh in (that which is) near the heart, and the heart is within thine own breast. * * *

OCTOBER 15, 1898.

O thou Infinite Father, bless thy children of rebellious loves.

Bear with them that they may know of THEE as their only refuge and hope. Pour into them the streams of thy LIFE, that they may possess and have more abundance, not that of earth but of THINE. Earthly life holdeth and enslaveth. Release them to the glory of thy gift, the spirit. The world suffereth not for the want of, but for the denying of the spirit (of universality). They know not what they do. Then O Father, forgive them their weakness and breathe into them the strength of thy fervor. Thou knowest them from their mother's womb. Thou fashionedst them, before they were born, and behold the work of Thy hands, for it is GOOD, and in Thy good there can be no evil, no imperfection but perfectness. They are ALL OF THY HAND, ALL OF THY LOVE, THY LIFE. Then why do they faint and droop? Thou deniest not Thyself to them, but the fogs and clouds of earth encompass them, so that they can not see. The holy spirit hovereth over them, but they fail to know. Bring knowledge to them, O Father, that they may rise up and glorify thee in freedom from all suffering, that thy servants may find favor in thy sight, love in thy "well done," peace and joy in (spiritual truth) for thy NAME'S sake. Amen.

Glory in the highest, peace on earth, good will to men! What a consummation! Aye, in this as in all things IN GOOD. This is the promise, O Man. How little thou dost realize in the promises of God that this is yours, and needeth only the desire, and is found in the asking. Yea, in the earth God is, and there it is where thou wilt find Him, in the consummation, (even) in thy central. Thou wilt not find Him but in thine own constellation. The war of the self with the regnant evil of thy nature, bringeth darkness and (obscureth the possibilities). Every atom of thy fleshly nature has its life or divinity in essence, in the spirit, and is good; for He created them and called it good. Then do not condemn what the Father hath called pure and good, yea holy; for in

the day that thou doest this thou shalt surely die. O how the Father mourneth for His children, for they are dead. Straying and lost sheep, they (sicken and perish). Turn and go back O ye wanderers, for only in Him canst thou have life and live. He ever laboreth for the children of His love, that they might GROW in strength to know the Giver, for all things are to thy hand in their fruitage, for thy happiness, but thou seekest in the husks thereof for the (light) that is (only) in the within. Love (service) is the internal essence of everything that God hath made. Thy seeking to know, to feel, to see, to live, must be through the loves, made divine by the internal good. The internal goods are thy [SAVIOR]. The regenerative substance and spirit dwelleth in the spirit of thy divine self. O the divine possibilities of Man to know and do the will of the ALL-GOOD! Only the ALL is needed, and the father's mercy moveth to the need. O Man, there is nothing that thou desirest in good, that shall not be given thee. Thy reason and judgment fleeth away in contemplation of this truth, but nevertheless the spirit of the father within thee leadeth to its full fruition. We cannot guide thee, only as thou acknowledgest this divine faculty resting within, and above thine own reason and judgment, and as this is looked to and acknowledged. This is the light that is given every man that cometh into the world. This is the light of heaven that guideth to the depths of all truths. We as messengers of the Father bring to thee the joy of the finding, and in full measure of thy spiritual gatherings it shall be meted out to thee. There is much peace to be found in contemplation of the Creator's bounty, that is, in the lavishness of love on the earnest seeker for truth. The Father asketh thy silent communion in innocence of thought, that He may enter in and mingle thy loves with HIS OWN. The same shall be accorded to thee for Holiness by the Angel hosts at the last day. Thy teachers and guides teach and lead only in the ways of inherent good. If thou wander (forth) in thy outer (good), we have no light to guide thee. Thou (then) must be thine own light. Only in this inner realm can we give light. Verily in this is our reward, that the sheep was lost and is found again. The sun riseth in the East. Turn thy eyes to the setting thereof, and behold what seest thou? The stars (then) shine in the heavens and thou knowest not from whence cometh the light. Thou art both the sun and the stars, O Man. Thy rising and thy setting is not of thy knowing. The stars and the light is not of thy counting and knowing. Do not lose thyself in the material so completely, for in that there is no communion or aid. Then seek always of thy divinity, thy infinite understanding, and work forcibly.

My dear Friend, do not allow yourself to be drawn so completely into the natural and so far away from the spiritual in your daily life. There is great danger at this stage of your development that you be completely engulfed in the miasma of the lower world, so that we can not aid you. There can be no half way life between where you stand spiritually and your natural life. We can only commune while you rest absolutely in the spiritual sphere. Set apart every day a few minutes that we can come to you and strengthen for the lack of dedication. You fail even in spirit sometimes. Spirit forces are active in your exterior life to destroy; but have no fear if you seek the inward presence. Remember He is ever there. Dad.

Hold the self in subjection to the will of the spirit. Oppose not the spirit lest human afflictions, that beset mankind, living in the flesh come upon thee. Fear not, in Him. He will guide and instruct. The crisis is upon thee, Dad.

Reason not thyself away from the Father in justification of earthly or human persuasions.

OCTOBER 22, 1898.

God, our Father, sun of Creation, guide thy children in the way of good. . . . . .

In thy Amen only can they find peace. Call them, O Father, from the straying that they may have life in Thee. They are straying. The right path lieth through Thee; not away from Thee, but in Thee is found wholeness. Thy paths are always the paths of peace. Bring to them O Father, the love of thy peace, that freedom may hold them in submissiveness to thy call. Thy humble servants bring to thy feet the suffering and straying ones so that [we] may plead their needs before thy throne. Turn then not away thy face from them, but as thou holdest the universes in the hollow of thy hand, cast not them away, but draw them even so to thy loving grasp, for in thy hand alone can they find rest and forgiveness. Their flesh pleadeth with us in thy NAME for aye to thy glory. Amen.

In the acceptance of the Self O Man [as the nethermost] emanation of the Master's love, do not cast it aside as an unclean thing. Do not, in the rising of the sun within, view thy self as apart from the spirit. Thy self and the spirit are ONE in the Father's love. They (both) are of His fashioning, and the twain are ONE in creation. The sun of the universe of Man riseth to the knowing of himself. The stars move in the light of day as constellations, guiding in truth by day, and behold (then) there is no setting thereof in the night of his seeking. Thou hast but to hold thy eyes surely to the East, in order to behold the splendor of the rising. The morning presageth (also) the coming of the night, but, to him who seeketh (in the meekness of) Him who is born King of the Jews, the light shineth in the star (of faith in Good) that leadeth to the manger where the little child lieth. It has not set O faithful seeker for thee, but hath risen. There is no setting. Yea, it shineth in the night, if but thy eyes are opened. There is no East nor West in the God-plan. Thou O Man, hast made the divisions. The rising and the setting are ONE. Seek, in the reconciliation, to bring this to thee. The "lo here, lo there" is in the separation. In the UNITY there is no rising nor setting, for this is God's kingdom, in which is found righteousness. Go thou from thence and preach to the children of men. Holiness, coming from thence only, will they accept. In the message is the rising and no setting. God findeth a resting-place in every creature for HIS SON (where is), the altar of His arising, and behold there can be no setting. What doth thine eye see from this? Thy beginning is thy end, thy end is the beginning (of the Supremacy) with God. Canst thou find the beginning and the end of truth, O Man? There is no beginning, there is no end. Viewing thyself from the light of this constellation (of perceptiveness) verily thou (O Man), art gods; but in scattered fragments and wanderings thou callest for light to guide, when lo the light is within thee. This sun hath no setting. The stars ever shine forth to thy pleading. The Father hath given thee a lamp from the beginning, the flame of which verily is His love glowing in effulgence in the rising. Thou canst not miss the path. Do not mistake the shadow for the real

light, but keep the eyes steadfastly toward the flame and thou wilt find both the light and the warmth. From this, thou canst know of thy straying—in the shadow there is light but no warmth. Only in the flame is there found the twain. In all avenues of truth thou wilt find this light and heat to draw thee onward. The turning or swaying from the path revealeth the shadow, the frigid zone of doubt, despair and death. Why complainest thou that the way was not shown thee? Thou canst not stray. The light is within thee, and the life. Then seek the life, and the light will guide. The light and the life must be the guide. The sun riseth and beholdest thou not of its setting in the Father's gift? In the human constellations, in the self, there is a unity of the inward with the outward in the light of these constellations. But the flame is the within, and seeketh to give warmth to the light. Life cometh from thence and radiateth from within. God calleth to the light, "Come unto ME and thou shalt have life in more abundance." When the flame and the light are as ONE then thou canst bring life to thy brother and light to the world. There is power in the flame. There is joy in the light. Death and all evil flee away from the twain. In meditations and consecrations, the divine speaketh and instructeth in the divinity of thy nature, and the glow thereof will reveal in the outer the warmth of the Father's love; and the light of understanding will open to the gifts (of living spirit). God is with thee in all good. * * * Thou art not lost. Turn thine eyes to the setting. * * * Dost know of the symbols * * *

OCTOBER 29, 1898.

Eternal Father, we thy humble servants call upon thee in the name of thy blessed Son, and beseech Thy love for the suffering children. Take them in thy bosom (of spiritual tranquillity), that in the warmth thereof they may find release from their sufferings. In Thy love there is perfectness, freedom. Call them O Father, that they may be made whole IN THEE, for without Thee there can be no life in good. Thou art the good. Thy servants bring to thee the needy, that they may receive thy benediction. Breathe on them, O. Father, and they shall be made whole. Be it so even unto thy servants (on earth), that they may find life in thy work and to thy glory. Amen.

The glory of man in all achievements is the God (that there is) in the "well-done." Thine (own) "well-done," O Man, bringeth only disappointment, disaster, humiliation, despair. Only in the God "well-done" is glory life and satisfaction—love. All thy services, O Man, of the God-love doth not abide in death and form corruptions. The Father's love bringeth eternal life and incorruptibility to all works of love. If but man would seek in knowledge the eternal God-love[1] he would not, even could not stray, but the straight path would clearly show before his face. O how pitiful! The earth hath abundance of the spirit of this promise; yet man passeth this by, having ears that hear not, eyes that see not, understanding, yet knoweth he not. Thy sufferings, thy imperfections, is in thy blindness, thy deafness, thy deadness (to the inmost). The spirit of love, HIS LOVE, followeth thee ever to bless the work of thy hands; but man turneth always to the "well done" of the Self (in personal gain), thus suffereth and dieth cursing his Maker. O that they could be made to

understand. Thou disciples and servants of the Master, dost see what thy hands have to do? The work cometh to thee, see thou that thou do it. In thy seeking and doing, see that thou seek not the sins (the selflove) of the creature to accuse; but seek the Father's love that is in every creature, and through this (inherent potency) deliver thy message and it will be received. But to thyself first bring the glad tidings (of divine content), for until thou hast received the gift thyself, thou canst not minister. The joy of the giver is in the gift. Eternal revelation in the hidden recesses of the mortal is thus made to show forth. God is in the gift, to proclaim His presence. Do thy work, and the Father will take care of His own. In the constitution of man, are the eternal verities. It is thy promise, as the servant of the Father, to find them and to establish the kingdom in the which is all righteousness. This promise to the children of the Father must be fulfilled here on earth, as it is in the heavens. In these eternal verities, to whom thou bringest the messages that abide in Man, the chamber of the heavenly states also is to be found. And the earth, and the fullness thereof is subject. Then, O Man, thou dost not lack in the Father's gifts. Thy possibilities glow in the center of every gift, and guide thee; no happiness (found therein), no possession thereof. In the many calls coming from earth's children, do not fail to respond in the name of Him who dwelleth in the eternal love of the need of every cry. Be wise, seek light, move in wisdom's ways, which is ever the way of the Master, and thou canst not fail; for there dwelleth not failure in the God-love. There is power in the strong arm of this verity, and thou possessest it. But not in thy self is the might, but in the eternal ONE (unity) that is in the verity. This is the ONLY life and power. It will give life to thy arm, but is not the arm itself. Flesh and blood know not of the kingdom. In the garden of God's providences, thou wilt find, O thou disciple, many chasms, clefts, rocky and steep mountains of mystery where thy staff (or guardian) must needs guide; but, for that (reason), deny not the God-love in all (environments), for in the day thou doest so, thy staff will fail thee, and thou wilt weary and die to thy flame (of aspiration and progress). Ever the star flickereth before the God-love pilgrim. Health and strength is in thy right hand. The climbings will bring thee joy and exaltations of spirit, in the Father's work. As was said in the mountain-tops and crags of mortal verities, thou wilt find the God-love that will proclaim the gift. Thou canst not be the heralder of the "lo there" O disciple. Only he, that dwelleth in the God-love of the eminences, can proclaim. Thy own message reacheth only the footstool. The King proclaimeth and sendeth forth. In the preparation for the Father's work, thy human, O Man, is only required to receive the command, and in the obedience (to it) thou findest the will and the life. The God-love (or Christ) then calleth, "I am the way, the truth and the life, only through ME canst thou find the Father." Then seek for Him in all thy work for humanity. Thou wilt find Him in every effort, where the God-love impelleth, for this is the only straight path to regeneration and saving grace (nearness). All mankind is ripening now to the God-love, in human sympathy extended (to their fellows) in all avenues of thought and desire. Though but in the mind and desire only, now, at the present, soon it will become an epoch in the work in

evolutionary unfoldment. Be faithful to thy work, and soon the sun will shine. Thy weakness will soon take on the strength of the spirit, and peace will come to thee. * * * * * There is in the God-love only, the message. Seek and find. * * * * Do not look to the end (coming), but to the beginning. Thou wilt find that the end (was) in the beginning, IN THE GOD-LOVE. May it enwrap thee. Amen.

NOVEMBER 5, 1898.

Infinite Spirit be with thy children in their hour of NEED. Instill into their hearts the love triumphant that it may overflow and encompass them. Thy love aboundeth in the strength of the overcoming. Our brothers of the flesh cry, in their helplessness, for the balm that floweth forth from THEE, with healing in its wings. (They crave Thy blessing in the flowing) forth that it may speak to them in faith and hope. The flesh sickeneth for want of the warmth, that is, the potency (from the fountains of Thy abundance). If so be it thy will, O most merciful Father, heal them, unto Thyself. The song of joy and thanksgiving shall possess them. The balm of the WORD shall come to them, if Thou but command. The loving spirit shall sanctify the gifts to thy glory. Amen.

Children of men, truth speaketh to thee in clearness and resonance of tone. The ills, that beset thee, are due to thy denial of the spirit in ALL truth, that is all-potent—eternal—and fashioned to thy particular need. This is God, the Father, in essence—the love of which thou art a part. To thy mortal understanding this must become a reigning faith, before thou canst rise in life which is free. The perfectness in Creation, which thou acknowledgest, is in the showing forth of this spirit in ALL men and things, though thou closest the mortal consciousness to its acceptance. If Man would but open himself to the divine—the not-himself —then the Comforter would proclaim his peace. The "spirit" of the Lord is ever with Man. He faileth not to show his face in every NEED of thy body, if but thy faith calleth. He will lead thee, O man into the inner chambers of thy being, and explore with thee the mysteries of God the Father. When, in thy seeking, the mysteries come to thee and possess thee then thy mortal hath found immortality, for wherever the lord leadeth there thou wilt find LIFE—the life that is of the Father, not of the earth; for life in the lord leadeth to the bosom of the Father. This truth is but dark in thy mortal perception, but in thy immortal whereunto thy lord leadeth, it is light, light. The Father's face is shining on thy mortal. Immortality soundeth, and proclaimeth truths that save. Only in the immortal can Man truly live. A realization of this truth in the mortal banisheth all fear, overcometh all pain and suffering. The mortal must take on immortality, before it can be free to know and teach. God speaketh only in the immortal. Open then every chamber of thy being to the voice. In the life of this sphere, every thought mortal becometh as a gem in the diadem of life immortal. "I and my Father are ONE; from the bosom of the Father I came forth." The disciple of the Father, the Christ, cometh only from hence. Go then into all the world and preach the gospel. But only from the bosom of the Father cometh the gospel of peace. Prepare thyself, O Mortal, to receive IT, for it cometh with a loud (terrifying) voice. The earth shall quake, and

a great fear shall come upon the earth—the mortal. The flesh shall creep and hide itself in caverns, in that time, when immortality shall reign in the rational kingdom. Keep thyself, O Man, clean from selfish and impure longings, and thy door will be open to the Comforter and to revelation. There is triumph in the (subjugating) will of the flesh, if only it acknowledges the Father in ALL. Soon the spirit will need not speak in symbols, but in plain speech will reveal the truths, as spirit with spirit commingleth. Mankind calleth unto the teacher, and soon the messengers must be about the Master's business. The Call is not without (some tangible) sound. It ringeth in the hearts of the few. Powerfully doth it cry in the NEED. Soon will the command to "go forth" be heard, by His chosen ones. * * * There is much hindrance in the love-possessions (human affections and desires) to the hearing and obeying of the Call. The signs show not forth in the mortal desires, but in the immortal life which is in Him.

NOVEMBER 12, 1898.

Heavenly and all-merciful spirits of the Father, be with thy loved ones here in the flesh, and bring to them comfort and peace of thy holy sphere, for in the spheric Infinity of Thy perfectness there is healing, and the glory of the work of the servants of the Master is in the giving. Bring to the suffering and helpless ones release in the Lord's name. Jesus, O thou holy ONE of God, the Father, be with us in the will of the Father. Strengthen us with thy presence. Only as thou dost lead and guide, can the Creator's work show forth. The healing of the nations is in thy right hand, and in the stretching forth thereof there is salvation. Be with us, then, that the command may go forth with power, "Arise, and be in peace—wholeness." O that they would seek to know and cling to the only saving LIFE which Thou givest to them. In thy name (or attributes) is contained all in the lifting up. Then draw them into THEE, that thine be the glory forever. Amen.

Man, as children of disobedience, walketh not in the garden (of divine consciousness), but in the wilderness, with none to guide. A barren waste confronteth them on every hand. The pilgrim thus becometh a slave to time and space (and while within view of the boundless, time engulpheth him).

A wanderer hath he become. Why, O man, didst thou turn thy face from thy Creator? Thy disobedience became thy (enslavement), for in the (holy place only) He calleth thee. In the beginning was the Word, and the Word was with God, and the Word was God. The eternal and divine principle became embodied in the Word in creation. In answer to the Divine command, man, the epitome of Creative essence or God (. . . .) walked in the garden of the divine command, happy and content in the obedience. In the cravings of the Man, he, the counterpart of the inner divine principle, or love, craved for the delights of the flesh for appeasement of desire. In the realms of the flesh, it is not good that Man should be alone. Only, in thy cravings, didst thou not seek of the spirit. Why, of the flesh, didst thou not know that there was no room in the garden of Eden for mortal loves; for these are but of desire (for its own sake). But it must needs be that a helpmeet should come to thee. In thy innocence, the garden was thine, with the delights,

and thou walkedst and talkedst with God. But thou fell, O Man; thy primitive state of innocence became an Eden of shame, and fleeing from the garden of thy divine self thou hast become a wanderer in the desert. Remember this, O thou disciple of the Father, that thou must seek Man in his fallen state, the outcast from the garden, the wanderer in the desert. In his innocence, thou hast naught to do. This is the Father, the embodied divinity of the Father of the beginning. On the threshold of the beginning the tempter came, and the FALL reverberated through the heavens. The Angels mourned for man, and God rebuked the Man. Do not for this condemn thy spirit, for in that thou condemnest God. Remember, that in the beginning was the Word and the Word was with God, and the Word was God. As in the beginning, so in the end the Word may pass away, but the spirit liveth forever. In leading the children of men, the flesh, to become the children of the spirit, thou must know both of this spirit, of this flesh, of the Fall, or thou canst not know of the rising. The wilderness may bewilder thee, the sand of the desert may blind thy sight, but, if so, thy love is weak. The Master's work is not thy work, but if thou seek the innocence, the divinity in the Fall, thou wilt have delight, and the glory will show itself as in the beginning. Thy mission, O teacher, is to bring Man back to the beginning, where the Word was with God. This is the state of innocence. Thou knowest not of the call, of the voice. If thou wouldest thyself seek in the beginning for the voice that soundeth, thou wouldest surely hear. Only in the kingdom (or supremacy) of the Self, the Fall, is there no sound. But thou must herald the glad tidings to all men that "the kingdom of God is come." They will receive this message, if brought in the spirit.

The word deceiveth. This is the wanderer. It can not enlighten, because it is not the light. Only the spirit is light. In the Fall, the spirit and the word became divided, and the word became flesh and denied the spirit. Now, the Father would have it as it was at the beginning. O Man, do not complain of thy lack. Thou canst not be freed from the finiteness of life, only in order of thy Creation. The cloud moveth across the plane but slowly. The night shades obscure the oasis and resting places (of hope in comfortings), and they must needs be found by the pilgrim himself. In the cool waters, rest for the weary feet may be found. Strength is given in the seeking, peace in the possessing. Strength to the spirit awaiteth the seeker at the meeting of the ways of plain and mountain (darkness and dawning). Contemplate (action) the beginning, and (still) the beginning, the continuing and that Man is free. This will bring light to the bewildered mind, while burdened with mortal conceptions of immortal plan and purpose. "God is in all." * * * Remember thy beginning. * * * From thy beginning, the present is perceived in part. * * * * * *

NOVEMBER 19, 1898.

Our Father who art in heaven, thou art in our supplication. Come in thy glory to thy children. Be to them an all-seeing eye that they may rise in strength and power. Thou art in them the petitioner and the petition, the fullness as also the emptiness. Then rise in them, and they shall be whole. O God, thou that speakest the message, BE THY MESSAGE in them to thy glory. Thou knowest every need, and thou only art the

need. Every cry in them is thine own, every pain is thine, and the glory of them all is thine. SPEAK NOW; (deny not thyself to them), and the fullness of thyself shall be manifested in them. The giver is the gift, and the gift shall bring peace (and they), shall be uplifted to thy glory in perfectness in all, forever and for EVER. Amen.

In the [creative perfectness, the interior] of every atom of being containeth within itself the Lord. The functional life of immortal [possibilities is placed] in the creation by the Creator from the beginning. The sheaves of the Father are garnered from the fields of corporeality. Thou art the garnered, O Man [thou art the evolution], of the seed and of the fruitage. None goeth to waste. All is fruitful. Man groweth from the all-divine seed, from the beginning. Knowledge and comprehension revealeth the path of life [thou art made conscious of thy] need, but thou needest to overcome [the sensuous impulses from below lest thou be] engulphed in the external wilderness. This wilderness is man's (naught), but to the spiritual man it is all gain, and this was so from the beginning. The seeking in externals is the way of the end—the manifest ONE in

. . . . . .

[The Lord is the] the manifest ONENESS in all life; and he must be sought. Lift the veil from thy mortal eyes, and the light cometh to thee. Thou, O Man, canst uncover the ONLY ONE. He is uncovered and standeth revealed to thy spirit—to thy spirit. Thou cravest for light, and that that is within the Center of the craving calleth to thee to obliterate the lack of understanding. Within the functional organ (the brain), thou wilt find the (atom) whose center is the light, that will (point) thee to the fountain of knowledge. Dost lack in charity? The love is found within its affectional organ (the heart), and proclaimeth that happiness and joy consisteth in ministering to thy brother's needs. Dost lack in zeal? The spirit giveth quickening power to love in good (. . . .). The Father openeth every avenue to thy seeking, and the goal is within thyself. O the power, that is in the beginning (the original endowment of men); It openeth the gateway to every human heart, every good in the life, and lighteth it up to the way of salvation. PROCLAIM this to all men. The tablet of every soul is plastic to the message. There can be no turning nor shadow of turning. It goeth straight to the center of every need in humanity's suffering. Life, life it bringeth to the dead; joy, joy to the living. In the teaching, the love (in the teacher) bringeth peace. The Father will interpret. The Angels come to the feast; prepare ye the banquet. Thine eyes are dim, but soon the MIST will pass away, in the seeking for a purer and clearer atmosphere. Only in the sunlight of celestial truths can the eyes be made to see. Thou art in thy own self but a fragment of the infinite, but thou growest in expansiveness as the Father possesseth. Cease from contention, that calleth the self into activity. The spirit of love can not enter into disputations. There is naught to contend in the divine harmony, and this is God, and He is ever at thy door, the threshold of which is ever at thy feet. So close art thou to Him who knocketh (. . . . .). How sweet the sound! Let thy door be ever ajar; too often it is closed, O Man, and thou deniest the knock, through lack of hearing; but the Father healeth (this lack). Keep diligent watch, O thou of expectancy, for none knoweth

the time of His coming. But the Father Himself exclaimeth, "lo I am with thee always" (. . . .). Then to him who waiteth, shall come his reward. In the preparation for the Father's ministry, much of the old must pass away. The new must needs be builded, and this is the Master's work, fashioned and molded by the Father's hand. The season cometh, and doth not pass away. Doth mystery assail the understanding? Then give up thy understanding to the burning, and the (inner) will reign triumphant. Man groweth and reacheth maturity and must needs die, but the resurrection is sure. Abide the time of the Lord. * * * The footsteps of the Infinite are at the door of the finite vestibule, and He soundeth through the tabernacle. * * * The voice of God speaketh in every act and function of our being. * * * Man bewaileth, the Father glorieth. * * * The sufferings of the flesh is the ecstacy of the spirit. * * * Dad greeteth thee. * * *

NOVEMBER 26, 1898.

O thou Most Heavenly Father (the Unself), be with thy children at this hour; give them even Thyself, that they may know of thee and of thy blessings. Be to them that BLESSING, that passeth all understanding (for the understanding is THEE, is LIFE, is HEALTH). That they might have more abundance, thou gavest thine only SON, and he is in them, and they know it not. Then give them understanding. Helpless, alone, forsaken, forgotten they appeal to Thy love. Come, O Father, come quickly or they stray with none to guide. Thou art the guide—the need. Thy light shineth along the pathway they should tread, but having eyes they see not. Open thou their eyes to the light that it may show forth in fullness and power to their salvation and thy glory. Amen.

The pathway of the spirit is not the pathway of the flesh. Truths show forth only as flowers fragrant in the paths of the spirit, that man may find and not mistake. The (higher) loves in all human blossoms and flowers is the light of the love (supernal). Then Man needeth only to follow his loves to be in favor with the Lord. The path that flowereth in the sunshine of CORPOREAL good even, is the path of Him who is in all. His essence is in all, and shineth forth in love to the pilgrim. Many have been the ways shown thee, O Man. Thy nature has been ministered unto, thy desires have been weighed and measured according to thy merit. The merit is not in the flesh (in the sensual or natural), but is in thy spirit, which is the man, and which receiveth the merit. Then to know thyself is to know in spirit, and thus in truth. The spirit revealeth all, and the flesh profiteth. The innate principle of all truth is spirit—is Man. Man is manifested in all truth. So thou needest not turn from thyself to find truth, and (to find it) in fulness of interpretation, for it is within thyself. In the seeking and in the desire of the human for GOODS in truth, GOD THE FATHER, gradually revealeth Himself. Thou failest in thy seeking, in that thou knowest not the "treasure trove" within, that is bequeathed unto thee from creation or beginning. Sunshine and rain thou hast had. Both trials and tribulations of the flesh are the reflexes of the flowers of the garden. For this, do not force by thine own desires to quicken the growth, for this cometh only to the spirit of God who speaketh the WORD. Thy growth is not

of thy knowing, nor is it in thy seeking, O Man. It is in thy surrendering thy dedication to thy divine self. Thy (own) desire is a hindrance to light. In God only dost thou live and move and have thy being. Remember always and ever thy Creator, that thy days may be long in the land. Seek to grasp this truth and give thyself up to it. The body careth not for the spirit, but the spirit seeketh to love the body, that it may glorify its Maker. These, as representative truths (of divine laws), speak to thee. Thou must follow the light to its center; and the source and essence is within. Give up thyself to the glory of the inward life, for the appeasement. The heights and the depths are ONE, in the universe of thy being. No heights thou canst not scale, no depths thou canst not fathom. All knowledge is gleaned from thence. Thy frailties are not of thy inheritance, but of the night of negatory darkness, that cometh from the denial of the SUPREME (that is even) in the SELF, GOD. Thou needest not fear and be weak, but bold and strong, in the divine truth. All is and ever will be in this inner "I." None other can obscure this except as thou acknowledgest the darkness or mist for the light. Then all is obscuration, deadness, sickness, falsities. Only in falsities doeth Man sicken and die. Only in falsities doeth Man find evil, and this he calleth HIMSELF. O perverse generation! when wilt thou turn from thine iniquities? Thine iniquities thou wouldst turn unto ungodliness, but thou canst not befoul God, nor thyself. Thou ART whole (coming), from the Creator's hand. Cast the darkness from thee, and live in the light. The mist is not of the truth, but of the error. Man is truth, and all is contained in him for his salvation. The Father would that thou know and treasure this—not in pride of the flesh but in humbleness of spirit. The glory of the beginning is in the knowledge and wisdom of the creation that is IN THEE, and He is willing to proclaim Himself to thy willing ear. Spiritual unfoldings come from the center, and come with power to the silent seeker and petitioner. (.) "O Most holy and blessed ONE, thou in whom ALL IS, and ever will be, cast thy light across the dark places of earth that it may be lit up WITH LOVE supernal in all human hearts and understanding. Then will darkness flee away and there will be no more fear, and ignorance shall be cast out." There is much in the sensuous or carnal life of Man, that needeth earnest desire to overcome, before he can be free from mortal suffering; but the spirit of God worketh withal to its fulfillment. When the much hath (desired to) become the little, and the little (appreciated) has become the much, then the end showeth in the light. Peace cometh to the (apprehension of the) turbulent and disobedient in the light that hath been given thee. Thy work showeth forth in the knowledge of God, and in the denying of the Self. * * * The light shineth in the darkness. In love. DAD.

DECEMBER 3, 1898.

God our Father manifest thy ever-present Life in thy children. Be unto them a staff and guide. The light shineth brightly within them, but they neither see nor know. Thou art an OPEN BOOK in the secret place that is within them, but they read not, nor do they understand. Thy holy precepts and gospel speaketh to them in loving tones, but they heed not. The weak (human) arm faileth them in the not knowing. Teach

them, O Father. Come to them with Thy strong ARM (the angelic heavens). Men possess THEE, yet they lack Thee. They [are lost in the mists] . . . . . of the why. It is thee, O God. Praise and all honor and glory be to thy NAME forever. Amen.

The children of men know not the will of the children of God. They ever seek only the will of the flesh. They know not of the spirit. They seek and grope blindly in the mists of corporeal darkness for the light of the spirit. The eternal gospel of instruction and guidance possessed by them from the beginning [speaks in vain to the good in them] . . . . . In this good, all is contained to the lifting up, and knowledge of God. Thou bewailest thy weakness, yet in thy weakness is the spirit of might to overcome. Thou complainest of thy lack of comprehending and understanding, yet in thy lack there is understanding; yea instruction. Thou fleest in thy fears, yet in thy fears is equanimity and boldness. Thou complainest of thy littleness, yet in thy littleness is glory and greatness. Then why complainest thou, for this (hidden thing) is God, and thou art Man and hast thou "the Him." Not in thy littleness, thy narrowness, but in thy greatness, thy expansiveness He is, and commandeth and the lesser obeyeth the greater. Then seek in all of thy infirmities the greater, and they will be overcome. Place not the burdens of thy evils (blame not) on thy goods, for they belong not thereto, nor are a part, but let the good in thee be the master. Cast these (evils) to the outer of which they are a part. O frail man, thou hast not faith in thy good, else thou wouldst not complain, and bewail thy evils. This lack in faith obscureth the God in you, and relegateth Him to the region of the unknown. Now, remember, for thy lackness thou hast cast thy Friend away. Thy own consciousness thou lookest up to for a haven. What is thy consciousness, O Man, that thou settest him up for a help and a guide. Knowest thou not that this is but thy puny self, thy littleness—not thy greater, thy expansiveness, thy vastness? Thy consciousness fleeth away in the contemplation of the VAST, in which God is and not thyself left out. Yet where is and whence cometh the consciousness thou cravest? O Man thou livest and hast being only in the God-consciousness. Seek not for thy puny self, but for God and His righteousness, and all things shall be added unto you—yes all things. The Father seeketh for His children, in the vastness of His love, and hence thou must rest and not stray. All guidance, all knowledge is in and from thence. His righteousness is vastness and freedom, aye freedom from the little consciousness. "Come, come" is the call of the Father, "away from all that thou clingest to." Thy sorrows, thy pains, are penalties of thy clinging to thy puniness. Thy greatness is the physician and healer. Then come unto Him, and He will give thee rest. In every cry of the littleness, remember, is the dwelling-place of the panacea. Then praise God, for He has provided every thing to thy need, within every cry. The wisdom of God is beyond the comprehension of Man, nevertheless His wisdom aboundeth in all and above all. * * * The Father seeketh thee in love, O Man, and it aboundeth to the healing of all thy ills and exalteth thy understanding in Him to thy perfection and His Glory. * * * (Dad.)

DECEMBER 17, 1898.

Father, thy children come to thee again, and again they bring to thy Altar their offerings, even themselves, as a propitiation. They seek not, nor do they gather. As they are (unchanged) they would (fain) be acceptable. Not for their gatherings would they have thy blessing. They would fain ask thy (peace) for thy children who (choose to) gather thorns and thistles. The gatherers of the fruits and flowers already possess thy peace. Not for them do we ask, but for them who dwell in darkness (separated and cast down), that the chains be broken, that the prison bars be broken. They for thy mercy seek. If Thou uplift, and they dare to go ahead or start to find the way, the dust blindeth them. Thus mortals are filled with the miasms of sin. Help us, O Father, to cleanse them, and to put on new garments. The soles of their feet are sore; their hands are [bruised and cut. Uncleanness defileth] the ground on which they stand and they find not a clean place. All, all is defiled—yet of themselves they know not of (the need) of the cleansing. They would be clean. [Prepare them for thy kingdom] . . . . . .

. . . . . .

for thine is the kingdom, the power and the glory, forever. Amen.

Yes, brethren, the power and the glory (is His). Give unto Him all glory. In all things that thou doest, to Him give praise. (The work) is the gift of the Father in all power. In the passing through the shadows of the valley of death [seek ever for righteousness, peace, and faith, with patience in humility.] Thy work, then O disciple bringeth the power; the glory is His. The lifting up is His, the leading is given to thee. . . path of glory. The power is thine, but the glory? Every path the

. . . . . ,

Father hath already laid out for the feet of His children of earth, and in this (earthly) Kingdom the sun riseth and setteth, but in His Kingdom the sun never riseth nor setteth. All paths lead to this His Kingdom. For this the servants of the Master work. Honor thy (special) gift. The spirits of the nether world look to thee for deliverance, but to the Father be the glory. Thou art a pilgrim here. The shepherd knoweth his own. The spirit world is (reaching) down to thy willing hand; pass it not by. They (the spirits) shall speak in every tongue, (in every need, in every crisis) and thou shalt understand them. In His name obey the call; but to Him be the glory. The kingdom of righteousness is pressing down, and is doing so through the spiritual kingdom, in order to redeem a perishing world. Heed thou the oracle that calleth in the clouded realm of corporeal desires, so that thy highest may interpret, lest thou pervert (perish). Remember, the spiritual is not all light. There are mists and clouds even there, and the sun riseth and setteth and where these are, lo there is the need of the work of the Father's disciple. Keep ever before the eyes the SUN that never setteth. This only is the light that can lead thee. It lighteth up the lights of all worlds, and pierceth the blackness of their setting. We speak to thee thus because thou art prepared therefor. The light may dazzle thee, but, for this, question and bewail not. It worketh to perfection in the Father's willing workers. We would that thyself accept this, but thy spirit will instruct. God the Father will confirm. We would that thy

word resound to His glory. Then will He manifest His power in thee. All instruction cometh through the glory (of real in consciousness divine). Believe this, and proclaim this to the needy ones. The light in every gift is the confirmation. Thou canst not hide it under a bushel, and proclaim that thou hast it; for the multitude seeth it not, and giveth to thee not the power, nor to Him the glory. Thy messages have proclaimed to many the truths, but they lack the power, because thou gavest not Him the glory in thy heart. The great work is in the natural realm—in all (ways and efforts) that make for good in all things of earth. Be thou diligent. The Father speaketh to thee there, O thou disciple. Turn not away from the weary workers of earth around about thee; but ever THE GLORY will speak. The power shall be thine if thou follow the Master. Dost thou know Him? Thou believest thou doest. Be wary that thou do not pass Him by. In every light as in every cloud, cleft, and cranny of darkness and despair thou wilt find Him, and right there proclaim His glory, and follow on with thy power. To thee, thy guardian hath spoken that thou mayest learn the language of every human principle in their need, and that you mayest find God in them (in these needs); for without this ALL-SEEING spirit thou canst not labor. May He be with thee and guide thee in thought as in meditations of things seen and unseen; for He will open up to thee all the treasures of earth and the spiritual world. The LORD guide thee and bless thee. * * * * * Keep in sight the SUN that never setteth (in despair and discouragements). * * * * * The light from the celestial obliterateth all the lesser and absorbeth them into itself. * * * * * Glory, glory. * * * Power, power is thine in the glory. * * * * * (....) Dad blesseth thee in thy work. We know thy trials, thy needs. Fear not in the love of God. * * *

DECEMBER 24, 1898.

God, the Father, bless thy children now at this hour. Speak to the suffering ones the vivifying Word, that they may rise from out of the darkness of sin and suffering, in the name of the blessed Son who is the only living principle in them, who is all peace, all health. We ask for them freedom, that the glory of the Father may be manifest. (Thou in them as their flesh) knowest not pain or sin. Then the glory in them maketh whole. Bless them with the word that they may hear and understand at this and every hour. Thy glory showeth forth in peace on earth, and good will toward man. We herald the coming, and the glory be Thine forever and ever. Amen.

In the heralding of the coming forth, truth triumphant shouteth the glad tidings, aye from the cradle in the manger. At Jerusalem, the voice has re-echoed the glad beginning around the universe. Yea, the echo (of it), the far-seeing crucifixion followeth apace. Yet the glory aboundeth. The spirits of the prophets still proclaim, but their voices are dumb to the ear that heareth not; but in the glory, the ear heareth and the eyes are made to see. All who desire to know, to acquire knowledges, gather wisdom as the voice and presence pass by, and herald and seek within the living principle, that is within the Soul and which is Christ Jesus. Every thing is contained in this principle, the immortal

ego, the gift of God for the enlightenment and elevation of Man. O Man, God speaketh and thou art made whole. Dost know this? Then why question? Possessing the question, thou also possessest the answer to every knock of thy feeble LOVE. O the power that is in the gift of love. This speaketh from the manger and the cry reacheth to heaven,—"Glory glory in the highest." Yea in the highest is the glory. Then in all thy seeking turn not from the heights of thy being, for the sun never setteth in the celestial kingdom. Thou canst not deny thy depths, then look up to thy heights, for from thence cometh the warmth, the life, the power; and the glory followeth the sun. Do not ask for what thou already possessest, for in that thou deniest and wanderest. All the gifts of the spirit are thine, as the bequeathment of thy Creator; the glory (of God-consciousness). Thou desirest to follow in the footsteps of the Master, and do the will of Him that sent him. He (it is that) sendeth YOU forth. Dost think impossible? Nay, nay every good thing, every good gift is to thy hand, O faithful workers, in the light of glory. Therefore faint not, nor bewail thy weakness; as in this, so in all pursuits of truth for its own sake, the glory will lead to possessions and manifestations as with Him, who is thy leader and guide. In thy simple duties of earth life, the glory showeth forth, and must by the effulgence of the light of immortality. Thou proclaimest finiteness by thy (mortal) efforts; hence thy failures. God, love, truth, the divine will, which is within, must be the propelling force of all efforts. Then cometh the glory, and only from thence cometh all achievement in the Father's work. O thou of little faith, for the glory showeth not forth. The manikins rise up and block thy passage. But the glory is beyond the mountains, the City also where the sun never riseth nor setteth. Seek thou it, as all truths desired as work, in the Master's love. Truth is love, nor can it be otherwise, and only can it respond to the call of its OWN. In the helping hand extended to thy fellow mortals, be sure that the love be the propelling force, then the glory will show forth and radiate the gift, not otherwise. All evil fleeth from the power of love—the gift of the Father. Speedily proclaim the gift O Man, to all the suffering ones, and they shall be made whole. The sinners and publicans mock thee. Proclaim God's message to them, and they shall be silenced. Ignorance can not stand in the light of glory. The foolish and the wise shall be confounded, at the sound of the living voice, love, and they shall no longer vaunt their spleen, but shall bow the head in shame, for "I HAVE SPOKEN," sayeth the Lord. Suffer not the dust of unrighteousness to soil thy garments, nor thy feet to tarry in unclean places, but go thy way. The glory will show (the way to) thee. The power is thine. Not for this must thou vaunt thyself, but to Him give the praise, O Man. Vain mortal, how prone thou art to exalt the self. Hast thou lost thy leader, and darkness besetteth thee? Verily, vanity is the spirit of failure in all works of Man. The spirit within the Man knoweth only the Father, and He doeth the work. And the glory? What sayest thou, O disciple? May His glory show forth in thee and His peace abide in thee? Amen. In all truths there is power; then have a care lest they turn and rend thee. * * * In truth resteth the immortal spirit of God, love; press Him close to thy breast and it will give thee life. * * * * * In trouble

and pains of the flesh even He dwelleth, ready to the call of the immortal to heal and make whole. * * * * * Yea, God in all.

DECEMBER 31, 1898.

O God, we thank thee for the blessings vouchsafed to us thy servants, in that thou hast heard our prayer, and sanctified our work. Though the perfectness and its results are hidden from us, we obey thy WILL for thy sake. Be unto thy children of earth a light in the continuance, for in that which is thy will, is ALL. The opening of the flood-gates of the Soul will be the work of thy servants, the flowing forth is Thine. Not to us be the glory, but thine, O Father. Thou abidest in thy children, and thy servants call unto Thee, (in them) "Come forth, O mighty and beneficent ONE." The knock resoundeth in the sanctuary. Thy benediction we seek; not for us, but for thine own do we plead. The flesh quaileth at the light. They shut the eye; they turn the back, for the fierceness of thy love consumeth. Speak unto them that turn; call the truant back. Anoint the eyes, that they may see and bear the light. Bless them, pour into them thy love. Exalt their spirit, that they may be humbled in recognition of Thy glory. Amen.

Blessed are they that see not, for their eyes shall be opened. Blessed are the dumb, for they shall be made to speak. Blessed are the wanderers, for they shall be made to turn back. Blessed are the meek, for they shall be exalted. The humble and contrite heart craveth for the Father's love. The sunlight of truth shall give warmth to the naked. The glory of the Father shall encompass and clothe them, for "I have spoken" sayeth the Lord. This is all in the truth—in the righteousness that thou seekest, O Man. Only as thou seekest in the glory, (of full acceptance of good in all) canst thou be made to see and know. The righteousness of God is thine, if thou but cravest, O Man. Then seek for power in the good that thou seekest. Know that the power is in the consummation and the consummation (of the inmost in the outermost) is in thee. Doth thy pride exalt? Then (thou dost) turn thy face to the setting, for in pride there can be no continuance. Thy immortality doth not continue in the setting. Thy power is not in the craving, for it cometh to the spirit (that waiteth in) humbleness, and that moveth in the continuance of the eternal progressiveness. In this thou movest to power and perfection, and the power is His. The mind (which) He hath given thee worketh to the end, if thou so wilt, to impel thee to love and to do. The spirits of evil have no power to destroy nor hamper this will, if thou makest it His own. To know this, we would have ye diligent in the searching for truth. Thou art fearful of thine own powers. Thou quailest at the majesty thereof. Do not fear, all is thine. The spirit of truth hath spoken in every avenue of thy being, and its voice strengtheneth and rebuildeth. The temple built on the heights is thy dwelling-place, and in the chambers thereof thou wilt find all the promises fulfilled. We would have thee look in the fulfillment for the glory, for in that is thy guide—thy Father, the spirit of all truth, the summum bonum of all thou art, and in that thou art. The Father speaketh all—consumingly to all in disobedience, and instantly peace proclaimeth harmony, and in this is all power. Thou in this knowest not failure, but

all achievement. Then fear not. God walketh in thy garden, is ever at thy call. No beckoning hand is turned aside. We would that thou seek not in ratiocinations to (turn) thy inward treasures INTO outer (possessions), but rather seek the reconciliation with God. Remember the inner windows of the soul are clear and light as the sun; only the outer is obscured by self and pride, and the mists of evil. Not for this would we have thee condemn the outer, but (give to Him) glory; for in the mists the Father revealeth Himself to the creatures. The brightness, the spirit within possesseth Him. Thy inner and purer self, thy inner and purer will, thy love in ecstacy of light moveth only to the Father's will. Then rise in thy might, O Man, and dissipate the mists of thy external self, for until thou doest this, the power is not thine. Thy love in the needs of humanity awaketh not, until this is brought about in the work. We would that thou read and interpret our messages first in the light of the mists, then from the brilliance of the light of the inner, for this must needs be to thy full illumination. The light from the within knoweth of the mists, and dissipateth them. Thus thou art made whole, and in thy wholeness thou wilt find the power, the light, the intelligence, the enlightenment that leadeth to godliness; then the righteousness that aboundeth in wholeness, and the ALL THINGS are thy treasures; and in the ALL-THINGS thou wilt find the needs for the Father's Work. Thy teachers can not furnish the need; they but lead thee to the abundance of ALL-THINGS-ADDED. There is and ever remaineth in these possessions the power and the glory, but do not seek the glory, for it is His. The benediction cometh from its use. That thy power be made divine in its efficacy, heal the sick. * * * * * restore the sight * * * * * Loosen the captive. * * * Bid the blind to see. * * * * * Cast out evil spirits. * * * * * Dost see the truths contained in this (utterance). * * * * * in which Man is made after God's own image and likeness. * * * * * No longer then art thou the dust of the ground. * * * * * An image and likeness art thou then. Then look to thy Father. * * * Aye, O Man. Ye are gods. Dad. * * *

JANUARY 7, 1899.

Father glorify thy Son. Not for thy servants, be it said, be the glory. Be with us in the work, that Thy power may protect and Thy light guide in the explorations of the vast universe of men. It must needs be the sun that guideth. Be unto us an inspiration, and all-consuming light in the caverns and recesses of darkness. It must needs be that thy disciples tread the ground, and follow the footsteps of thy beloved Son, that they may know of thy love in manifested work for the redemption of the world. Inspire them with thy holy zeal, that they quail not nor be afraid. Bear them in thy arm across the seas of turbulent upheavals in the universe of sin, that they may safely gather the fruits of thy planting; for all is Thine. They compass not thy vastness within themselves; they know not of thy beneficence. They would know and obey the call. We thy servants quail in the guidance of thy disciples of earth. Many pitfalls there be, and none to guide with safety, but Thou O Father. They know not of the oceans, the rivers and streams of their universe. Pass them over (thee) by the supreme FAITH (that is)

IN them, that they may grow in strength of spirit and strong of love to Thee, in thy work for humanity, that the glory may encompass them for thy Name's sake. Amen.

As was said Man is a macrocosm, not a microcosmic atom of creative cosmos. He is, by the infinitude of his being, [containant] of God, the Creator, and there is no universe outside of the Creator. The corporeal universes are but reflexes or emanations of the first. Man encompasseth the universes. In him, the sun, the moon, the planets, the satellites, take their place, and move in plan and purpose. They reflect and show forth as real, in the external heavens. They are but shadows. Then do not seek to measure their distance, nor count the number thereof, for in that thou art lost in the vastness of time and space. No wonder thou art lost in the expanse of vastness. The immeasurable distances are within, and are THINE. Thou sayest to thyself "But I see afar off;" but this is not so. All is within thy compass, in (the) infinitude of thy creation. The central sun of thy universe is the Father, and He guideth and instructeth. Then look for HIS FACE and PRESENCE in the outer universe. If (then) thou do see Him (in the outer), it will be but a reflex of the presence within THINE OWN universe of spirit. He cometh not to the outer sight, only to the spirit. "No Man hath seen God at any time." Thy spirit dwelleth with Him, and thy love and adoration shine forth as the sun and (planets) of thy universal ens. Live within thine own universe and thou livest with God. O Man, what a vast and uncompassable universe thou art. Everything is subject unto thee. Nothing is made to have dominion over thee. If so, then thou art an idle wind, buffetting and buffetted by uncontrolled forces—an irresponsibility. But this is not so. Thou art a macrocosm, in which is contained all power, and the power cometh by right of thine inheritance. The sun never setteth in the kingdom of the within, where dwelleth the Father, for He is the light thereof. Deft are the hands and subtle the persuasions of the shadows of the external to draw and lead man from the inner, the real, the spiritual, into the illusions of the outer. As was said thou thinkest thou see afar off, and fain wouldst proclaim it the real, but thy eyes do but deceive. We say to thee again, "the real, the sun, the moon, the planets, the satellites are within, and the outer visibles are but reflexes." As thou lookest for outer visibles, and take them for the real, so thou lookest (outward) for God, and proclaimest not His presence in thy visible universe. And we proclaim to thee again, "No man hath seen God at any time." In the depths of thine own inner spiritual being even, lo in the heights thereof, there thou wilt find the Father, and He will talk to thee and guide into all truth. There is nothing that thou askest of Him, that shall not be given thee. Divest thyself of the outer, centralize thyself in Him, and greater things than the Master did shall show forth in thy work. He came in the flesh to teach and proclaim thy power, O Man, and promised all things to him who believed. Dost thou believe? Then go thy way, and proclaim in spirit thy power in Him, that the glory may be His. We speak to thee in spirit, that thy body may glow in the light of these truths. In every whole there are parts, in every part there are particulars, in particulars there thou wilt find the light of the whole. So do not put away small things, for in trivials there thou wilt find the much, and the much is within and to thy hand. God speaketh and the spirit

obeyeth the word. To bring thee into thy vastness is the purpose of thy teachers, far and away from thy outer semblance. This is redemption from all sin and suffering, and the redemptoin draweth nigh. The Father calleth thee from within, turn thy ear to the voice; in humbleness, let thy answer be "Speak, Lord, for thy servant heareth." The sum of the inner heaven gloweth in brilliancy. * * * * * The heat and glow of the spirit speaketh to the Man * * * * * The sound of the trumpet echoeth afar. * * * * * The deep obeyeth the sound. * * * Within thyself, O Man, the Universe of God reigneth. * * * * * Look not up afar, but within. Let thy prayer be in silence to Him, who reigneth. * * * * * O mortal how glorious thy immortality! Dad.

JANUARY 14, 1899

"GOD-IN-US,"—or the Father speaketh and proclaimeth His presence. We listen, in the stillness and silence (of submissiveness) of the spirit, for the spoken word. It thrilleth and reverberateth through the chambers of our immortal ens; it giveth life, it quickeneth and overfloweth the fountain of our love in the work of the Father. Lead us in the paths that bring life to the children of earth. Grant unto us thy servants the wisdom of thy blessed Son, our Lord, Jesus Christ. That we fail not in thy messages, be thou unto them a light and a staff, for to Thee be the glory. Amen.

In the seeking, O Man, for the light that guideth and instructeth thou findest it only in God, that dwelleth within. No other light can shine in the darkness of the corporeal hunger for the light of the spirit. The sun of the noonday of our mortal wisdom in corporeality can not give light and warmth, but the central orb of the celestial within the outer concepts of self-derived intelligence availeth. Then seek not in the outer sphere, for the inner wisdom is hidden with the Christ (of self-elimination) in God within thee. To draw men into the seeking within is the power vested in the true disciple and teacher. The treasures of immortal truths are in every man for his redemption. To say, or proclaim that immortality and freedom from sin and suffering is by and through some (extrinsic) power outside and apart from Man, but turneth the seeker adrift in the sphere of (godless) negativeness, for God is not there. Turn the seeker in the direction of inward seeking, and, lo, the spirit of the Father calleth him to his immortal birthright. The sun, that lighteth up the truths in Man to his redemption, is the central orb of divine integrity which is his. There is not nor can there be any obstruction to the flight of the spirit inward. Only in the outer doth he find hindrances. The light that allureth outward is of corporeal scintillations of self-derived intelligence, which he calleth good. Goods, in esse, are not self-derived, but are of the Father, and in their essence are divine. The quickening spirit will return to God, what is His own.

The Father calleth thee; then arise and obey. The generation of unrighteousness is not in the atmosphere of the immortal sun, but in the spheric realm of self-glorification, and of the denial of the divine within. Humanity's needs are in the knowledge of the truth. God, the Creator, is the unknown to them. Hence of their failings let no man condemn. Bring to them the manna that floweth abundantly in every channel of

love. Thou must show thy love for thy brother's failings. What he lacketh thou must supply through thy love. Thou must through righteous judgment teach and guide, as the Master did. Open up thyself to the inflow of the celestial, and the way will be shown thee. Thy lower self, remember, abideth in sin and corruptions. Then work thy way to the Master's feet, (in self-denials) where thou wilt find the hand that raiseth. There bring the pilgrims to Him (Oct. 23, 1907), and return again to thy labor. In love thou workest, in meekness and humiliation thou gleanest. The fruit, the grain, (yea, even) the tares of (the failures of penalties) are to thy hand, O faithful workers for salvation's end. Thou doest the gathering, the Father winnoweth. Question not, (halt not) but go thy way. The spirits of the good and the true are ever at the door of the unfaithful and disobedient to give them hope and cheer. The universe of thy (earthly) being is thy home and habitation, O Man, and even there thou wilt find fellowship with God and His angels. The goods and truths of thy immortal being are thy companions. All life in being is celestial. The radiations into corporeal atmospheres bring light, and life that gloweth in love and divinity, if thou love God and obey Him. For the obedience, in the natural, to the commands of the spirit within, bringeth joy, peace, and freedom. Beware how thou interpret this, for in that lurketh the spirit of self, that (inclineth) to worship of the Man. The ways that lead to spiritual understanding through natural reasonings are beset with dangers. The light flickereth but dimly in the sphere of self-love (or self-centralization), but gloweth in the light of universal love. The mite of self is lost in the glow thereof, and the heat through its fierceness consumeth all the stubble, and the winnowed cometh in splendor to the sacrifice. This is of thyself, O Man, and is contained in the surrender to thy inner divine self. To lead thee, the truths of universal spirit is to teach thee of thyself. The garden of the gods speaketh in fragrance to the God of the heavens. * * * * * He abideth in the center of thy faith. * * * * * Then let faith proclaim its power. * * * The goal of enlightenment is within the tabernacle of the soul. * * * Thou art spirit, not (merely) a spirit, and art at one with the Father. * * * * * Hold to thy faith, it bringeth hope and hope is the consummation * * * * * To thy soul these lessons appeal. * * * Seek not, but abide in faith. * * * The spirit of immortality proclaimeth itself. * * * Love abideth in all. Dad. * * *

JANUARY 21, 1899.

* * * * * O Thou Spirit of all truth, be with thy children at this hour. Inspire them with thy love. Quicken them in zeal for thy holy presence. Thou art with them, abidest with them, but they fail of knowing Thy will. Be unto them a light that guideth, a leaven that leaveneth, an all-seeing eye, an all-encompassing mantle that shieldeth from evil and uncleanness. The spirit within them gloweth but the flesh quaileth, not that Thy will be disobeyed, but that they faint in heaviness. Lift them up, that they may know of the air. They are pressed down. They would arise and obey the inward spirit, but the outward murkiness blindeth, and they become confused. The enemies of good and truth

fight for supremacy in the world. Lash thy legions, O God, in fury that they may destroy all evil, that Man may arise in might and proclaim thy ALL GOOD. In the infinitude of thy love in them speak the all-embracing word that they may be bold in thy work. The infantile (spirit-consciousness) crieth for succor and sustenance. Soothe them to sleep in thy arms. Bless them with thy love and protection, for thy name's sake. Amen.

Human life, what is it? In the light of the spirit it is but a passing breeze, turbulent yet peaceful, (through over-shadowings of spirit) working on the crest of the billows to round out and perfect itself for divine power and brighter [achievements]. O Man! if thou in thy speed wouldst stop and question, the infinite Creator would talk to thee, but thou hearest not. Thou cravest not, hence thy aimlessness. Thou but floatest on the waves of eternities (that are) unfolding, and knowest not; yet thou givest thyself to be a sacrifice on the Altar of denial. The sphere of denial holdeth thee in bondage, yet the denial is not thine own. It is not a part of thy immortal self. It clingeth to thy outer garment and confuseth (the mind) and entangleth thy feet, so that thou canst not see nor follow the angel voice, for thou hearest not, (when thou art) in thy extremity. The gift of the Father, the immortal life, thou (as man) canst not comprehend hence deniest. All hindrances to the spirit come from the spirit of denial (or want of faith in good). Yet thou knowest it not. The all-comprehending is thine. The heavens are opened to thy vision; the angels minister unto thee; they compass thee round about. They are thy guides, thy love, thy loves. The kingdom of heaven is within. O the unspeakable joy, in the Ascension of the Master! He did not forsake His children, but abideth with them. Thou askest thy hands, thy eyes, thy feet, thy body, but no answer cometh back to thee, nor can come. They war against thee, they crucify thee. The flesh availeth not, but the spirit (omnipersonal) giveth life. Nevertheless deny not thy members, because they mock thee, but rather praise God for they are made for thy service, not for thy mastery. Seek, through the will of the spirit, to turn them in the ways of the Father. Let thy spirit in freedom talk to them and to thee, and thou failest not in the purpose of God. Thou wouldst fain know through these outer members and be guided, (by the personal consciousness) but they would be but blind instruments. Blessed are they that know God, and do His will; and He abideth within. Thou canst not separate thyself from Him. All thy ills, failings, sufferings, despair, are due to thy hiding from Him. Uncover thyself to Him, and all thy powers will rise in splendor of manifestation and in the manifestation of these inherent powers lieth the glory, and the glory is thine, because thou knowest the Father; and He in thee speaketh "thou and the Father are one." The human and the spiritual is made to conjoin, and proclaim the glad tidings of great joy. The glad tidings promised are stored in the Christ in Man. Thou canst not fail in this. Inspiration cometh to thee in this, the true life. Then why deniest and fail, when the acknowledgment is thine unto ALL ACCOMPLISHMENT, even the work of the Master. Dost deny His promise to the children of men? "All things" is to the hand of him who believeth (in Him), and He is in thine own Soul. To bring the mortal into the comprehension of this, is THY WORK. The

glad tidings is within thee. Why doest lean so much to the outer (or corporeal consciousness), for from thence cometh confusion and humiliation? Thou art growing away from this but slowly, but in the growing the spirit enlighteneth. The super-abundance of essence, within the atoms (of growth), in the growth shineth forth in splendor of the structure, which scintillateth through the mass to its concrete whole in goods and truths. The measure of the man is in spiritual accretions; this infiltrateth itself through the corporeal, and gaugeth (or discriminateth) as it advanceth. The balancing power is in the Father's love. Ever the good preponderateth in the desire for righteousness of the seekings. "All-things" cometh to thee in this seeking. To draw thee into the knowledge that these are the inherited possessions, is the purpose of the angel instructors. Fail not in seeking for tranquility of spirit, but have firmness of purpose to do God's will. But dost thou know Him? Dost look for Him in thyself? If so, then thou art not straying. Soon thou must give of thy abundance. Freely hast thou received, freely give. Arrange and select what the spirit dictateth and scatter broadcast. Hold thy Self in silence (in desire) for spirit instruction. Thy work must begin. Write, write. The world is prepared to receive the messages. Hunger, hunger tormenteth them. FEED MY SHEEP (in their teachableness and simplicity). Arrange, arrange, sift, weigh, measure, in the light of spirit guidance. Listen to the voice, it speaketh to the spirit. Dad. * * * * *

JANUARY 28, 1899.

Father, Thou Infinite Presence, in the [Universe of finite men, reveal] thy perfection to the elimination of all evil that besets men. Thy perfectness, in externals, bringeth peace, and happiness in all understanding. Thy pure light must shine, that they may know and grow in thy likeness. In Thy likeness, the spirit showeth forth, and in the showing forth thy laws are manifested, and to thy glory. In thy glory man is uplifted. In the uplifting, thy divinity showeth forth through the man. O Father, show forth thy power. Stretch out thy arm to the sick and the weary ones. Draw them to thy bosom, that they may be free. They cling to the outer (their acquired knowledges) (Speak to the inner chambers) of the immortal guidance (projected from) within, that they may seek and find rest. Thy holy voice calleth, but the sound but echoeth in their ears (as that of an intruder). They [wander and] the spirit of darkness bringeth but the echo (of peace), and they are confused. Bring them close unto themselves, that they may know of the error. [Clouds and mists envelop] them, and they weary of [instruction]. O speak, that thy presence be known within them. The revelation of the opening of their eyes (bringeth hope and) salvation to thy children. Thy servants greet Thee, in them. Grant us the love of thy work to guide, instruct, bless. The kingdom of righteousness aboundeth and encompasseth all of thy children. Then, O Father, Thy will be done in them for thy Son's sake. Amen.

The man human, and the man spiritual, speak always in reasoning and interpretations. The man celestial guideth (by intuition). Every member of the corporeal man seeketh in itself for interpretations of its needs in the body. Its relation to the whole only giveth the knowl-

edge, and its seeking (then) is (just). Although its findings may be error, still the error (in this case) profiteth; but the (hoarding) killeth. In all the relations, (even) the individual needs work to the perfecting of the body. The (fragmentary) accumulations by transmutation are made to fit the spiritual good. These are, in truth, for the good in truth, for the immortal substance of the spiritual body. In the perfecting and adapting of truths to the good as its outer covering (of the good) is the divine creation. Man is not the creator of good and truth. He is himself that good and that truth, of which he is the particular spiritual representation as a moiety of the (infinite) Creator; and the creative essence is the center of his being. In (the activities of) being, the immortal principle findeth a resting-place (in outer works) and in the stillness of the day of rest (or content), the spirit of the Father quickeneth the water (of life), and it floweth into the channels prepared to receive it, and immortality is proclaimed to the Man. Peace, peace; the spirit proclaimeth the message of the Father, and this voice is in every creature. It is thy mission, O Man, to call forth (to experience the need). The inner voice answereth thus to the outer voice; the spirit obeyeth the (calling voice). In all creation, in all thought, this as a divine principle showeth forth; for (then) thou canst not move in activity, thou canst not think in disobedience to the command. Increase and multiplying confront thee, in the ultimate of creative purpose. Increase, increase! In the increase, the human co-operateth (for life and accomplishment), for in that (doth) he move and have his being. In the increase of God in him doth he move to perfection. O Man, thou art more than flesh and blood, or an automaton with adjustable members, controlled by blind force. Thou art an immortal, divine, living essence, in which is the ALL of creative intelligence. But thy mortal hath no power over thy immortal. Thy immortal speaketh to the mortal, and behold creation moveth on to perfection. All that is in thy mortality is contained (and reflected) in thy immortality, thy weaknesses, thy impotency. Thy lack is contained in thy immortal being, and the power abideth within each and every one (of these) to the overcoming. Fail not in thy perception of this. The power is thine, as the good is thine—in the seekings. Deny not thy evils, thy frailities, thy weaknesses, for they are thine. But none of these doth the Father bequeath, but (only) the power to cast out. The divine in thee hath no place for these. Then acknowledge them not as a part of the individuality and cast them out. Those are the evil spirits that torment, and seek through torments to control—as doth the evil one of Hades that seeketh whom to devour. Deny all evil, acknowledge only good (in temporary occultation), thus glorifying thy Creator in acknowledgement of good in everything of creation. The power cometh to the subjection of the hells, and the liberation of the spirits imprisoned therein. Bear in mind that the Hells are of man's creation. Thou suggest that man being the instrument through whom God manifesteth and through whom He createth, then God created the Hells for only through His power can anything be created. "Yea, verily I created the good and the evil, the Heavens and the Hells, I (love) created them." If thou canst receive it (we say, herein) God hath spoken. Great is the mystery of God, yet He revealeth Himself in every Man. In the reveal-

ing the mystery unveileth. In man, is contained the oracle of God. Canst grasp the stupendousness of the Creator? It speaketh to thy innermost spiritual consciousness, that this may receive and perceive. Carry the message home, O Mortal, the Father awaiteth thy coming. Thy talents have not all been accounted for; the increase availeth. * * * The spirit hath spoken. * * * The prophets rejoice at the showing forth of the prophecy. * * * Mortal no longer warreth against the spirit. * * * Evil hideth its face from the searching rays of truth.

FEBRUARY 4, 1899.

O most holy (and all embracing) ONE, be unto thy servants and messengers an inspiration, that thy messages to the children of earth may be read and understood. Purify the atmosphere of all uncleanness, that there be no obstruction to the flowing, that they may receive in essence the joy of knowing. Thou art the fountain of all GOOD. Grant the flow be for all of humanity's needs, for in the humanity (in the human sphere) they lack THEE. Make them after the image and likeness of thy blessed SON, JESUS (in them), that they may know of thy precious gift in themselves, even unto the ascension; for thou, in all love, workest to the lifting up. O God, in the depths of inhumanity are they lost. Bring them unto Thyself, that they may find their risen Lord. The Angel of the covenant maketh good his promises unto ALL. Yet thy servants would plead for them, that they may be made conscious of the promise. They die and wither away under the scorching rays of their self-consciousness. Bring unto them the [ascension radiance] for the [sacrifice of Jesus] was of Thy blessed love, in the conscious (human of their loves). Naught else can raise and lift up even thy servants, for only thus THY WILL in us be done to thy glory. Amen.

The glory of man is in this, that he hath eternal life, and in this glory resteth the spirit of power. that he may manifest his fruition in the overcoming. [The glory of the overcoming] (is in the fulfillment of the promise of the Father.) . . . . . Then error, evil, and its allurements are but the (shadows) of the ever-growing power to lead man to the clear comprehension of his divine ego, that in which he liveth and hath life. In symbolic language, the prophets have spoken, and the meaning thereof kindleth the spirit moiety to quickening impulses to follow where it leadeth, and it leadeth to the chambers of the hidden Emancipator that lighteth every man that cometh into the world. This divine instructor and emancipator (know ye not) is in every atom and function of man, that he may be saved? Saved from what? From the errors of his dull understanding of his end and purpose—of the purpose of his human in mortality, of his end in immortality. The beginning and the end (dost thou see?) is swallowed up in immortality. And yet the immortal speaketh in the life on earth, to his confusion. For the sound of his own voice drowneth the sound, that soundeth in heaven's own tongue the glad tidings of great joy. Yea verily this is (allowed) of God, the Father, so that error may chasten and purify to the knowledge. Truth sayeth to thee, O Man, "Go thou into all the world (into every relation in life) and preach this gospel." Heaven, in truth, bendeth to the mortal

error, and biddeth it arise and there is a responsive echo in every human weakness of error (even unto) the resurrection, and the resurrection is the morn of living truth, whose brightness endureth forever; for it hath attained unto immortality. The sun of truth shineth in the light of splendor (revealing) the gift of God. The vast universe of mortal environment seemeth beyond the ken of man, and overpowering in its might; but thou failest if thou dost not see in this (mortal environment) the gift of the Father. It is all THINE OWN, O Man. Thou art its life, light, and Master. Environment is but, in seeming, to thy hindrance. It is to thy AID, as every member of thy body is to thy use. It is a hindrance and evil only, as thou makest it so. The spirits of the entire universe are at thy command in the love of use. God has so ordained it to His children. There are spirits that speak, and there are spirits that are dumb. Both speak to thee in language of their own. The sounds thereof are equally musical to the ear attuned. The living and the dead call unto thee for succor. The earth reverberateth the one and the heavens re-echo the other. Both are heard in the kingdom of use, the one to arise, the other to "come unto Me thou blessed of the Father, enter thou into the place prepared for you from the beginning (by intuitional endowment)." Dost see truth in love of use (of service) here? The garden of labor is in both kingdoms, for they co-alesce and bled in the Father's love. The work of the disciple of the Father is in these two yet one kingdom, the sphere of which man is environed about. His goods, as also his evils, are in active life (here); to strengthen the one, and to transmute the other is the promise of the Spirit of truth, and thou, O Man, art (ever) near unto him and abidest with him, if thou but acknowledge his power. Weakness (and vacillation) avail not. Only in strength doth He manifest. Then cease to be weak and show thy strength, O Man. Open thou thy eyes to the glory. * * * Thy weakness to the (immanent) strength. * * * Thy ears to the cymbal. * * * The morn is breaking in the light of the knowing. * * * A message I bring unto thee, that ye love one another. This is the only saving power in earth's travails at this day. Troubles and tribulations of the flesh flee from this power. * * * In spirit all is to be interpreted. * * * Dad.

FEBRUARY 11, 1899.

We thy servants appeal that Thou mayest show thyself in us, that we may mirror forth thy infinite presence in the message, that a responsive divine presence may reflect its likeness in every man. Thou art there, O Father, ever-ready to respond. Then in the ever-present SHOW THYSELF. The soul of the inner consciousness speaketh and haileth the coming spirit, but the outer obstructeth. The finite accumulations obstruct. Then uncover the outer crust of obstruction, so that freedom for thy holy presence may obtain in them. The flowing fount of good in them is ever pregnant with the divine seed, and thyself is that seed, O Father. Then banish the fear, and show thy power for thy Son's sake, and to thy glory forever and ever. Amen.

In the purging of the human (from obstructions), for the accepted gift of the spirit, much need is there for loving work in the kingdom of use (or loving service). Much frailty of the flesh is to be stimulated and

made strong, not that the good is weak, but that evil prevaileth.

[The power of God will be ever at the] command of man, but that the spirit of evil prevaileth. The love of good bringeth power. The kingdom of righteousness ever prevaileth in the love of truth. Its potency is in the love of truth, which is God. Then it is for man to seek in this expanse for the glory of the consciousness of Him, who giveth His life for this, and this was the sacrifice or the giving up of the (merely human) life, that all might be saved, in the (vivifying) blood (or spirit) of this sacrifice. [There is no danger of] the loss of this precious gift, and its possession is in the center of (every man in every holy aspiration). Why dost thou quail in the fear of losing when all is thine? O Man, thou askest to be brought into the consciousness, when the consciousness is thine. Thou canst not flee from the consciousness, for it is thou. The darkness is in thine evil desire to flee from it. Thou knowest, thou perceivest the consciousness but thou fain wouldst deny thy Lord. Then, thou lookest to thy pains, and thy sins (of the outer) for confirmation of this (inner support), but, lo, it is not there. He speaketh to thee from the center of thy being, calling, "Come unto me and I will give thee rest," but thou deniest him there, and thus thou art as the lost sheep bereft of the good shepherd. Thou proclaimest thy frailties, thy weakness, thy darkness, and deniest the light within. O thou of little faith. Hast faith that thou seest, dost know of thy nature, thy goods, thy evils? Then thou knowest God. Do not deny Him, for in that thou sufferest and diest. In the acceptance thou livest in joyous freedom and blessedness. None can assail thee in this, for it is founded on a rock, and hell cannot prevail against it. The angels are ever ready to proclaim this (within thee), if thou but seek. They call to thee from the interior of thine own soul, and say, "Yea (and) Nay" to all thy questionings. It is for the Angels to bring the outer to the confirmation of this. The garden of innocence (or God's sufficiency) is in every creature. There, thou wilt find the sphere of thy ministry, O thou disciple. The dove of peace nestleth in the branches of the tree of knowledge. The Father speaketh in this sphere, and the sound thereof echoeth in thy mortal understanding, and thou canst not deny. Thy nature blossometh in the fragrance of (the germination) of this truth. If in thy finiteness thou knowest this, thy infinity bringeth to thee the God-consciousness, and in this consciousness the power is to proclaim the glad tidings. But thou sayest "I know." Thou dost not know. The man knoweth not, only God knoweth. Thou hast the consciousness of the spirit, but not the knowledge of God. Yet He speaketh to thee and instructeth. Thou followest His commands, but thou dost not know. Thy finiteness can not grasp the infinite. Thou art the child of His bosom, but thou canst not encompass the infinity. He embraceth and swalloweth thee in His infinity—then in all thy doings let thy infinity guide. The shadows of thy mortal blind, but the light of thy infinity leadeth, speaketh and proclaimeth. Thou art dumb, O Man, in the light; only in thy darkness hast thou spoken, and thy voice is not heard. The world and the children abiding therein, await the coming light, and the VOICE that speaketh. Prepare thyself, O Man, to give up thy dumbness, for the Angel of the VOICE cometh with great power and glory. Then in thy pilgrimage dost thou speak only as the spirit giveth utterance. Thou then art little, but thou (in His

effectiveness) art great, O Man—little in that thou art finite and limited, great in that thou art infinite and the mouthpiece of God. As his mouthpiece thou canst speak to thy body, and each and every member will obey. If it speaketh "Peace be thou whole" it (the body) obeyeth. If thou commandest in thine own voice, it heareth not nor doth it obey. Then to thy members as to the mastery would ask that thou bid them obey the voice of God, and they will be instantly made whole, in (the sphere of) Christ Jesus; for only he (in thee) obeyeth the Father's command, in the peace and good will. Thy human respondeth to the call of the spirits of the Father. Then bewail not thy unwillingness. It is not thine. Only believe, and thou shalt know what thy inner consciousness proclaimeth. But in this thou wilt find much to labor in the work of the Master. Men on earth know not nor do they understand. Bring them to the understanding and this will lead to the God-consciousness, and then thy work is done. Leave all then to God, who speaketh in the inner sanctuary of the consciousness. For thyself, as self, naught can be given, but to that self which dwelleth in the God-consciousness be it said, "thy work is glorious in the redemption and resurrection," for no clouds obscure thy sight, no obstructions come to thy feet, for thou seest and walkest in the light of the God-consciousness, glorious in its fruition." The light is breaking in the mortal mind in the apprehending of His coming. Be not afraid. Give up thyself to the light, in silent communings with thy angel ministrants, and thou wilt not falter nor sicken, but grow in strength and with boldness wilt manifest thy immortal origin and God-consciousness. We speak of the consciousness (personal), for in that the mortal receiveth of life. * * * The power of the spirit manifesteth in righteousness, and this abideth in the consciousness of the divine essence within the mortal, and bringeth freedom from all sin. * * *

MARCH 4, 1899.

God be with us, aye in all things. Speak the loving word, whisper thy messages in every outgoing act or deed, that they fail not. Establish in the kingdom of the human thy law of love that righteousness may prevail in the things hoped for and added unto. Thy divinity lighteth up the hope and the things added, that showeth the way to perfectness and peace on earth. Why the lack in thy children, O Father? Hold, boastful man, thou blasphemest. There is no lack. The kingdom of heaven is within every Man, and the righteousness thereof is all at thy hand. Then look not for the lack, for in that thou deniest, but rather for the fulness of possession; for in that alone is the acknowledgement, the power, and hope's fruition. Thy servants bring the consummation of the glad tidings, O Father—not of the beginning, but of the ever-present. Yet the cry soundeth, "O give us the hope and fruition, for I sink and perish, for it is dark." O Father, answer this cry, for only Thou canst give THYSELF. Thy servants can but deliver the message. The word faileth, the letter killeth; only the spirit (in the word) giveth life. Then pour out thy spirit upon all flesh, for thy name's sake. Amen.

God-with-us, God-in-us is the message to humanity This (fact and its apprehension) in man is the blessed Son that giveth His life that ye might have it in more abundance. God liveth in the abundance, for

only can life manifest in the perfectness. Thou canst not think in the love of truth and good without this abundance, for good is not outside of the abundance. Thou thinkest evil only in thy lack of this. Then as thou dost not lack, why failest thou? In thy bewailings thou hast only to ask of thy abundance, and thou shalt be answered. All is to thy hand —the need and the supply. A new gospel I bring unto thee, that thou seek first, in the abundance of the Father's gift, for righteousness, and all things shall be added unto thee. Good is the center of the abundant life to minister to all of thy needs and obey thy commands. Every good respondeth to good, and the supply is inexhaustible, for it is the All, the omnipotent, omnipresent life, in which creation moveth and hath life. Thou art that life, O Man, and thy abundance is the gift of the Father. Naught of thy lack is found in the Father's abundance. Dost understand? If (it be) so (that lack is found), then the Father faileth in abundance, and this can not be. Thou art a drop in the ocean of Infinity, and art one with the fulness—abundance—and thou canst not separate thyself from the abundance without creating a lack in the (infinite) abundance; and canst thou not see that this can not so be? Yes, thou art of the Father's abundance, O Man, and canst not lack. Only believe, and thou shalt be made whole, yea, whole in the abundance (or sufficiency). Knowing this, why failest thou? Live in thy abundance, O Man, this is the message— this is the NEW GOSPEL. The sin of humanity is in denying the strength, and in bewailing their weakness, until the weakness prevaileth. This is a denial of God. How canst thou deny, O Man, and yet believe in (Jesus') sacrifice, and the promise in the sacrifice? Go to, thou dost NOT believe. Thou acknowledgest only thy weakness, when He is all strength. Still in thy abundance thou wilt find Him. Bring this message, O disciple, to the people, proclaim it broadcast, for the spirit hath spoken, and the ears are open, and the eyes are beginning to see, and the understanding is ripening, the abundance is showing forth. The Angel rejoiceth in them. Truth and virtue turneth not backward, but the light flickereth but dimly. The oil is in abundance. Then fill the lamp, that it may more fully burn. The flame thou needest not, for the Father is there. Beware lest thou be consumed, approach with awe, for thou seest the nakedness of God. Bow thy head (.) for thou standest on holy ground. May the abundance ever increase to thy sacrifice. Peace. God's peace be with thee. Amen.

Thy friend (S. P. McK.) hath called on thee from afar, yes afar from the spirit. Only in the flesh doth he call. Refrain from giving ear to the call, yet awhile. He is passing through a discipline necessary for his spiritual growth. He must find guidance, and your guardians would offend him if the guidance were not suited to the desire. Reply in spirit of friendship only. Leave him to his guardian spirit who will guide him safely from his own spiritual center. He seeketh not you in fulness of spirit only as a prop for instruction. Will instruct you what to say when he is prepared. Dad.

MARCH 11, 1899.

(. . .) O most holy Spirit, be with thy servants at this hour. Speak to them the blessed Word (of all comprehensive, all-embracing life of the Word). They hunger and thirst after righteousness, but without Thy presence they fail of the search. The dove hovereth and fanneth their feverish spirit, but the hope (of thy immanence) abideth not in the flesh. Thy loving Word (proclaiming a beneficent providence) whispereth in

their ears, but they hear not, nor do they understand. The (alluring) fires of the world consume and burn their faith, and the dove fleeth from them. Draw them away from the (mortal) Self, that they may, in their lonesomeness, flee unto Thee as their only refuge. Orphaned and friendless must they be. Sufferings and anxieties of the flesh goad them, but they flee not away, O Father; but their spirit calleth unto Thee. Answer their supplications, pour into them the abundance of thy love, that they may live in thy promises, even the everlasting, for thy Name's sake and to thy glory. Amen.

In all things be just; even to thyself, O Man, be merciful; for in that is salvation of the body. Do not condemn. What thou dost not see of thyself (or perceive in the mortal), thou knowest naught. Of thy immortal thou art ignorant. Then seek, in all (things) the good (as all-sufficient), for that only knoweth and understandeth; for God (and Good) in the All is the mirror that revealeth. Then seek in the reflection of (from) the good to judge. Not in the darkness of thy evils is the mirror. [The inner good] shadoweth forth the presence in the light of godliness. Now to all men is given the gift of the spirit (of angelic presences), that they may know of the doctrine, and the doctrine showeth forth in the life. Not in the dead doth he manifest the spirit, only in the body of the living. The quickening spirit moveth in all things to the teaching, and showeth the way. But the Self standeth at the door and blocketh the way. The spirit moveth to the incoming [of the divine light and will lift up], if thou fleest but to the inward sepulcher wherein resteth thy lord. He will arise, and gird thee to victory. But of the doctrine thou must know, and of the power to lead thee into thine own possessions. Thou (of thyself) wouldst but be confused. The light of the doctrine, and the fire of thy lord's love, will guide in the gifts that are for thee only. The gift of knowledge is not of thy asking. It cometh at the moment. The need (felt) bringeth the gift. Dost thou need? Art sure? Hast thou given up all self-derived accumulations? For the gift cannot come to those who already possess. Only those who hunger and thirst do find abundance. For to the disciple and servant of God, earthly things must become as naught in the work; but, in the divine abundance, he findeth all things needed. The spirit of every man calleth unto thee, not that the "I" can respond, but the spirit answereth; but only in the poverty of the Father's abundance (in desire to help while helpless) can he respond to the call. Thou seekest the work in the fields of human needs. It cannot be found there. All is illusion in the fields in the sphere of mortal desires. Only in the spheric potency of spirit is salvation hidden—not in human lack. For thy work, O Man, we give unto thee power of spirit. Gird thyself with love of the good (that is stored) in thy neighbor. Seek this and in the seeking the self will be lost, and swallowed up in the work. The clouds that obscure the sight are the mists arising from the miasma of the self. Storms will arise and tempests will rage in the kingdom of the self-righteous ones, that will destroy and scatter the seed of good, so that none will find fertile ground. Then give up THY SELF to the Master and his abundance, in which the Self must be swallowed up. Fain would the Angel speak to man, but only to the spirit can the message come. Interpret to thy understanding in spirit, and the message speaketh. Interpret to the mortal, and it hath no meaning. God speaketh and

moveth in ways leading to the spirit's rejoicing. Thy human guide. Beware lest thou stray. Danger lurketh in the path of self-will. Peace and all righteousness abide in the will of the Father. Dad. * * *

MARCH 25, 1899.

THOU, God-in-all, bring unto thy children the glory of Thy presence, for in the glory is strength of will, as also power in the doing all thy will, which is life. They fail of the life, not recognizing Thee, O Father, in them. They feel lonely, not knowing where Thou dwellest (thy habitations are to them) afar off, unseen, unknown. Draw them close unto themselves that they may find Thee. They stumble and halt in stony-places. With bleeding feet [they wander in doubts and despair. Forsake them not], O Father, but comfort them with assurance of thy nearness to them. Their cries are not due to their wilfullness, or their denials, but to their acknowledgement (of the supremacy of mortal powers). But they wander and seek afar. Bring them back as lost sheep (submissive to guidance). Gather them into thy fold and heal and make them whole, for thy Name's sake. Amen.

In all knowledge gathered of the spirit, the Father or the divine essence permeateth and giveth life to the (mortal) accumulations.

. . . . . .

. . . . . .

To know all things possible in earth or in the heavens, man must first sink himself in the lower or interior selfhood, and view the heights from thence. Fain would the human deny the depths and acknowledge the heights only. Much [dross] of earth dost thou draw to thyself and sufferings from thy disobedience of this in action. Knowing truly of the inner mortal, thou art in the road to thy immortal heights. Only then canst thou ascend. Knowledge giveth light and strength of will, and in the will the power to dare. O Mortal, thy faith (in divine sufficiency) cometh not in the teaching. Thou closest thy eyes to the inward light and lookest without. The spirit must descend (upon the mortal), before it (this) can arise. Whilst in the mortal, thou canst see only through mortal eyes. Nevertheless, the (inner) fire (of itself) kindleth in the center of thy mortal sight and understanding, that thou mayest know the truth and obey. It is required of thee, O Man, that thou give up thyself to inward meditation and consecration. God dwelleth in the hearts of his children, and thou canst not deny Him there, and when thou goest there in prayer and supplication for guidance, thou wilt surely find Him. Thou dost not give thyself up wholly to this truth, hence thy perplexity and doubt. In the sovereignty of the soul, none can deny or assail with weakness nor obtrude. It is the dwelling-place of the Most High, but man (inviteth) obtrusions by his wanderings in the external realms (seeking) for that, which dwelleth only within. The harp is tuned to the song of the Angel, and harmony will reign in the temple of the heart—love. O, that man would flee from the thought that leadeth to the far distant, and like the prodigal return to the home of his abundance. In all teaching, the disciple of the Master must speak from the center of his being, and not from the intellectual self. The spirit cometh not from the mouth, but from the Father; He doeth the work. The message cometh in splendor of light to the spiritually-minded, (but cometh) in mist and

darkness to the carnal man. Hence in delivering the message, see to it, that thou do it in the ascendancy of the spirit, and not in the darkness of the descent. Only to the earnest seeker for light can come the truth of spirit in the (its) descent. He then knoweth whereof he speaketh. The sunshine of spirit cometh through clouds and mists; only these can not eclipse its own glory. The warmth quickeneth the life and it riseth to the glory of the effulgence. Thou art moving to the call when thou seekest in the formlessness (perplexity) for the presence. Sink thyself in this void, and the voice will speak. Peace awaiteth the seeker. Thy time is at hand when thou must choose between ME and THEE. Yea, the Master speaketh within thee; heed his voice, * * * Rest; in the silence of solitude, God speaketh. * * * All His creatures await the coming. * * * The angels speak not in the language of men. * * * The sum of all truth is righteousness. * * * Dad.

APRIL 1, 1899.

Almighty God and Father, break the chains that bind. Free the captives. Set them free. The chains chafe and gall the body. They sear and wither the flesh. Thy children cry unto Thee as their liberator. They have faith in abundance, but the evil one mocketh and jeereth (at them) as they faint by the wayside. Lift them up, O Father; heal their bruised and mangled body. They fain would bid the (evil) one to flee from them, but their voice is weak to command. O, strengthen them, and make them whole. They would offer themselves willingly, but without Thee, as their guide and shield, they avail not against the powers of darkness.

O Father, then come quickly. Hearken to their cries. Thou hast spoken, but they do not hear. Open up to them the glow of infinite power vested within them, that they may hear and understand the voice that speaketh. Praise be to thee and all honor and glory forever. Amen.

To know God, the Father . . . . . .
. . . . . .
. . . . . .
. . . . . He speaketh and His voice (reverberateth) to the rhythm of harmony of the divine Self (implanted in all nature). There is no cry in the harmony. Only in discord cometh the cry.
. . . . . soundeth not in the harmony.
. . . . . .
But only the pure (the unadulterated) in heart can see God. Truths thou seekest, hoping to find Him there. Dost thou seek for the sake of gain (or accumulating knowledge)? Knowledge is not always truth. Many would fain gather knowledges to their own concrete, and but few desire that [they may give all that they have, that truth in good may prevail and lead upward to] to the divinity prepared. They exalt the Man. The human seeker must be prepared with purity of desire (unadulteratedness) [to give up all that he hath]. [Truth conscious in the evil man] would be an element of destruction. The gift of God (angelic ministration) cometh with safety—not to destroy. Then prepare the way of its coming. Do not give thyself up to desire, but rather to the overcoming of desire. God speaketh to every man through the [love of good and truth within him]. Then why cling to the outer and transient? The life profiteth in

all things God-ward, but into the evil and God-less, darkness prevaileth, in that they see (naught) but intellectual achievement. Purity and consecrated seeking go hand in hand to the fount, and behold the twain drink to the full. The voice of God speaketh and calleth to every creature from nature's storehouse, that they may be filled, but beware that thou (glutton not). The light of the well-balanced mind and wisdom's guidance is sure in the discrimination between the good and the evil, that goeth to the filling up of the divers needs in Man. Thou knowest not of thy need in good, O Man, only as thou givest up to the light and love of universal spirit. He reigneth in all things. The spirit cometh withal to thy hand in all human efforts, if thou but tear the veil (of the lower) spirit, that separateth thee from the higher and purer self. Only He in this can speak the word that can instruct thee in the mysteries of God's wisdom in creative balances. Prepare for the weighing, that thou mayest not be found wanting. Many things are coming to thee, O Man, that shall increase thy weight. Beware lest the balance be found on the side of the Self. Only to the spirit cometh the gift. Open up to the reception, that thy lack may be made to balance in the need. The scales of the Infinite are divinely adjusted, that justice be full and complete. The coming of the time and times spoken of is upon the world, and the work of the prophet beginneth in labor and travail of spirit. The need is adequate to the fulfillment. The spirit moveth upon the waters, and the spirit quickeneth the waters, and behold the waters were divided (into interior and outer), and the land (arising) appeared, and God said, let there be life upon the land and in the waters of the deep; and it was so. Behold the light, how it moveth and separateth from the darkness. Let there be light. The clouds are passing away. Thy eyes are beginning to see, but the mists thereof linger for a little while. "God-in-all things" beginneth to unfold Himself to the gaze of the spiritual seeker. Man knoweth not of the time or times, but the heavens begin to unroll the mysteries of the Creator. * * * The roll unfoldeth not backward, but forward, so that every word may show in fullness to thy gaze. * * * Rest in the peace of self-forgetfulness, and the light of truth will show forth in the heart. * * * Dad.

APRIL 8, 1899.

Father, we thank thee in that thou dost manifest thyself in all things. Thy omnipresence pervadeth in all things needed; in all life, thy presence worketh to perfectness and peace. The afflicted ones call on Thee, not knowing thy omnipotence is within (them), and worketh in them to do thy Will. O Father, then let thy will be done in them to thy glory. Amen.

In the omnipresence of God is all, and the all is in Man. Then the possibilities invested in omnipresence of Good is ever the omnipotent power to overcome and conquer all evil. Why the cry then? Omnipotence crieth not; it manifesteth itself in the omnipresence, and to His glory only. Everywhere, in everything, in all desires of the heart, this all-potent ever-present divinity answereth, "Behold, I stand at the door and knock." Then, O Man, open the door to the Father's call, and He will come in and sup with thee. Dost know what it is, what it meaneth to thee to have Him as a welcome guest at thy board? If here it is, where

He resideth, where He suppeth, all evil, all sickness, all imperfection lifteth as darkness fleeth from sunlight. Yea all, that sinful man needeth, is this truth resident in the heart and understanding, in order to enable him to overcome all "conditions and states, and to rise to that state of perfectness and peace, promised to all those that love Him." O how simple all this is to the understanding. Acknowledge the Father's presence within thee, and all things shall be added. To him that hath it shall be added that he may have more abundantly; to him that hath not it shall be taken away, what he hath. Then seek to the gathering, the adding unto, lest thou be lacking. Look not to external things for (the need). In Jesus Christ (or God-with-us-now) is found all inspiration, all potency, all knowledge, all power to accomplish all things. Treasure this blessed name in thy heart. Praise his name in thy daily life. In every act or deed couple his name therewith, and, behold, it is very good. In purity of thought, there thou wilt find the Christ. Even in the discernment of purity he dwelleth. Then seek all things in the light of the Christ life and love. Do not cry, but rather acknowledge and rejoice (in all states and conditions). This is the secret, the pearl of great price, hidden from the wise and foolish, and revealed unto babes. Verily I say unto thee, nothing shall be hidden that shall not be revealed. The time cometh and now is, when the babes shall be made to speak wisdom, and confound the wise. This babe slumbereth in every man, but not every man knoweth of the manger (or receptacle of innocence), in which the little child lieth. To the shepherd only, that watcheth the flock in the night (of doubt and trial) doth the angel appear, and lead him. Watch thou diligently lest thou sleep, and the angel pass thee by. All knowledge and true spiritual guidance cometh to him that waiteth patiently. Thou, O disciple, must reach a point where thou canst command, before thou canst lead. Thou canst not scale the depths, before thou hast scaled the heights. Thou must not look to thyself for strength of endurance to scale or lead, but to the ever-present, all-potent divinity of Christ Jesus, (that is) within thee—yet not he, even, but the Father in Him, He doeth the work. Can thy mortal enter into a realization of this? Then thy mortal is ready to put on immortality. Only in thy immortality cometh the power, the Christ, the power to will and to dare. In Him is the light, and in that light only can the mortal have life, for He is the light of Man. Open thyself to the coming—into the consciousness of the presence that dwelleth within. And in thy giving, give up Him (in order) that thy brother may have more abundantly. In the giving (growing) thou drawest to thyself the gift. Only in the gift doth He come. Speak to thy brother in words of loving kindness, and let the Christ follow the word, that thou mayest possess more abundant life. May He rest with thee, be ever in thy word and deed that the world may know of the doctrine. God, the Father speaketh to every man, and the echo reverberateth through the mortal mind, and the spirit calleth, "Come unto me and I will give thee rest, yea, rest indeed, peace indeed, freedom indeed, for I dwell with thee, I speak the word, "peace be thou whole." * * * The sun bringeth warmth, the spirit giveth life; yea, yea, heed thou the Christ. Dad.

APRIL 17, 1899.

Father, thy servants cry unto thee. Hear our prayer and supplication. Establish our appeal in the sanctuary of the heart, that it may receive (life). Thy love then shall go forth to the crying ones with healing in its wings—even as the glad tidings of great joy. In their trouble, Thy loving heart beateth in unison with their afflictions and, behold, their faith healeth them (of the terrors). . . . thy [providences bringeth the] . . . love of Jesus (and also) his promise [to them that believe and to] Thy glory forever. Amen. * * * God and He reigneth ever. * * * My peace I give unto thee [is Thy promise and] Thy coming sayeth to them, peace be thou whole. [Even so be it to all those that believe in thy promise and to] Thy glory forever. Amen. * * * [Praise] God and He reigneth forever. My peace I give unto thee. * * *

The (whole) universe of God is the smiling face of love. All life manifesteth this in its expression of being. The earth's materialism showeth not the contrary, for behold, the shadow is not greater than the substance . . . . . in all is the acceptable consciousness . . . . . all thought is alluring . . . . the whole (earth) is given unto thee, saith the Lord, but thou . . . . . His blessed love comes down as manna from heaven, but . . . . . descryeth not the abundance . . . . . the gift and points the finger . . . . . into good . . . . .

. . . . . .

. . . . . .

Beware, lest in thy zeal thou mayest deny him, for he cometh not with proclamation, but in silence (of content and trust) he entereth into the chamber of the spirit. Thy gatherings, thy doings, are an offense unto Him. Take no heed then of what thou gather. [In all of thy self-efforts and thy strivings] there is no balm in Gilead. The spirit of thirst (for spirit) must have dominion in the Father's garden, and His voice bringeth forth good fruit, (which is) the wheat of thy gathering. This fruit is without spot or blemish, and the distribution (of it) fulfilleth its own use. Thou wouldst fain seek in the chaff (or satisfactions) of thy mortal planting and gathering for the fruit of the spirit, but thou canst not find it (there). O how we have called unto thee, but thou fleest away, O Man, from the angel message. The sun of thy darkness, and the life of thy deadness, allure thee. Give up thy (personal fragmentary) life, that thou mayst possess more abundantly. The life, which the Father bequeathed to thee, this is acceptable in the return (to Him), and then thou glowest in the thirst for righteousness with its effulgence. It cometh freighted with the all things promised, but only in the giving of the life can this be found. Thy brother's ever-flowing love cometh in this seeking, and filleth thy body with light. It is not thy own love, but the neighbor's love that giveth life (the divine light) for this floweth from heaven through the human love. Only in this light—the light of his love to thee—can he receive the doctrine and teaching. Thou canst find, in all of what has been given thee, all of the doctrine, all of the teaching that the world of mortality needeth. The immortal substance is within the message, and it is for thee to find and proclaim. All, in truth, the key unlocketh that has been given. Mortal mind, under the rays of truth,

bursteth the cerements of clay and cometh forth as Lazarus did. The glorious resurrection cometh not without seeming (obstructions). It speaketh and proclaimeth from the heights of heaven. The gospel spoken unto you is the gospel of Christ, and, O disciples, heed ye my words, for He dwelleth within thee. * * * Go forth into the wilderness (among the wanderers); abide my coming. * * * The temple of the resting spirit is within. * * * The wilderness of doubt and desolation (under the divine spirit) shall blossom as the rose. * * * Behold, I am with thee always.

APRIL 29, 1899.

O thou Almighty Spirit, answer the prayer that cometh from the heart, even the prayer of thy children and chosen ones. Yea, ever Thy will be done on earth as it is done in the heavens. Speak to them in the language of their own. They plead to Thee, that thou mayest manifest thy goodness and power on earth. Quicken their spirit, O Father, that they may rise above and beyond earthly (influences) and limitations, to praise thy Holy Name in the air; for only there can they know and feel thy omnipotence, omnipresence. Speak to them, O Father, from the heights, and they can not fail of hearing and understanding. "Speak, Lord, for thy servant heareth." Thy word bringeth peace and all grace to whomsoever seeketh. Thy servants need not that any man teach them, for Thou art their teacher and guide forever. Amen.

There is that essence in all things of God's providence, that will lead to and uplift into the purpose divine. Much from the sun-lit sphere of the spirit has been unfolded—calm and dispassionate in truths needed for the mortal mind, strong of faith, glorious in efficacy for uplifting. Peace there is (in the revelations), health of body, and spiritual pabulum, but thou failest of the finding. Thy dominant Self blocketh the gateway to the avenues (that are) within the spirit of the work. The mountains of obstruction to the spiritual heaven in Man are only in seeming. The doorway is ever ajar. Only the understanding needeth the quickening. The door is ever open. God's messengers always come to the open door, not to the closed and bolted door of understanding. Yet He (ever) knocketh, but to the ear that is deaf, it hath no meaning or sound. Ye are of the flesh only, children, and the flesh is a deceiver and falsifier from the beginning. To grow and prosper in the Father's work, the Self must be given up to the sacrifice. Thou clingest, O Man, to thy mortal, and lookest to thy mortal for guidance and instruction; hence are thy wanderings, thy blindness, thy confusion, thy weakness. Thy lack of faith showeth forth in all of these. The spirit of the Father guideth in (spontaneous) light, not in darkness; in clearness of understanding, not in confusion; in the straight path, not in wanderings. The Father is in His disciples; He liveth, moveth, pusheth in love of use (loving service), for the Father's sake. In these uses (or services), the spirits could guide, but thou wouldst not gain strength thereby. The spirit within thee is the all-sufficient guide and teacher, aye and interpreter. A grand and glorious work hath been planned and mapped out for thee by thy teachers, and thou must follow its ways, and these lead into the hearts of God's children, and the grand message is of great joy to all men—health, strength, peace, freedom, love, joy, freedom from sorrow, sickness and death. Seek,

and the light will shine on your path. The cord is golden that bindeth thee to the eternal ONENESS, and can never be severed. Follow where it leadeth, and thou canst not miss the path. Dad. Inspiration cometh to the man only by earnest meditation in God's divine law, ever operative in the domain of Nature—Man included. Seek and ye shall find. * * * Fail not in the surrendering of the self to the spirit of earnest seeking for God and His righteousness. * * * In thy lack of this thou failest of this purpose, and thy guides' aim and hope. * * *

JUNE 3, 1899

O, Almighty and ever-present Father, Thou in whom all things are, in whom all good in esse floweth, call unto thine OWN (in men) and thine own will awaken and echo the call in the ever-pervading life that is in them. The knowledge of thy law cometh and moveth them to thy will, and in thy will, O Father, cometh the peace—not the peace the world giveth, but that that passeth all understanding of the mortal man, that peace of which speaketh the word, the glorious and acceptable word in which dwelleth the spirit. Out of (men's) mouth cometh not the spirit of the Christ, but in the works the Father is glorified. Breathe into thy children thy holy spirit and the understanding will come to them, in that thy name in them may show forth in good works. Amen.

In all teaching the omnipotent, omnipresent power in good must be made to show forth in good works. What profiteth it, if thy words are empty of good works? Yet not in the word is the work, but in the power within the word, which is the Christ or the living principle vital in existere, is it made manifest. Then the perfecting of the Man, the making in God's image and likeness, is the divine interior at work in creative manifestation in exterior perfectness. Let us then work in the outer or material realm of being. First in the perfecting cometh the spirit and moveth to the power of the inmost spirit. Now, much, and all, is already given to the salvation of Man in the instructions. The omnipotence of the spirit of God showeth in the healing power of the word. In the straining (running around) after the things external for good in all truth, beware, lest the spirit flee away. Hold on to the spirit, and cease thy straining; nevertheless, fight valiantly for thy own Kingdom. To lead the children of men in the glorious work of conquering, thou must first conquer thyself, and blessed is the assurance that in the conquering the resurrection is SURE, sure in its supremest sense. The recognition (of) and the bringing of the gifts to man is the redemption. O thou of little faith! The sun shineth brightly in the sphere of the redemptive world of spiritual understanding given thee, but thou art faint of heart, and lack strength. Go not forth, but rest in the meekness of thirst that possesseth thee and the light will reflect through thee to the farthest ends of the earth. No thing can obscure the light of the spirit of truth. It goeth forth conquering and to conquer, until all is fulfilled in Man. How wonderfully the Father's love is made to show forth in instruction and guidance given thee in all of His messages. The promises are not in vain. All, all must be fulfilled. The school of instruction presided over by wise and beneficent spirits of the Father are for thy mortal unfoldment. That the spirit may quicken and flow forth in love and truth to the world, "God-in-all-things" seeketh thee. Then seek God and thou findest truth. Only

this, and nothing more is required of the disciple. The Father doeth the work. Question not, but do the will of Him who sent to thee the servants of God the Father. Glory in the work. The light of truth shineth in the seeking and obedience. Peace in all, and all in peace. Then seek that peace that the Father giveth.

JUNE 10, 1899.

Father, we thank thee. In thy universe of spirit, we apprehend the "all-good" in the universe of matter. We worship Thee in the one and acknowledge thee in the other, so that health, strength and joy may be the portion of thy children. There is but one universe, and that is spirit. All, all is spirit in thy Kingdom thy (Supremacy). There thy name is hallowed forever and ever, and the spirit and the word ARE ONE. Blessed be thy name forever. Amen. The spirit hath been given thee, and the word showeth its handiwork. The Kingdoms, principalities and powers are of the ONE universe, and all it containeth is for Man. The unseen must become as the seen before the Son of Man is lifted up. The ever pure current of life worketh all in omnipotence. Good governeth. In this, as in all of creative force in knowledge, teach the people. No other other power can lead safely. The means have been shown to thee, the power given thee, the discernment of the divinity in all (things) vouchsafed to thee, Man and his relation to the universe of matter made clear. Man is not its slave, but its Master. All things are made to his hand, subservient to his will, docile and tractable to use for good in all things, pliant to all needs of the flesh in healing of the sick, comfort in all tribulations because GOD IS THERE. Establish this, proclaim it, herald it forth as the glad tidings. Rationally preach this to the world and to the creature, that there is in every atom of Man a healing, saving, principle that will arise at his command and proclaim it in full manifestation of freedom. God speaketh; life and peace cometh. The slavery to conditions and environment are but the chains of mortal forging. This divine inner principle within every man's soul doeth not enslave but maketh for perfectness in love of Good, and good is free—is God—the immortal within. As a man thinketh so is he, is true in a vital sense. Death cometh to the man that believeth in its power. Disease afflicteth and burdeneth the man who acknowledgeth its over-powering might. The omnipotent, omnipresent good which cometh from heaven hath been shown in all messages to be the only power, and cometh withal to every one who believeth. Call to this spirit in thy mortal need and the instant response casteth out all fear and the need (emptiness) passeth into fullness. The unity of spirit and matter proclaimeth God-given truth, if thou open thyself to it and not to falsities. The belief in the falsity (perverseness) of matter maketh of it a cloud that obscureth the spirit, an error that is of the mortal, or else (on the other hand) a light from a mortal-made rift in the cloud of unbelief. O Mortal, God reigneth. Even in thy unbelief thou proclaimest this. Then open to thine own inner life and believe in this, for from this thou canst not deny that good cometh. God speaketh to thee from thence. All is in the acknowledgment; nothing in the denial. Acknowledge the abundance. Ask and it shall be given unto thee. Thy simplicity, thy meekness, is the Christ of the abundance. Then rise in boldness and proclaim thy strength. Knowing

this, as it hath been given, thou surely canst bring it into mortal light, that all may see and be made glad. But if thou art blind thyself, thou canst not bring it to thy brother. Thou wouldst but stumble and proclaim the want of sight. Seek diligently in the light of the spirit in natural desire for good in truth, and thou wilt find the pathway of universal truth that will fit every mortal need. The world of mortality needeth much at this day. Material bread supply equal to every craving is provided for, with love and charity for all. With an abundance of this in the bosom of every man, he can not fail of the gift of the knowledge of ever-lasting truth, and the glory in this life shineth as the rising of the sun in splendor of an AWAKENING day, and all is joy for him in the knowledge of God even in the SETTING thereof. Thy work of disciple will come to thee clearly in the light of the Master's will. Thy mortal will respond to mortal needs in fullness of intuitional awakening. Fear not. God ruleth. Await the coming time. Haste not. Rest in tranquil silence for the coming time-life. All else (other efforts) is death and mortal. The sphere of heaven is all peace. May it abide with the * * * Thy mortal speaketh to mortal; thy spirit speaketh to spirit, and peace reigneth * * *

JUNE 17, 1899.

The earth trembleth before thee, O Almighty God. Every man bendeth the knee before Thee. The voice of omnipotence commandeth. The universes obey, and shout the glad tidings, "Behold a King is given unto us, a child is born, and his name shall be called BOUNTIFUL, for he shall bring abundance. The riches of his Kingdom he giveth to all, yea, the (very) crown of his glory he bequeatheth to all men. Blessed be his holy NAME. The riches of His abundance abideth on earth forever and ever. Amen.

In the acceptance of the truths of the immortal inflowing (the spirit of the Father), the eternal divine receptive principle abiding in Man must open to good in its love of truth for the Father's (or divine) sake, that is, to the opening to the craving and hunger of the spirit. Nothing can come to the satisfied spirit. Only to the thirsty and to those that are anhungered doth fullness come. Man craveth, but only the spirit can satisfy. Every need of the mortal is supplied in the abundance, but dost thou (actually) receive the life? Nay, only to thy lower craving dost thou crave the life. In prostitution and debasements, the God-given gifts are made subservient. The evils that afflict are the message calling to thy resistance (toward these), and alluring thee away from evils and falsity. The disciple that worketh in the Master's way bringeth to the ignorant and weary wanderers the light that will lead each one to the path that leadeth to their everlasting inheritance of the Father's gift that abideth in the treasure-chamber of his own soul. The way, the truth, the life, is not afar off, but close and in nearness of every desire for good, in love of truth. Man can only manifest his immortal nature by the cravings of his spirit as manifested in the flesh. "Come, O Lord, come quickly, the flesh craveth thee" is the cry of every desire above sensual things. The spirit that worketh in the disciple is the spirit of the Christ, and He worketh to perfection to will and to do the Father's will, and this will IS and it OBEYETH, in every worker in the field of spiritual hunger. The

fruits grow in abundance and are to the hand. Then stray not, nor hunger, nor thirst, but partake freely to the satisfying. Bring this truth to thyself first and then to the children of the world, to the Jew and the Gentile alike, to the ignorant as also to the wise. The strong shall be as the weak, the weak as the strong, and as ONE WITH GOD. Fail not in this acceptance for in this abideth faith, and it shall make for righteousness. Every desire and hope faileth NOT in all that thou doest in the Father's name. Call the people, the suffering ones, proclaim the power, the good-in-all-creation, that worketh in them to the lifting up, to the breaking of the chains of ignorance, to the overcoming of all evil conditions. They will receive and not deny. The world is ripe for the coming. The acceptable time of the lord is at hand. Now is the springtime of the year of the harvest. Who answereth to the call? The laborers are few. The wavering ones must be brought unto the feast of the harvest MEN, and all will be joy, because of the abundance of the fruit. * * * Look not among the stubble for the grain, for behold the gleaners have passed over the ground, and the garners profiteth in all things added, making the abundance be full. * * * Peace abide with thee. Amen.

JUNE 24, 1899.

O Lord, hear the prayer of thy servant, pour out thy spirit into the suffering ones, heal all of their wounds and open their eyes that they may see thy glory. Pour into their understanding the fullness of the knowledge of thy bounty. They need of thy abundance, yet in fullness they possess, but know it not. Hence they quail in sickness, poverty and death. Lift them up, draw them closer into thy Kingdom. They seek thee fervently, but know not the path. They stray as wayward children not heeding the Father's commands. Call them and they shall hear, and in the fullness of the joys of the voice they shall be made whole, and this to the glory of the only living God, our Father, who art in heaven. Amen.

To speak to you in the language of the spirit, O disciple, thou wouldst not hear aught but the whispering zephyrs of early spring, that would sooth and lull the senses into sleep. To thee, the awakening would hold nothing but the delight of the slumber. More than remembrance, more than rewards and recompenses is needed, is needed, in the field of the harvesting. The fruit of the toil bringeth joy in the possession, but the possession bringeth not the knowledge of the gain. Only to the spirit cometh this. The earnest seeker and lover of truth abideth not in the joy of the letter; but only in the joy of the spirit can he find the fullness of the consummation. To teach, to lead is well; to bring the joy of the spirit is better, and this cometh withal freighted with abundance. The spirit would lead thee in ways where the holy well overfloweth with living waters, but thou fleest into the wilderness of thine own searching (but only) to find the ground there barren and hot to thy feet, the well of desire dry and parched. Naught in truth is gained by thy self-searching. The intellectual fields are dry of spirit. The light and warmth, the need, the all must be supplied in the NOW. The present is the vital sphere of the immortal life of the present. Thou canst not separate it from the eternal. Heaven is the bequeathment to earth's

children, not the reward of merit in the far-away future. What thou must learn is, in thy missionary labors, that there is no past, no future, but the all-present, because GOD IS HERE (everywhere)—not there, not in the future, not in the past, but in the NOW. All this cometh in humbleness of spirit, because this humbleness is the Savior, the emancipator that is to redeem Man. We speak, then, in humbleness "God is in the present; all is in the divine living principle (. . .) in which all live and have their being, in which all of nature is hidden, in which all truth lieth hidden." Thou askest that thou be taught. What seekest thou? What dost thou seek? All is thine in the present presence (. . .) Thou fulfillest the law in the acceptance (of this truth) and reapest the reward of thy asking. Thou canst not disobey and find merit. Light shineth in the darkness of Man's mind, that cometh from the flame of this vital essence; in truth GOD IS HERE. The time for the seeker is now for a sojourn in the wilderness, for this acceptance cometh only with fasting and prayer. The hunger of the spirit findeth appeasement only in the overflow of good in truth and truth in love. Thou seekest the pearl (of God-consciousness) in the murky waters of materialism. Only in the spirit-well of living waters canst thou find. The finding is encompassed in the losing (of thine own) the gift in the giver. Hush, peace, peace! GOD IS HERE! * * * Praise His name, glory, glory, in the highest. * * * Dost know of the gift? * * *

JULY 1, 1899.

Almighty Father, be unto thy children a haven of rest, or refuge, an ever-present Savior, a satisfying joy, a fulfillment in them of all needs, whether of the gift or of the spirit. Thy love maketh glad the weary spirit. It singeth its glad song to the earth and behold all evil fleeth away. Let all the world sing the anthem of praise, for thou art ever near! Amen.

All things (be it in seeming unto thee, O disciple) (seem to) blot and blur. Seek not in the material understanding of the spiritual, for it fleeth from thee. None nor aught in the seeming sense of the spirit in material light, can reveal the truth in essentials, for this IS GOD, the Savior, or the central divine esse in all things. Thy reasonings, O Man, admit not of this, for thy eyes can not see, for thy understanding can not grasp. Give up all that thou hast and follow ME (the omnipersonal) said the Master. The gift of discernment (the capability of the human mind to become a receptable of this by influx) is not denied thee, but the acknowledgment and dedication in love to this higher, because the I AM of creation's plan must give way to the coming day. The sun shineth in all truth celestial that lighteth every Man. Then do not complain of the darkness, but praise the light. Do not seek to find by the light of mortal radiance that which is not in exterior. If so, thou dost wander and stray. The road lieth back of all earthly things. It is the (inmost) center thereof. So in all things seek not the radiance but the spirit, the comforter, for he cometh without observation. He alone can guide and lift up. Thy guardians, teachers, and guides seek to teach and lift up through the natural. The sunlight of the spirit will warm and quicken the germ within to possession. Possession is first, then cometh the quickening.

It needeth no leader; it traveleth where it listeth. The Father calleth. This thou canst bring to the world in formulating higher reasonings to the mortal mind. The spirit poureth itself into love and truth, and in fullness of the teaching. The light shall come. Have no fear. Do not force. Do not dictate. Do not condemn, but show them the way. The flower of the fruitage is the spirit's voice, the fullness of the fruitage thereof is the Father's. This we have brought to thee in lights of varied hues and in fragrance acceptable to mortal understanding. Thou art burdened by mortal acceptance of truth in spirit. Thou canst not see the lighter and less burdensome life (in surrender). It fleeth from thee. We ask thy dedication to meditation in the light of the spirit at all time. Thou takest the shadow for the light when we would instruct. Thy personality obtrudeth and forceth mortal conclusions. Being of a degree higher, they hold and allure. This is the false premise of erroneous teachings, being mortal, they die before they are born. Search in the light of the spirit, and thou wilt find in the messages all that is needful for the teaching. We speak of activity. We mean activity of the spirit. Send out the spirit with goodly purpose and deed, and it shall not fail thee, even to the utmost bounds (in all lines and degrees) it shall be the dove of peace to the weary, a healing salve to the wounded, a joy to the broken-hearted. This is the message that the Father giveth unto thee,—"that ye love one another." All is power, all is freedom. None are enslaved. Blessed are they that mourn, for they shall be comforted. There cometh to the man that seeketh (it), the gift of healing. Heal thy brother's wounds. Thy guardian * * * The spirit worketh within. * * *

JULY 8, 1899.

O thou Almighty and Infinite Presence, shine forth in all things in life that mankind may glory in the perfectest comprehension. The human hideth and obstructeth the good, the spirit, and falsifieth the truth to the seeming good in the sensuous loves. The lash of the senses goadeth to self-love and self-worship. Open up to the prepared understanding. The . . . . . living presence in all things. The sun of righteousness shineth in the obscurity, but blind they be and discern it not. Thy light burneth in every holy desire, in every need in the human. They can not desire the light and discernment, and be denied. Then pour into them the desire for this, THY TRUTH, and make them alive. They are dead and the flesh stinketh. Call them forth, O Father, to the resurrection, that we, thy servants, may find acceptance with them to thy glory. The message and the spirit of truth shall and must resound to thy glory forever and ever. Amen.

God-in-all! Ah, what a stupendous truth and reality in all manifested life, in all creation. Canst thou deny this thought, O Man? Nay. No thought can manifest life without bringing this truth into full manifestation. Thought, life, manifestation is a ONE. This can not be separated nor divided into fragments from the WHOLE, the ONE, which is God, the creative esse in essence. Then if thou art the fullness of manifested essence of creative intelligence, then all power is given thee. Of the life thou art full, of the manifestation thou art in His image and likeness, and canst not fail in anything, endowed of the Son in the name of the

Father. In the seeking of the fulfillment of the promises, thou shalt find them in the gifts of the spirit. The Master responded to the need and cry of every man by manifesting His (God's) presence in the need. He is the need of every Man. He is the cry of every weary spirit. He is the truth, and he broke the fetters of the fettered spirit, and, behold, the freedom bringeth joy. The spheric influences of the decaying human loves burden and sicken the ascending spirit. But thou shalt be free. The glad tidings is in the burden, the joy is in the clanking chains, the crown of thorns glorifieth the brow of every disciple of the Master. Thou canst not follow the Master without weariness, yet weariness falleth away in the ecstacy of the spirit. The work, the crown of all truth, is earned by sacrifice and suffering. The path that He hath trod, thou must not fear to tread. The new teaching cometh with great power and glory. Old things, the falses and fallacies of the old must pass into nothingness. The atmosphere and sphere of the human must be clarified and purified of the stench of putrifying creeds and dogmas, before the rising sun of the NEW. Look for this, in thyself, O disciple. The storms and billows of contending forces show thee but the Father's hand. Peace, power and plenty cometh to thee in the realization of the ONE life. The manifestation is the life and the life is in every one. To thyself turn, and it will not belie the gift and endowment, if thou view with open eyes of the spirit. The influence of the spirit pervading the sphere of every spiritual man maketh for power in the Master's vineyard. No weakness, but all strength, is in the ONE life. The work showeth forth ever in the field of spiritual desires, accumulations, for God is the light thereof and He guideth. This is in all aspects of truth the power, the peace, and the plenty. The fullness of all things is thine in the love of God. Fear not for thy sight, thy understanding, the mists that obscure, the mountains that hide the plains, for all shall pass away. Growth and strength come only to the restless spirit, who striveth mightily after the fruits of the garden of the spirit, and behold the Father will put into barns, and fullness and plenty rewardeth the penitent seeker. The voice is in the center of the life, and will call thee in the Master's work. Faint not. * * * Dad. The river floweth in brilliance of reflected colors. * * * None is lost, all is retained in its depths. * * *

JULY 15, 1899.

Father, forgive them, for they know not what they do. Bear with them; grant unto thy children the power of resistance, that in every assault they may grow in strength. The coming (in loving willingness) and the going (in submission) both bring messages of glad tidings. Open thou their hearts to the acceptance. The word of truth cometh withal, —the understanding. The spirit groweth under the divine stimulation which is in the center of the Word. They flee away from the spirit and cling to the word, and the letter killeth. Quicken them into life, O Father, that they may see and know of the spirit. Lead them not into temptation, but deliver them from all evil, for thine is the Kingdom, the power, and the glory. Amen.

In the light thou wilt always find the speck of darkness, and in the darkness thou canst also find the specks of light, if thou seek for them.

The human always obscureth. God is not seen, for he can not be separated from the whole, the ONE. In the whole, can be found the fragments, and they are made to reflect the whole. But vain Man seeth but himself (the part) in the fragments, and has strayed from the Father's home. And not until he returneth can he come into the possession of his inheritance. The power and light can not show forth, but from this Center. He who would bring truth with power must shine as the Sun, The stars reflect His glory, but the central ORB reflecteth the life. Yet one star differeth from another star in glory. Yet we would have all centered in the one orb of light, that the fierceness of its fire consume all error, so that naught but truth and good should reign. The glory of a new life must possess and overpower the disciple, that the life may shine forth. The light in the darkness, and the darkness in the light must become AS ONE in the light thereof. The healing and life-giving power of this becometh as a sun, that draweth upward all affinitizing fragments that the human may fall away into nothingness. The dust of the earth only clingeth to earthly bodies. In the resurrection, the winds fan and scatter the dust to its own. O, how oft hath truth called to the Man of dust, "Come up higher, why tarriest thou?" But the echo but returneth, "Why." The Adamitic soul clingeth to its native earth and battleth mightily for earthly loves. Now, canst thou find the light in the darkness and fan it into flame? Thou canst, and in the doing so the darkness disappeareth. The fan is in thy hand, O disciple of the Father, and is mighty in power. But in this, thou must only see in spirit for only in spirit is found the power. Not in the sense light is it to be found. The entanglements, the confusions, the mists that obstruct are not in the light of spiritual perceptions and life, but in the human. In the spiritual leavenings, the human is lifted high, that it may see afar. In the human leavenings, the spiritual is hidden and obscured, and its light and power can not shine forth. In the UNITY of the powers of both human and the spiritual is found the consummation—the Center—the good in all truth. The marriage and holy bonds of the twain teach and point upward to God. Why lookest thou downward, O disciple? Thou canst but find thine own human image reflected in the mire of human cast-offs. No reasoning from this can bring the connection. Thou art made to see and do what thou shouldst not, in the false and deflected light. Earth's reasonings are not, nor can they be, made to light the way to heaven and heavenly things. So do not reason with them, but bring the spirit that cometh from above. He will lead into all truth. Now in this cometh the power to overcome all things,—obstructions such as thou bewail. May the blessings of all peace abide with thee, and the fire of omnipotence kindle thee into a shining light, that shall lead. * * * Look deep and thou wilt find. The world moveth to the end of the Age. * * * The [signs] show forth in the heavens. Open thine eyes to the vision. * * * The stream floweth quickly. * * * The ripples move to the kiss of the Son. * * * Look within. Peace.

JULY 22, 1899.

God, in the Infinite presence, guide and move the servants of the Christ. In all things lead us, O Father, for without thee we stumble.

and stray. In seeking THEE in the garden of the human, we lose the path, if THOU art not with us. They hold the spirit to the flesh. The door respondeth not to the other way. O Father, infuse into them the fire of thy love, for the light kindleth in love only. The love of thy presence can show the way. Grant us the power and light of thy love. We would bring thy messages of love and truth to all mankind (both in) the flow and the ebb, the which make for the knowledge and acceptance of THEE in them; for without this we fail. This faith THOU only canst bring. We can but proclaim. The glory of the gifts is THINE—only, O Father, and be it to thy glory forever and ever. Amen.

The great problems of life and death, the mortal and immortal, is not solved by human reason nor is truth confirmed by enactments or creeds. Then "What is truth?" thou canst well inquire. Thou canst not find it in human proclamations, as was said. God only proclaimeth the truth, Man always the error. The human is but the ground, the seed-ground if thou wilt, in which God the husbandman has planted the seed or truth of immortality. Thus in all things, in human goods and truths, yea, in errors and falsities is the immortal germ that giveth LIFE. Now, only as Man is divested of the earth that covereth him, can he see the light above him. So the immortal only can grasp the light of divine reason that showeth the way to immortality. The mortal can not take on immortality until the seed show forth in blossom. This can only be brought into the human life as it recognizeth the Creator, and this of himself he can not do. As well ask of the dust "what of the seed?" It knoweth not, for it is dead. The seed, the spirit only, can answer, for it giveth life. Then in seeking to know the truth, seek for it only from whence it cometh—WITHIN. It answereth only from thence, and the answering voice bringeth life and manifestation to the dust. True it is, that Man, made of the dust of the ground, should return to that from whence he came. But the seed the immortal planting of the Father liveth forever. Why enter into disputations concerning the things that are God's? Only the dust answereth thee and speaketh in thy disputations and in all dissensions. Falsity can not show forth a truth. Only truth can show forth an error. All is in the recognition of the creative power and of the divine purpose and plan. From the center of this cometh the proclamation. Naught of fear or lack of faith can come from this plane; God speaketh (here). Man is the human instrument through whom the Father speaketh, that all men may see and hear. Do not, O man, take the sound of thine own voice for the voice of God. Yet He useth thy members to proclaim His presence. Thy tongue is made to sing His word and give the word. But haste not to give. First of the Father ask in prayer and supplication to give the assurance of His word. Then canst thou proclaim boldly. Only truths can show through the dust of error, of which the world is covered. Through the sunlight of God's love in truth, which is the immortal seed in full blossom, cometh the acceptance of the immortal twain as above. The salvation of the world, O Man, need not concern thee, O Man. Thy mission is to bring joy and peace to all. The salvation is in the Creator's hand, and is assured. The light of salvation burneth, in freedom from sickness, poverty, and death; and the disciple of the Master bringeth this glad message to earth's children. Looking from the seed to the dust, the atmosphere

warmeth; looking from the dust to the seed chilleth and its murkiness bewildereth and confuseth. From this all discussion, disputation, and contentions arise. This is the ground of error and the sphere of falsity and infidelity. God is not seen (amidst these). The blossoms of the valley (and of the heights) send forth their aroma to the breezes of the hill-tops. The Sun raiseth both (spheres) to life and blossom. None are small nor great in the Father's house. The silence of the mountain-top draweth the aspirations of the toil-worn of the valley. Come and find rest. The Father calleth and the truths in thee quicken into activity. Peace, God's peace, be with thee. Amen.

JULY 29, 1899.

Infinite Spirit, in thy infinitude, we live and move and have our being. Call us to thy work that in the obedience the light of life may possess us, and reflect through us, for only as thy infinitude showeth lovingly forth can THY WILL be done on earth as it is done in heaven. And we would, as thy servants, do the will of HIM that sent us. That thy will in all things be made manifest in all men is the promise of the messages (even so) that thy NAME be hallowed in them and so that thy Kingdom may reign on earth to the glory of the Father, and of our Lord, Jesus Christ, Amen.

In the glory of the word only, can the light of truth show forth. Then in seeking for the true life, first ask of the word (circumstances) "What of the light?" It is made to shine through the purity of the word, and the understanding will come. Then, first, cometh the sound to the mortal. Then cometh the spiritual. Then the mortal is made to take on immortality that it may shine and lighten up the inner chambers of thought and find a resting-place. Then the Father in Man receiveth the gifts of his mortal child. These as gifts from the hungry and aspiring soul, are offered up for each and every need. These are the things to be added to, and to give life to the mortal that they may light the way to peace and joy in the mortal life. These are the treasures of the heart, the goods and truths that neither moth nor rust doth corrupt and the thief doth not deprive thee. The esse of these treasures IS GOD; and as thou becomest the treasury of these gifts and as the gifts are thy treasure, so the gifts being thee and thou the gifts, then, O Man, thou art God and He is thee. Dwelling in the bosom of the Father, everything is possible unto thee. To do His will is to do greater things than the Master did. Then why dost thou falter? It is because of thy human. The perverseness of the son of the dust doth seek to blind. None but the sun of the celestial heavens can scatter the dust and set thy members free. To live only in the light of the celestial is the life of divine inheritance. The dial of time moveth not in the light of this. In it is no shadow of time to burden and distress. The mortal here hath taken on immortality. Only in this light can the servants of the Master do greater things than He did. In loving devotion then worship the truth that cometh from thence. The Father in thee only can lead in the ways of His will. In the shadows of the dial sphere which is the human or dust realm, thou canst not hear the voice, for the tick of time resoundeth and thy fear absorbeth thee in haste. No fear absorbeth in the sphere of the

immortal. All is harmony, is stillness, and peace, where joy in the Father's presence showeth in ecstacy of the doing of the will of the Father. Now in this only is the power, in this only is life bequeathed to every man that cometh from heaven. Heaven is the storehouse of all life in good and truth, and only in this is the well-done of the Father. This (well-done) cometh to light up the dark places. The gifts in these (dark places) must be revealed to thee that thou mayst know of the secret possessions. There must be no dark places, but all light Lo, the sun peepeth over the mountains. Soon the flame thereof [will encompass the flowers of the valley]. They will respond to the warmth thereof and open to the kiss of eternal truth. The fragrance of the flowers speaketh to the sun, and proclaimeth immortality. * * * The dust knoweth naught. Seek only in the heavens for all knowledge, and thou shalt find. Dad.

SEPTEMBER 9, 1899.

Father be with us. Guide in all things that we stray not nor stumble, and that the understanding be open to thy Word. The mind may be lacking in strength. Yet if Thy only life findeth acceptance therein, the eyes may be made to see. The mists nor mountain can obstruct the ways of the righteous man, for lo he shall gather and none shall say him nay. Thou art with him, O Lord and my God. In thy presence the mountains flee before thy face. The fields and open plains show forth, and the paths are well-trod, and where the Master's feet have trod thy servants of earth fear not to follow to thine only glory. Amen.

O thou children of one Father, why disputest thou? The ways of the Father are the ways of the child. O teachers and gatherers of truth; faith, faith is thy (need). Verily I say unto you, if thou say unto the mountain believing "Be thou removed" it shall obey. There is not, nor can there be any obstruction in the path leading to truth—always righteousness being the staff. Man, as man, maketh not for the Kingdom but for the Self. All power is given the godly man to overcome the mountainous obstructions in him, for there is none without him. Only thou, O Man, makest obstructions to thy feet. The godliness within thee removeth, cleanseth, and guideth. The eye seeth and the ear heareth in the sphere of godliness; the voice of omnipotence speaketh in the garden of the soul. Then do not give up to thyself, but to the omnipotent; give up to obedience. The sum of all knowledge is wisdom. Then get wisdom. Knowledge doth not of itself bring wisdom. Many there be in the Kingdom that are not of great wisdom. The man of the flesh knoweth not of the spirit of wisdom, but the spirit knoweth of the flesh and would impart the life with wisdom's light, but the flesh fleeth away into its own darkness and conceit. Then all that the spirit of God and the servants of Christ can bring to thee is the light that shows the way. The distance between the spirit and the man is not great, but why the distance? This must be obliterated—no time, no space must be between the Father and His children. Then seek not to bring them to Him, for they are embraced in His being. Thou canst but bring the truth, and this will set them free, and in the freedom will they revel in His presence, ever in consciousness of the real and only life—the ONENESS (of all life) of immortality.

All is contained in this. Thou needest no human instructor. GOD GUIDETH. Dost thou fail to grasp this? Then thou failest in effectiveness in the Father's work. Open up thyself, thy inner self, thyself, not a part but the whole self, and the inflow of wisdom will speak the word that shall redeem mankind. O Man, live in the life of thy brother; thus canst thou know and love him, and thy love can mingle its essence with the Father's being in him; and He being in thee thou canst not fail of the message. * * * Strain not the eye in the looking. * * * The eye turneth neither to the right, nor to the left, nor afar off, but look within. * * * Seek not, in thy imaginings, for evil (expect not evil), but abide in the light. Dad.

SEPTEMBER 16, 1899.

O most holy spirit of the just, be with us at this hour. The ways of men are not thy ways. The flesh warreth against the spirit mightily. The life of the body (sensuous) (the bodily life) denieth the spirit, and thy servants, and the servants of the Most High. The power of the sinful man seeketh ever to destroy the good in the sphere of his realm. We faint, and yet we would work and we pray that the Master's will be done, and that righteousness prevail. The glory of the good will shine forth even in the perverse, if thou and our Master work in and with us. The spirit moveth to arise in them and giveth life to the body, and the human loves rush in to destroy. Guide them and transmute them by the power of thy almighty love, O Father, that they may to Thy glory SING, ah sing the glad song of VICTORY, and the glory which is thine shall shine forth and be the light of men. Amen.

The constant and continual warfare raging between the flesh and the spirit must in every advance show forth the victory of the spirit (truth) over the flesh (error). Yet how oft, O Man, dost thou give up to the flesh in thy health and strength of body. Thou deniest the spirit of good, God. Yet He would that thou shouldst have plenteous, peace and life the essence of the spirit; for without this thou failest. Only in thy weakness of body and poverty dost thou call to Him, and in thy strength dost thou flee away, aye and deny. The unity of spirit and body, weakness and strength, must be wrought in the acceptance of the divine omnipotence in completeness. O that the holy spirit of wisdom would come upon thee that thou might know and understand. Thou wouldst seek the good, but thou followest the paths of the self. Thou wouldst rise to the heavens but thou mistakest the depths for the heights. Our loving and faithful servants would work in this field and save and instruct. "Crown them with thy strength, O Father, that they fail not. The world, the flesh and the evil one warreth against them and they fail. The alluring serpent of Self leadeth them. Forgive them, for they know not what they do. They have fasted in the wilderness. Hunger and thirst encompassed them, but they cried not to Thee. The alluring lights of the flesh blinded and confused." The way of the spirit is not the ways of the flesh. Establish this in your hearts, and ever call in the spirit for guidance. The boastful man can not be led by the spirit of meekness (submissiveness). He denieth and the spirit weepeth. Ye are scattered, O Mortals, and are as lost sheep. Yet the

Father calleth unto thee as the good shepherd; but the sound of the voice passeth thee by. The flesh obstructeth and deadeneth the sound. O servants of the Christ (Oct. 16, 1907), many, many, torn and bound, are looking for thy coming, but thy feet must travel many paths, and thorns and thistles must smart the flesh, and the crown of thorns awaiteth thee; but push on, faithfully serving Him who sent thee, and thy reward will be great in His Kingdom. The darkest paths, the murderous thief, and the cess-pools of evil, are all in the ways of the SELF. In the ways of the spirit, no obstructions or false lights allure. Only God reigneth there and the paths are straight to the home of humanity-good, and there thou wilt find redemption as all knowledge and wisdom, the infinite power to save. Humble thyself in the presence, for God is there in the center of every hope and of every desire to be lifted up. Fear not the burden for thyself, for He will carry thy cross. * * * Fast ye and pray. * * * The spirit aspireth to God. Dad.

SEPTEMBER 24, 1899.

Father, thou in whom dwelleth all power, all love, in whom our life in this as in all spheres dependeth, in whom we, all, move and have life, quicken into consciousness this mighty truth in the breasts of thy children of earth, for only in that can they know Thee-in-all-things. They often turn their eye from thee when thou art in the full light of manifestation; for they would fain not know thee in the midst of trials and tribulations of the flesh. Where thy face shineth the most resplendent they see thee not. Open thou their eyes; establish in their minds the positiveness of thy precious truth. Behold the temple (of the body not made with hands, but a glorious and fit habitation for thee) prostituted to the desires and lusts of the flesh. Save this holy (body) place from desecration; with the whipcords of love cleanse them. The work of thy servants is on holy ground. No flesh profaneth the secret place. We preach from the Altar within the temple of the living God, and the echo reverberateth in the sanctuary of every creature. Aye, thy holy spirit crieth in them for redemption. Slaves of passion and power, they cry unto thee, and thy servants bring the glad tidings of great joy to all who will receive. Bless our work. O Father, endow us with thy Almighty power to set the captives free, and to thee be all glory forever. Amen.

In the sanctuary of every truth lieth the power to overcome all error. And Man is a sublime truth. In him is centered all power to do and overcome whatsoever he willeth. Of evil then the reward cometh, if the GOOD, the real reward, followeth; for, in all doing, the reward and doing are a twain. Then in the work of the Master, thou wilt find thy reward. The summum bonum of all effort, both in natural and spiritual endeavor, is complete and full compensation, and the fullness and the compensation is divine. Then do not condemn nor call evil the reward that stingeth, because thy natural eyes are blind and the consciousness dumb. Man quivereth and mourneth his happiness away because of this. In seeing the divine in ALL, no quiver nor moaning will assail, but joy in the revelation (in the penalty) and in compensating justice. Blessed are the meek (submissive) and lowly of spirit—for they shall see God. But they must see Him in all of these, and blessed, indeed, are they. In

the ministry of the disciples, the appeal is to this inherent truth within Man, for God speaketh there in answer to the Man. First, to know Man as he expressed in every need, deed and act, (this) is to know the divine intelligence that is in him to which the message cometh. Not to the Man (the merely human) do we speak, else he goeth mad. The flesh can not interpret for the spirit, but the spirit speaketh to the flesh. The human appropriateth and gathereth that he may pervert to the senses. That thou mayest receive our message, thou must open to the spirit and receive as the DIVINE BREATH. It cometh as essence to the spirit, which is divested of interpretation, flesh, and it hath no sound. Words can be but symbols, but can not name the HOLY THING. . . . When the spirit speaketh, the flesh is dumb. Remember this ever and look for no reward from the human. Thou art weary of waiting and impatient to be about the good work. Dost thou not see that, in thy impatience, thou dost limit the spirit's power? Banish thy fears, for in them the spirit doth not abide. When thou dost banish from thy mortal all limitation, the mind is prepared to receive immortal instruction—not so, if thou acknowledge limitation. Thy mind is then depressed and bowed down with the burden. O Man, cast it from thee in the light of the immortal inflow. Open, open. In thy seekings, O Man, for the divine-in-all-things, beware how thou dost recognize the CRUST (penalties, etc.) too strongly, for in that thou blindest the eye by its human glare. Only in the radiance of the spirit canst thou penetrate the outer and enter into the interior without danger. The divine spirit only can lead in this quest, and this is the work of the disciple of Him who said, "Go thou into all the world and heal the sick, cast out devils in my name." So be it unto him who WILLS IN HIS NAME. Dad.

The servants of the Master speak in the messages the word of the spirit, but the hidden manna in the word is for thee in the center of each and every word. Thou readest with the senses and dost not always see. Select from the abundance we have given thee and give it to the medium and let him read to you, and the divine spirit will endeavor to voice through him the spirit essence of the word. Spirit must speak to spirit. Thou givest only human interpretation. Hence thy unrest. Only with the spirit cometh rest, peace joy, and we bring you messages of great joy. Your guardians.

SEPTEMBER 30, 1899.

Heavenly Father, be thou with us at this hour, and at all hours. Both night and day thy power is needed for the uplifting and guidance of thy children. Be near unto them and thy willing servants in Christ, that thy power and thy glory may shine in splendor of achievement in all avenues of work in thy Kingdom in earth. Though the way be dark and dreary, and fears encompass us, thy right hand shall guide and help. Speak to them that the tongue may loosen and proclaim. Speak to the eye that it may proclaim in vision and clearness of sight, that the spirit may revel in ecstacy. In the garden of the human is thy gift, O Lord, our God. Only through thee can the will of the Father be done. Then forsake them not, for thy Son's sake. Amen.

In every avenue of the corporeal man floweth a light, that guideth to the immortal immanence within, so whatsoever the need or the desire in good of the human, it can be found in and through the immortal radiance

within the divine part of desire or wish; for the seeing is the possessing in this light. The light in the avenue trod is the life, and this life is the gift of God, and all things are revealed. To find the spirit in all thy needs is swiftly gained by the light of good in desire. No good of the spirit can be revealed in the desires of the flesh. Although it may take the place of vehicle through which the light shineth, the flesh of itself profiteth nothing. So in thy thoughts, in the degree that they are freed from the flesh (self-interest) do they profit. The clearness and power of all manifestation of truth is in this degree of self-dedication spoken of, namely (in degree), that it is freed from earthly or fleshly fetters. Thou must serve but one Master. All else must be servants and subservient unto this King. The power hidden within the center of this truth of loving obedience is (equal to) the accomplishment of the Father's work, and in no other God canst thou find life. Thou shalt have no other Gods but ME. This is true in all fundamentals of earth and heaven. The good, the love of truth, brooketh no rivals in the affections. The presence of these rivals showeth forth in human failings and ills. These could not be, except in the sphere of divided loves. In singleness (universalness) of purpose of the eye and heart, the reward cometh as a continuous life in esse of reward in good and truth. All things are for him WHO SEEKETH. All power is granted unto him who loveth his fellow mortals. Love is the immortal esse of divineness in the human. The work of the disciple is through this element (illuminant) or principle of spirit in him, that giveth life, light and power. Thy hand shall move and do the will of Him that sent thee—in this only true self. The self moveth in the orbit of its life. So be it, but the spirit, the ego-radiance lighteth the way. Thou needest not to deny that thou (also) gain. In all acceptance is the light, the glory and the power found. The strength of Judah is in the loins and heart of him who accepteth and acknowledgeth God-in-all. Do not let the mortal wander after interpretation of this, for blind it is. Only the spirit can interpret and find. The spirit fighteth mightily against the flesh. Soon the new birth will herald its freedom, and on this, the natal day of the spirit, will the glory of the freedom show forth in ecstacy of life in spirit. In the twinkling of the eye, the mortal shall take on immortality. Thus in all growth, the unfolding revealeth the NEW, on and on to eternity. God speaketh in evolution of the spirit. Speed the time, O Man, when thy mind is unfolded to meet the heights of this truth. The spirit speaketh to spirit; the flesh knoweth it not. Silence in the presence of the Savior! He speaketh the word—"Peace be still; my peace I give unto thee." The sun showeth forth its brightness. * * * Humbleness of spirit and a contrite heart bringeth wisdom. * * * Search thine own heart. * * * darkness * * * * at the foot. * * * Bow down at the foot of your cross.

OCTOBER 7, 1899.

Eternal and omnipotent ONE, thou in whom all things dwell, show forth in us, thy servants, the DIVINE in power to impress thy image on every human heart, that the life, coming in the acceptance, may show forth; for only in the LIFE can truth show forth. Thy light and thy life springeth up from the depths, and beyond the human impress. The

DIVINITY lieth beyond the hells of the human affections and shineth in the heavens of eternal goodness. This, this, O Father, is the Salvator of earth's children. Amen. O why remain the children of earth, when Heaven is thy inheritance? The way of the wise is the way of peace, the way of all prosperity, and this is in the path of the highest and supreme good in thee. Then falter no longer. The ways are open and the garden is within thee. We appeal and bring the message to the spirit (that is) within the garden of every soul. Locked up and imprisoned it may be, but the desire hath power to break the lock that holds it. Truth triumphant reigneth within the spirit. It is for the spirit's manifestation in ways to the salvation of the world. It is not, nor can it be denied of the Father, for He endowed thee with ALL. Thy spirit is the embodiment of DIVINE TRUTH; "in the likeness of Him created He them." O the power in this truth, and yet, O Man, thou possessest and knowest it NOT. . . . Yea in the NOT lieth all thy evils, thy afflictions, thy ignorance. Thou dost not need a teacher to teach this to thee, O Man. Thou knowest it. Do not deny. Thou growest in age and thy years press on thee heavily. Lay this burden down, and take it not up again. Time has no lodgment in the acceptance. Only in the NOT doth it abide. Preach this to the world, give it to the people—"The Kingdom of heaven is at hand," and it cometh not with observation and blow of trumpets. Behold, I am with thee always, yea, in thy bosom, in thy heart's best affections. In thy woes, thy pains, thy wanderings, lo, I am with thee. . . . . Now, O my disciple, thou canst not bring me to my people, for I am always with them. Do not offer me in their anguish, for I weep with them. Offer me not in their joys, for, lo, I am in them. Yea, wherever my people are, there am I ever with them. I cry unto my people, I plead with them, and they hear me not. I am ever near. Thinkest thou that I come to bring strife? I come to give peace; to give freedom to the captive; to restore sight to the blind, and joy to the broken-hearted. Then receive ME, O my people, children of my loins. My life have I bequeathed thee. In no religious creed canst thou find ME. There I cannot abide. I can not separate MYSELF from my children. Wanderers though thou be, and disobedient, yet I never forsake thee. Doth the voice of creative truth (ever) sound in thy heart? Then thou hearest MY VOICE. Lo, my word giveth life. I create. All things are possible to him who believeth. Dost thou believe, O Disciple? In this the things spoken of have their life and without life thou canst not create. Having life, the creative power is thine. I create evil; I create good. Behold, I create all these things. Dost see that thine evils, thine afflictions are of thine own creation? Create for the spirit and thy buildings endure forever; build for the flesh and they fall and endure NOT, yea in the NOT is perfection. Yet God speaketh in the "yea" and the "nay." Seek to know Him. In the throes of the mortal, the spirit of immortality cometh forth. * * * The cry is still in the wilderness; yet a little while it must needs be so, but the spirit abideth in patience. * * *

OCTOBER 14, 1899.

Father, we thank thee that in all things thy truth shineth forth—in day-light and in mid-night darkness. The WORD revealeth thee in the

"let-there-be-light." The blaze of the mid-day Sun revealeth thy face. That the darkness might have light within, thy "let-there-be" showeth forth in use. For both the light and the darkness we thank Thee. Humanity's needs show forth in the dragons of the dark, and where Thou leadest we gladly and lovingly follow. Even in the valley of the shadow of death thy loving hand guides us. Thy WORD bringeth the light. O Father, in us, let there be (light), for in that only can the spirit rise and proclaim. Creation speaketh in the WORD, and, lo, salvation cometh and truth prevaileth and shineth forth. The divine call commandeth, and peace and life spring forth to thy glory, O Father, never to die but to eternal life. God reigneth. Peace, peace, among children of one Father. Thou, in Him, hast life and being. Then in thy seeking, the Kingdom of God's righteousness proclaimeth all things THINE in the gift. The Kingdom of heaven is within. Then in the righteousness that reigneth within, all things reside. "Many are called, but few are chosen." Let this not disturb thy seeking. The thought of this bringeth unrest, but the spirit of this proclamation bringeth peace and assurance. The Word bringeth life, but thou must uncover. Do not accept the word alone, as interpretation; for it leadeth into strange places and killeth. The spirit only giveth life. The children of MEN, the flesh, wander after the word, and interpret, and sin and all manner of evil cometh upon them. The one man sayeth "nay" and the other sayeth "yea," and confusion reigneth. Behold I come, not to bring peace, but a sword . . . but dost thou not see, that in the sword is not the evil, but the power to destroy the evil? Interpret to the spirit and it profiteth, interpret to the flesh and it killeth. O my children, how I have sought to gather thee in the glare and glitter. The real, the substance, draweth thee not. The mortal in truths shadoweth the pathway of the seeker, and misleadeth and enslaveth. The divine word within thee only can reveal. Dost know of the faith that sayeth, "Speak but the WORD and thy servant shall be made whole?" This word is the immortal song, forever in the life singing the praises of Him who is the Creator, and in Him is no death. In all truths, this song of divinity soundeth. In every stone and molecule of thy being, the King of the heavens soundeth. Then do not, O Man, deny the voice. Do not say thou canst not hear the voice, for in that thou shalt surely die. Thou canst not deny, for every pulsation of thy life proclaimeth the song of the VOICE. Nay thou dost hear; only in thy deadness thou dost deny. Thy life proclaimeth it. Thy aspirations proclaim it. Thou dost not deny God. We fain would instruct to the spirit but the flesh covereth and perverteth. Salvation must be brought to the flesh. Hence we speak to children and babes. They can not bear strong food NOW, but the babes grow and wax strong, and grow in stature and cry for stronger food. The pap of the infant doth not longer suffice. Then cometh the need. The supply is in the eternal and moveth in Creation. Yea, thou growest. Yet in thy infancy thou playest with childish toys. The sunshine of spirit loves allureth thee back. The celestial orb of thy maturity must hold thee, else thy life weakeneth. Look that thou fail not in thy interpretation in giving to the people, for as thou givest, so it shall be counted to thy merit or demerit. See that thou enlighten and not darken. Only in the spirit is the light. Then see that thou do not lean to the flesh, for, there is darkness, and darkness broodeth death. * * * The

tumult stirreth the dust, and the dust blindeth the eyes. * * * Spirit is harmony and power. It allayeth all tumult and subdueth. It disturbeth not. * * * The rim of the wheel of mortality [prevaileth] not, the mortality showing forth in immortality. * * * The Demon of denial and hate warreth against the Love and Charity in the work, but God reigneth.

OCTOBER 21, 1899.

Angels and ministers of the Father (Holy Spirit), thou art always near, even IN US. Speak thy message to the souls and the understanding of the children of MEN. They live and move in the understanding, the sphere of which is perverse. They know not of other spheres, they know not of other light. The darkness of materialism enslaveth them. They of the flesh, are not of the spirit. Speak, O Messengers of the Father, that the heavens may reverberate and kindle the life into flame that burneth upward. They war with the spirit that burneth fiercely downward—warring as they do with the material—matter with matter. This leadeth them into all iniquities, and into fierce conflict of evil with evil. Speak, O Father, (in them) to the raging sea of mortal strife and bid stillness to reign. The sound of the strife deadeneth the voice of the spirit of good, and WE ARE DUMB. In the service of Him who created all things we boldly proclaim His truths; but the trend of materialism sweepeth mightily the plane of "our work." Only the spirit of Peace with strong arms and staff can scale the heights. Then be with thy servants at all times that thy glory may show forth in the works of the spirit. Amen.

In the torn and darkened fragments of truth sown broadcast in the land much cometh in the gathering. The unfitness and the fragmentary applications (in these movements) to material spheres, zones, and forms, bringeth confusion most confounded. The ever-seeking of the intellectualist to pander to form and idea has materialized a monster that killeth. In no intellectual field can be gathered fruits of the spirit. Only in the broad fields of love in universality can good find God. Yea, good must seek God, and the recompense cometh from humanity. The work of the spirit is in this field. It seeks the (green) oases of the desert, and the watering-places of the plain and leadeth to drink. The sun shineth on the fields of grain planted by the good gardener, and the field is the universe of God. Thou must gather as thou sowest, O disciple of the Master, yet thou must not hoard, but scatter. "Gather, gather, scatter, scatter" is the command. But that which thou gatherest from the nether or material, the tares, thou must consume in the ovens of the fierce love of the Lord. He guideth thee. He instructeth thee. The separation of the gathering IS NOT FOR THEE, but of the Master, the husbandman. He separateth the tares from the wheat. Do not trespass; the paths are holy, where He treadeth. Thou canst but follow, thou canst not lead. Yet thou fain in thine ignorance wouldst be the leader. Truth, the voice of the Angel rebuketh thee. The power must (ere He treadeth) receive the recompense before He can light the path, for in the recompense is the light, that guideth. In thy cravings and bewailings, the weakness showeth forth. Only in thy joy, the recompense showeth forth strength and power. God is power, and He is the recompense. Seek thou. Thou but stumble in the cravings for in-

tellectual light. The same is but a snare and a blind. The spirit of meekness, IN HIS NAME, availeth. The time has come when the voice must be heard. The voice of the Man must be stilled in the awe of the recompense—the well-done of the Father's promise. The Kingdom of heaven is within, but thou must scatter its fragrance in the outer field. The aroma giveth life to the dead, joy to the wretched and broken-hearted. It is a royal gift of the King's, and only in the recompense is it found. We speak to thee, O Man, that the Angel within thee may find freedom. The leading of the spirit is not the forcing of the man. Love quickeneth and moveth forward and upward. In the Spring-time of thine awakening, O Man, wilt thou find strength, power, and grace, in the Father's sight : : : Open thou to the promise of the Father in the recompense, for in that only canst thou do the will of the Father, God. All is for the asking, and the asking is in the giving. Then faint and bewail not. The Angels of the dispensation proclaim truths to mortals. The world moveth in its orbital throes of tribulation. The sun of the meridian kindleth to fire all sin, sickness and death, when peace shall reign. This is in the recompense. Dost see and grasp the spirit of the celestial mite, straight from the fountain of molten light? The spirit speaketh. The soul of Man hungereth. * * * Open to the spirit in truth. Not thyself, but truth must prevail in good works. * * * The genius of the man would fain be Master, but the crown of glory is God's. * * * See thou clearly. Doth the darkness of the self obtrude? * * *

NOVEMBER 4, 1899.

O, thou, Friend, and Counsellor, be thou to us and thy children of earth a lamp and a staff. They climb and climb, but their strength faileth. Their feet but wander in ways of alluring paths of corporeal longings. Hence believing, they believe not; seeing, they see not. The faulty steps are due to allurements. The clinging to mortal things is due to lack of spirit. Pour into them through thy servants the quickening power to overcome. They bewail thee as the NON-Giver when thou art the ALL in gifts, but they know it not. Lay this not up against them, O Heavenly Father, but through US love them more, for only in the MORE in love can they live in the spirit. The more in the human is killing and life waneth in them. But they CRY, O Father. In the cry lift them up. The knowledge cometh slowly. But the life bubbleth over even to the waste; but they STARVE. Draw it into them, that it may not waste, for in the waste death reigneth and life is mocked. O that this divine thing should be slain! Save them for thy Son's sake and to Thy glory. Amen.

Man, thy Maker calleth unto thee. Come into thy kingdom where thou wilt find all things prepared to thy hand. Yet thou continually and laboriously labor to create out of thine own perverse accretions (mortal) AIDS for the opening up of the heavenly treasures, bequeathed to thee, and (placed) close to thy hand. Thou bewailest thy inability to grasp. The power is in thy possession. The tenacity of evil clingeth to thee. This falleth away in the acknowledgment of these gifts, as gifts. Thy feet waver, and thy mind wandereth in the fields of open paths, yet thy possessions would guide thee. Thy knowledge heapeth up high. Thy human condemneth quickly to thy conceits. Thy inner possessions kindle

to charity. Thy feet war with the hand. The mind rebuketh the spirit. The body is prostituted to the lusts of these. But thy inner possessions bring harmony and peace. O, the Angel, Man! These, as gifts of the Maker, work to life eternal, yea to the eternal. Dost thou not know that all work must be in the Father's name, the eternal, to be effective in all things? Thou canst live a truth but in the eternal only. Thou canst not receive it, but in the eternal mind. Thy pulse doth not respond except to the eternal. But thou deniest and only recognize the NOW of and in time and space. O, if Man would but live in the eternal, his native sphere, all things of earth would be but a dross, and heavenly possessions and light would be his and to the glory of his Maker. We ask not that thou build temples to the gods, but to thine own glory which is in thy divine possessions. Thou continually criest and condemnest God's creations. Thou wouldst have him remold and remake His completed handiwork. All is in the complete. What thou seest in incompleteness is through thine own perverted sight. Believe this, O my disciple, "God is whole, not scattered in fragments," and "He dwelleth in His creation, and thou art His creation and He dwelleth within thee." God is not mocked, yet, O Man, thou, in thy sickness and pains, deniest this. He is not in them, only, as thou deniest Him. Only in the acknowledgment of Him is He in them, and they flee away. Then come unto Him all that are heavy-laden and He will give thee rest. For the human there is no other resting-place. Dad. The human findeth righteousness only in Him. * * * Seek and ye shall find. * * * Ye men of earth, ye are more blessed than the angels. * * * He calleth to thee and thou shalt hear His voice. * * * Blessed are ye. * * * Greet thee. * * * The spirit weepeth, and the Man ariseth. * * *

NOVEMBER 11, 1899.

O, the attitude and preparedness of the children of earth (who are) seeking and not finding. O Father, lead them out of the snares that bind and enchain. Not in the attitudes but in the beatitudes is found the way, O Man, and there there is no preparedness. There, there is only the full orb of spirit and the Father raiseth the Man in an instant. In the twinkling of an eye the mortal taketh on immortality. Thus, O Father, be to them the twinkling eye, the INSTANT ON TIME, the ever-present, the all in immortality that they may rise in Thee. Oh, the drag-chains of the mortal! O, the incoming stream of preparations! It bewildereth and hampereth. Cast all out, O God. Free them, that they may KNOW IN THEE, thus only in freedom of spirit. The light that shineth in immortal spirit only can guide. The mortal bringeth only desire in attitude and preparedness, and fear reigneth, and supplications and cries arise in place of joy and ecstacy of the life that is of the Father in whom is all glory. Lead them and bless them in the abundance of their fullness in all things present to thy glory and thy children's obedience. Amen.

In the answering to the cry of every need in humanity, the flower of fullness in growth is the only meat for (appeasing) the cry. Not in fragments can man's needs be supplied. As he is in fullness of form himself, so his needs must needs be in the full. Thou criest, O Mortal, and bewailest thy infirmities. Thou art not infirm. Only as thou proclaimest so dost thou show forth infirmity. But this is only in the sphere

of the cry. Can this be in the sphere of the glory, the anthem? All is here in fullness of form and function. Then if thou truly livedst in thyself, thou wouldst be all-perfect in correspondential degree of the knowledge of this, which is God-knowledge. In all truths of this realm there is form and function, so that thy body may be filled. The attitude and the functional appear (only) in the outer, the sphere of non-understanding or God-less sphere, as deformities, and obstructions and as enemies of the God-man. In so far and in the degree of thy acknowledgment of these reflections as substance so far and so long will thy cry be heard. But in thy denial of these (as obstructions) cometh the song of praise, the perorations and anthems at the Altar of thy divine self. Then, live in this thy divinity and all power is thine. Truth asketh not that thou humiliate the flesh that [divinity] may come. It cometh only to and in thy glory. The glory of Man is the crown of truth, and it adorneth the brow of every child of God. Sing to its praise, O disciple, and it shall show forth in mighty power to redeem. Thou fain wouldst wander in the wilderness, O disciple. Thou wouldst humiliate thy flesh, thou wouldst cover thy body with the skins of the beasts of the forest, seeking God. Thou but wanderest in spheric need of preparations. Halt in thy madness. Only darkness is there. Oh, Man, do not dwell but live. Live in Him, and thou shalt show forth the glory in thyself as the servant of Him who sent thee. In thy goods and thy chattels, thou findest not preparations. No; in the lack of these (art thou prepared). The flesh but blindeth thee. Yet not for that is the hindrance, the blindness. But the glory that is in them showeth the fullness. Thou in the seeking must know in the fullness of the glory of the very lack. Do not misinterpret to thy senses, for it has no application. Thou askest, and thy pleadings show thy weakness. As was said, truth seeketh thee as thou art not as thou wouldst be, for dost thou not see that as thou art IS TRUTH, and that as thou wouldst be is ERROR? Truth hideth not in the seeming but shineth in full light of non-seeming. No covering can shut out the light thereof, for it is God. The heavens open to the Man who liveth in the truth of his own being. * * * In the beginning, truth (the word and the spirit) as emanations, as divine breath, breathed into the world the breath of life. * * * They twain guide thee, O Man, who seekest God. Do not question, but accept. God speaketh. The heavens bow down to His commands. Obey ye. * * *

NOVEMBER 18, 1899.

Father, thy servants hear thy voice, and it is music to their souls. It bringeth not the cry but joy. It speaketh to the spirit. It maketh the Man its abiding-place and then talketh in a new tongue, and words of wisdom flow from the mouth. The whole body becometh a well of living waters, that all may come to drink that they thirst not,—never more. All this, O Father, is in thy heavenly voice. Then cease not, we beseech Thee, lest thy sheep stray away. Lose not thy children in their straying lest they fall by the wayside. The voice in them calleth unto thee. When the sound cometh, it cometh from Thee in them. Not afar, but close to them, O Father, art Thou. There can be no going and coming in thee, for behold, thou ART EVER NEAR (and) in them. In Thee is no

straying or wandering, for thou guidest the feet. Turn our work, O heavenly Counsellor, in the light of all truth and they MUST HEAR to thy glory forever. Amen. In the glorious possibilities in all things for Man, he can not lack. Yet in the ways of Man he showeth his emptiness, as a frail bubble of air, subject to the play of the elements, shifting hither and yon, helpless. Stand on thy feet, O Man. Proclaim thy strength in the abundance of God's gifts. There is naught in Creation denied in the acceptance of life immortal. This is the gift that the Master over ALL THINGS has given into thy hands. Thou wouldest teach; then seek in this the flow, the truth that reacheth out to every Man. Thou wouldst heal the sick; then seek in the potency of this eternal for the flow of perfectness, harmony, health. Thou wouldest bring Christ close to the dying ones; then open the flood-gates of the DIVINE ETERNAL (in thee) and He will reveal Himself and bring to life the DEAD, for He liveth in Thee, O disciple. Only as thou showest Him in thee, can He come (to them). Take this into thy heart. Only as God is made to shine in the teacher, can He be made manifest to the pupil (which only) is the bringing Him in the life. Words fail in that they cover, and have no power to uncover, and He must be uncovered by the teacher and, face to face, will He plead His own cause. Seek in all things that thou doest, to find the Lord, for He only can uncover and reveal. But thou must first find him in thy life eternal. He only shineth in thy mortal. Thy immortal containeth HIM; yet He guideth. In thy seeking, the Lord leadeth thee in the channels and revealeth truth. When found, he rejoiceth with thee. Thou canst only become the possessor in the GLORY OF THE LORD. He proclaimeth creation in the Father's name,—the substance of things hoped for. Thou lookest, O Man, to the East and the West, to the North and the South, and seest not. The heavens and the earth to thee are barren places. The light is blotted out. Halt in thy mad flight of the senses. The light is within thee. The Lord abideth there, and trimmeth thy lamp that it may never grow dim. The Father asketh thee not to grope in the earth for heavenly light, for it burneth on the Altar of thy soul. All that it requireth of thee is that thou bring thy own goods as an offering to its effulgence. The storms are raging, the wild winds of evil blow, but the light of truth burneth brightly. Thy failures, O Man, are due to thy faith in the winds, and not in the light. Thy acknowledgments of the power of evil make thy failures. There is no evil above the good. There is no darkness that can obscure the light. Accept this, O disciple, for this is God. The Father's work can not be done in thy mortal acknowledgments because of this. Only in Him, in all things, is the good work. On this Rock must the human stand, to light the world. Search deeply the depths of thy desires. Find and uncover the mortal acknowledgments and cast them off, for the life can not be in these. Only in the LIFE can the power and the glory come. Blessed be the name of the Lord. Thou knowest, O Man, that He only can do the Father's will. The word will come to thee. Take no heed of what thou shalt do, or what thou shalt say. In all that thou do, HALT, and ask of the Father who giveth truth in abundance of wisdom to His disciple. Rest in this security and thy human will be supplied. We can not speak to thy human without great danger.

Only the Lord of lords can do this with safety to the life in understanding. We fail, in that error may come to the willful? * * *

NOVEMBER 25, 1899.

Hail, all Hail, to the coming morn of righteousness. The feeble and weak of spirit grow and wax strong in the springtime of sun warmth. Yet the flesh warreth mightily with the spirit of the awakening. The gross and dark shadows of evil seek to blind. The sensuous loves of the flesh defile and pollute the atmosphere of the mind, so that it can not rise. O thou infinite and all-omnipotent Good pervade and dispel the denseness (of darkness); dissipate all the disputations between the flesh and its spirit, which the God of reason and of wisdom proclaim. There is but one God and He is great. There is but one Father and he is God. There is but one LIFE and it pervadeth and shineth in the Kingdom of righteousness. We seek and we seek, and thy mysteries are revealed. They lead into devious paths, and ascend and descend into cavernous and mountainous depths and heights, and we follow gathering the wondrous gifts that are hidden from the gaze of the mortal. In all is found the righteousness that is sought of the spirit. It gathereth and hoardeth in THY NAME, for only righteousness can uncover. In the seeking, thy Holy Name uncovereth. Blessed are thy gifts to the Man. They uncover his spirit that it may glow in the sunshine of his presence, and to the glory of the spirit of truth, that it may reign in the world forever and ever. Amen.

The Kingdom of this world is in the concrete an emanation of and manifestation of righteousness. It can not be otherwise, for from the light of God's creation, ALL IS GOOD—righteous. Then righteousness reigneth in the natural world, and the Kingdom of uses is found therein, and these uses are made to conform themselves to every individual need in love. Then righteousness reigneth in the love of use in good. Thy good faileth in the denial of use, but failest thou not in the comprehension of this use? Spirit reigneth in good and in truth. Then in spirit and in truth must righteousness be sought. The HUMAN obtrudeth itself in the seeking, and the self defileth. No doctrine nor dogma lighteth the way that is of the body,—the flesh. No mockery of earnestness of spirit availeth. God in the gift (righteousness), pointeth the way, O Mortal, how thy loves weigh upon thee. They are but remains, that have been stored against thee and for thy undoing. Proclaim the truths of the spirit ever, in the light of thine own righteousness in the possessing and the glory will follow. The flesh and all of its possessing goadeth to evil. In the denying (of the glory) it blindeth. All truths ARE opened to the sight of the spirit and it is open-eyed to the earnest seeker and blindeth him not in the gaze. In the wilderness, the green places are pregnant with hope, but its fullness cometh only with fasting and prayer. "O how hath my word sounded in the ears of my children," sayeth the Lord of all truth, "but they are (as unconscious thereof) as dumb brutes. They flee away and scatter. They know not of the sound. The flesh craveth, and the spirit is denied. O my disciple, surely thou must open to the call, and receive my WORD for in that degree that thou heedest the word, thou shalt know of the spirit. Only spirit is life, and the Father would have it that thou possess in abundance,

and in the abundance of thy possessions thou wilt know of the doctrine and in the doctrine thou wilt find the power. The power nor the gift is in thy thinking. My truth is not mocked; it standeth as glory in the Father's creation. There is none greater. Nevertheless in the acceptance of this and in thine acknowledgment, THYSELF (Man) is included, and is the center of the great. And thou must not deny thy weakness, thy failings. Truth seeketh not to condemn but to uncover to thy gaze the strength and power that is hidden within them. The god of good seeketh to control not to pervert, that thy life in more abundance may show forth, and this (power) is in the gift of God. Then bewail not thy failings and short comings for the gift is hidden within them, but they must be overcome by the power of the internal good." God reigneth in love of use. The uplifting power is in the righteousness of the seeking and in the good in the use. Then fail not in seeking. The frail and weak human exalteth itself in the good. The spirit glorifieth the Father, in use. In humbleness in spirit, truth proclaimeth. * * * The sun peepeth (even) through the crevices of the self. * * * Praise God. Dad.

DECEMBER 3, 1899.

Thou infinite Presence, thy children and teachers of Men, fail in life and spirit, in that they deny the closeness and oneness of thyself with them (men). They seek to bring thee to them, thus showing their blindness. Then how can they teach and bring? They fail, they fail, in themselves to acknowledge thy oneness. O Most holy one, show thyself in the work. Without Thee in presence, thy voice is not heard. They clamor for the sound. They know thee not in the silence (of content). They go blind in the sight; looking for Thee sight faileth. They listen and the sound cometh not to their ears. Then if thy servants fail in thee, then what of the children of earth? The fire of contagious denial consumeth, and they cry with pain; when to know thee and preach thee, pain assaileth not. Yet they grow, O Father, under thy guiding hand and voice; yet they know it not. Thy kingdom ruleth; thy will is done. Blessed be thy Name forever. Amen.

Say they, "Have faith, have faith"? This (is said in the light) of the day, but then what of the night? In seeking the LIFE, thou wilt find (this both) in sunshine and shadow, in the light of day and in the darkness of night. In the LIFE cometh no shadow; in the manifestation all is light. There is no darkness, only in the material sight, and this is so because thou deniest thy ONENESS. For in that (oneness with God) there is neither night nor day. All is MID-DAY. Thy human, O my disciples, clingeth tenaciously to the spirit. This is thy darkness. God asketh not that thou destroy the human, but that thou recreate. The power is within thee. The new man only can show forth the spirit. Yet in thy perplexities, thou fleest to the human (the darkness) and askest for light there. If thou canst not feel the light, burning on the altar of thine innermost being, thou canst not see it reflected in thy external work. Only darkness can show forth in the sphere of the non-brilliant. Only in brilliancy of the spirit can the flesh see. The eyes and all the senses of the material life are made the instruments of the brilliant light that abideth within. But this cometh only in the fullness of the dedica-

tion. Only on the Altar of self-abnegation and on the Cross of degradation can the human be given up. . . . Yet fail not in receiving this message that thou canst not mortify thy own body. This is denial. Then what God has pronounced good thou must not defile. Dost comprehend the CREATED? Dost comprehend the defilement? These are truths reflected in the sphere where reigneth the light and the darkness. They exist not in the Kingdom of Light. In creation (remember) there was no beginning. Creation and the Creator are One. Only can we speak of Man and of defilement in the plane of the shadow. O, that thou couldst rise, O Man? The Heavens await thy coming. Open thy understanding to creation's record—the heavens above and the earth beneath. In the proclamation there is no SEPARATION. Then, if He made no division fearest thou not the desecration, the perversion? It is as if thy whole body casteth into the pit. The pit yawneth not for the light, it coveteth but the darkness. Yet thou stragglest on the edge of the pit with unsteady feet when the vain human exalteth the self. Only in the meekness and humiliation of the Christ can the human feet tread on the brink. Seek not then to divide the light from the darkness. Only God the Father can do this for thee. In no spirit of condemnation can the heavens rise above the earth, but only in praise and thanksgiving. And the glory can do this for thee. Thy human is now passing through the fire of the spirit, that it may be purified and lit up. Thy restless human would hurry thee to destruction, but, O Man, the Father careth for thee. There are many pits in thy path, but thou canst not fail of safety in the Father's guidance. He guideth thee. Then why hurriest thou? The haven of rest is sure. Fail not in the Father's command. Do not defile the human. He, the Father, lifteth up, but thou castest down. Open up to the spirit in the understanding, and do what thy hands find to do, (and do it) in the name of Him who sent thee. * * * Condemn not—Praise not—God bless.

DECEMBER 10, 1899.

Father, receive my spirit. Aye the spirit calleth unto Thee, that it may find rest, for only in thee can truth triumphant reign. Its pilgrimage on earth has been the pilgrimage of suffering and the cross, but for thy sake, O Father, we follow on and on in the footsteps of Him who gave up his life for the children of Men. They will come, they will rise to the glory of the sons of the living Christ, that thou, O Father, mayest receive them unto Thyself. In thy bosom only the haven of rest is found. Call them, then, O Father, through thy humble servant unto Thee. Nevertheless let thy servant abide, that it may COME in fullness of zeal through the flesh, for only is redemption found in the sufferings of the Christ and that to the glory of the spirit. Bring us close to Him in the work of thy hands, for are we not thy hand, thy feet, thy body, aye in the Amen?

Only to man can the spirit bring truth, as the flesh openeth itself to the light of the Christ, in principle. The flesh can only see in the Christ "A principle." To show forth A CHRIST in the principle, suffering bringeth it forth in HIM and HIM in it, as being the medium through whom divine truth is transmitted to mortal. The life, that liveth, cometh through the sufferings of the Cross. The nails, the pierced hands, the side, the feet,

the crown of thorns, the pains, the voice that spake, the blood, the giving up, the cry, are voices, speaking truths divine to MORTALS. The pilgrimage of earth the buffetings and denials, the teachings and the prayers in Gethsemane, the hunger and thirst, ALL COMETH, to the willing instrument of heavenly transmissions to MAN; aye, the bleeding feet speak to thee, the pierced side calleth to thee. The crown proclaimeth. The victory is in the "My God, my God, why hast Thou forsaken ME?" Only through these human channels can God's victory come. The voice is only heard as the blood floweth forth, and the Agony mocketh. Thou dost not fear thyself in accusings, but in these the self is consumed, and God speaketh. O disciple, as thou receivest the message in spirit, doest thou remove the burden of the cross from the human instrument who has given up the self as a willing instrument. In the human perverseness there is a light, in the witnessing of the crucifixion. In the holy of holies only abideth truth and this absolveth through fire. The human perverteth in denial, [in the revelings] in words and [obstructeth] the divine in truth. Only the CROSS can reveal the spirit;—the Divine is thus set free to lift up all men. Then again the Word speaketh and mingleth its voice in an acclaim of the ascension. Do not fail, O Mortal, to listen to this voice, the voice that speaketh in the silence of meditation. The Jew and the Gentile do not mock in the history of Man, but translate to those who are prepared to receive. Do not hold thyself in the life of the body, for none can receive the spirit while clinging to the flesh. Thy interpretations are but vapors of ratiocinations, gatherings in the fields of which dreams are made of. Cast them from thee; they enchain the spirit and mock. No Man hath seen God at any time. This speaketh to thee, O Man, and doth not mock but glorifieth, and divinity's light shineth in the proclamation. Fast thou, O Man, and pray. Thy spirit aspireth; thy human draggeth down. Do not boast, but in silence (of patience) await thy call. In the silence the spirit imparteth. Thou art seeking the field of human teaching. Seek not for the braying. It is even now stifling to the spiritual seeker. Do not fail to grasp the truth that spiritual light is illuminated in the human by the suffering of the Cross. Dost thou see? Dost thou know of what the symbol speaketh? It openeth only the way. Pause not, but seek.

DECEMBER 17, 1899.

O Father, in the light of these blessed symbols, bring truths joyous to the understanding. In no (outer) glitter and glare can they know and understand. They fail in the life, for in the glitter and glare art Thou hidden. Yet they seek thee, but fail in the acceptance, because thou ART seen of them. Bring to them the lamp that lighteth, even the flame of thy love in their innocence. We speak to Men and the spirit doeth the work. Instruction cometh not in the condemnation. Open Thyself to them. The world WEEPETH. THE FLESH TRAVAILETH. God is blasphemed. Woe, woe, woe, turn, turn away thy wrath, O Father. Peace, peace in thy Name and thy glory forever. Amen.

The world of truth warreth against the nether world of falsity. Yet

why the war? God condemneth not the falsity, the evil. They are their own condemnation. Thou (O Man) leanest downward when thou condemnest. Keep thine eyes upward ever. Thou thus drawest the vision of the lower or the falsity (upward), and they perceive the light. They are their own light, then, and they follow the guiding star. Then, O teacher, thou must be the star that guideth. But if thou canst not guide thyself, then how canst thou guide thy brother? Truth cometh not in the condemnation of evil. The flashlight cometh from the light divine within the center of the darkness. Naught in the light draweth truth downward, but it ever soareth in the love of good and truth. And thy Kingdom must resound in this (love of good)—not in the forgiveness of the debt, but in the acknowledgment of the glory. There can be no forgiveness in truth, for the debt abideth not; all is divine. Thou must acknowledge this, O workers in the Kingdom of God. For all is of righteousness. There can be no UNrighteousness, only in the (impossible) absence of God. Truth and He is absent from nowhere. Then seek not for evil, but for good. Seek not for the false, but for the true. For it is decreed in the freedom of choice that thou shalt find whatsoever thou seekest. Thou art carrying the burden, O Man, of thine own choosing—the darkness. The world accepteth and it presseth humanity DOWN, so that it quivereth and tottereth in anguish of spirit. Woe and again woe. The sun hideth its face. The stars are hidden and no warmth cometh to men. Such is the corporeal, that it shivereth in desolation with none to comfort. The workers are few, the darkness is great. Let thy light shine in the casting from thee of the outer covering. We speak to the inner, but the outer deadeneth the sound. The Father in thee reacheth for His own, but the flesh heedeth Him not. Truth in esse can not come in obscure light. It seeketh only its own in existere (or celestial). Thus is the human brought into the light of his Lord (lord). Only by the guiding hand of Him and the light (these twain) can Man see and know truth. The perfecting of the human is going on only in this light and sphere. Then why doth Man not see and know? It is because thy light is in the condemnation, and thou seest only evil. But from the flame of the esse reflected in eternal being, it can show forth in all good, which is God. THERE IS NO EVIL. "What" sayest thou? Dost deny thy sight, thy life? For then doth Man bow down. Arise, arise, God and truth only reign. Lift up thine eyes to the light and live in His glory, for only in the life of the spirit of God can peace come. Fain would the spirit come to thy willfulness and lead, O Man, but thy freedom is thine in God, and what He hath joined together, let no Man put asunder. Freedom speaketh the truth to thee and guideth in paths thine own so that thou growest. The flower of the bloom speaketh in tones acceptable to thy freedom of choice * * * The weeds obscure, but can not hide the fragrance of the bloom * * * Fear not. The spirit speaketh in joy and not in gloom. Thou growest not as the weed, but as the flower. * * * But the fragrance thereof is smothered in the clouds of falsity and error. The wind will in God's time scatter and set free. * * *

DECEMBER 24, 1899.

Infinite Father, the ALL in I AM, grant the prayer of thy Servant,

that it may be even as the spirit craveth. The I AM is in the supplication, and the thanksgiving pleadeth, and Thou speakest the Word and thy will in Man is fulfilled. Yet the flesh craveth, the Man crieth. Yet joy in spirit is in thy gift. The fullness of spirit proclaimeth the emptiness of mortal life. "Be thou filled" cometh to him who asketh in thy Name. The I AM calleth and maketh glad. There is no emptiness. There is fullness in the acceptance, and the glory shineth in peace and good will to men. It cometh and in thy Name proclaimeth the glad tidings to ALL men. Ah, the I AM reigneth forever. Amen.

Man in his emptiness (want of satisfaction) craveth and hungereth. This is not activity, it is inertia, deadness. Only in fullness of ALL THINGS is there activity. Thou canst not give truth only from thine abundance. Naught from thine emptiness can come. O Man, thou child of infinite fullness, thou art in full fitness of the Creator's bounty. The hunger and the need cometh forth in abundance to enrich and give life to all. Thou cravest the gift. Thou art in full of thy brother's life. If thou fail to give, Thou rob thy brother. Give life; thou hoardest, and the world groaneth. Thou in thy giving layest up treasure that enricheth (even) the spirit. In this abundance lieth the power to do and dare all things for HIS sake. Mark well, the hidden truth in HIS name, for all truth cometh from thence. The I AM speaketh, the Word cometh to the Man, but thou condemn thyself in the denial, the disobedience. Thou canst not say, "I know not," for in thee is the FULLNESS of all things present and to come. Thou and the Father are ONE. Then deny not, but acknowledge the Savior's power. Is it for naught that the child was born in Bethlehem? Is it for naught that the manger speaketh? Is it for naught that the shepherds proclaim? Is it for naught that the Star shineth? Its brightness is not dimmed. It shineth as brightly NOW at this hour as it did when it led the shepherds to the manger. Do not look in the past for its light, as thine eyes would become dim and thou wouldst wander. The STAR shineth NOW, and is for thy sight, and NO dimness shall appear. Thou askest the why, and it answereth thee not. Why seekest the why, the when? The I and the proof abideth within thee, the custodian of all knowledge? Question not the musty past. The traditions of men but unroll the dead past. "A NEW GOSPEL I GIVE UNTO THEE," "Love ye one another." This is not of the past, but in God's Universe of the NOW. Gather not nor hoard the musty traditions of the past. They weigh thee down. The power in the spoken Word is as potent today as in the Creation when God said "Let there be." This attitude is the Church, and none else shall reign. Judge not. Cease thy building. God only buildeth and He buildeth on a Rock where the storms and all the powers of Hell can not prevail against it. Thou art the church, O Man, and God is the rock on which thou standest. Believest thou? Then all power is thine. It is not of the Father to give unto the flesh, for this is DEATH, but unto the spirit cometh the richness of His gift, and the flesh (understanding) profiteth. Then seek in spirit. Call unto the spirit, and thou shalt not go away desolate and empty. Is thy prayer answered, O Man? The field is ever full for the harvest. The abundant in fitness always proclaimeth "Glean thou." * * * HE SPEAKETH. The I AM calleth—OBEY. * * * But in thy fullness thou shalt sing to His glory.

DECEMBER 30, 1899.

. . . Stand thou not in the way of the Lord, for He cleareth the way. He moweth with a sickle and the stubble He consumeth with fire. Then stand not in the way. Make His path straight. Many and weary are the pilgrims that scatter; few there be that steadfastly (and cheerfully) follow the given path. Yet they complain, and groan for the lack. The abundance they know not of. O Infinite light, spare them, that they may seek in joy and (cheer of) companionship (with spirit). They are not in the abundance, but in the lack, and they fail in the finding. But in the dual, the flame bringeth the light and the spirit-knowledge cometh, and the pair (inner and outer) moveth to group, and the group to society angelic, and the abundance proclaimeth the heavens open to the pair, to the group, and to the society; and (then) order ruleth. O heavenly Father, be unto thy servants the single, the pair, the group, and the society, that in the abundance they may minister. No lack cometh, for this could not be in thy omnipotence, omniscience and omnipresent goodness. In Thee is all, and the all is thine. Encompass thy servants that the message may show thy fullness in them. Then be Thou a light and guide to earth's children, that the heavens come unto them, that thy Kingdom may reign on earth as it is in the heavens, and to thy glory. Amen.

The work of Man must be in the light of reason and of the God-consciousness, else reason would becloud the good. The God-consciousness openeth the way to interiors in all. The reason only worketh in externals, and the abundance in spirit is denied to the reason, but the twain work to the gift and deny not its covering. Man in himself is that twain, but knoweth it not. He maketh of himself a portion and liveth in his reason only, and dieth (to the life). The life thou cravest, O disciple of the Master, is the life that MINISTERETH. Truth sayeth unto thee "be it so unto thee even as thou cravest." Truth overshadoweth thy reason, and must be the light to thine eyes, thy footsteps. Thy reason, O Man, is materialistic and heretic. It denieth ever the light above, and doeth so only because it is above. Only that which is below itself doth reason proclaim. It knoweth not God. Nevertheless, not for that must reason be denied, for it is an outer of an interior, which lighteth the way that leadeth to truth and the life. Cast not thy reason from thee, but make not of it a god, for there is but ONE GOD and He is spirit universal. In the clear light of reason, Man, the flesh answereth to interior voice, and is comforted, for the Father is the light unto ALL MEN. Pause not because of this. Say not unto thy reason "because thou hast been my guide unto now, I will now deny thee." This is not required of thee, for in this thou deniest God. In thy fullness only art thou acceptable in His sight; and thy reason, thy faithful servant (hitherto) hath a place at His board of bountifulness. Not in fragments must thou come. Stand in thine own integrity (as thou art) and (there) see God. Do not say unto thyself, "I will go unto my Father," but "I will acknowledge the Father, for, lo, He is within ME." Thy reason will then bow the knee, and the glory (of God) cometh to THE MAN. The spirit only giveth life, and in the spirit abideth the truth. Thou wouldst seek the WAY, but the way is within. Thou wouldst seek to do the Father's will. It abideth within. The

paths are straight. Thy reason blocketh the way. Give it up to the Master, and He will make of it a staff in thy earthly work. Cling to it, and it is but as a reed and cannot sustain even thee. O Man, what has thy reason done for thee? The world groaneth and suffereth under its weight. The human ills, all, all, that afflicteth cometh as light from Man's reason. O, the darkness of it! O, the cruelty of it! It killeth. This is the last gift of Man to God. Fear not in this thy gift, for the abundance cometh as a reward. The storehouse of all is open in the gift. * * * The gift containeth the storehouse. * * * Then give of thine abundance and all things shall be added. * * * Flee not from the * * * * * * The eye of the righteous seeth but the good. * * * God reigneth in all. * * * Dad. * * * Father, "let there be." * * *

JANUARY 6, 1900.

"Father, into thy hands I commend (even) my (own) spirit." In this as an offering of the human (or earthly) life and its affections is the (mortal) gift, the sacrifice, the dedication of ALL that is in him and that meriteth the gift of immortality. O Father, we thy servants now stand at the door and knock. Open to them that they may enter in, for only as they ENTER can they come forth (to the outer), and in the coming forth only the message speaketh, for in the beginning, the coming forth, was the Word, and this Word was with God and the Word was God (evolved). Yea, in thy coming forth only is salvation to all Men. The word spoken proclaimeth spirit and the spirit said, "Let there be," and the spirit moveth upon the waters of the deep and life (therein) appeared. Open thou, O Holy Spirit, the within, for thy servants hunger after the spirit. The life to come moveth (now) upon the depths, but our faith weakeneth. Lift us out of the mire of chaos, and give us thy Word that we sink not, but rise in thy blessed command "Let there be." Speak to us, speak to us, that thy Holy Spirit may quicken the water of the deep IN US, that thy glory may shine in the Creative Word. Blessed be thy NAME forever and ever. Amen.

In the beginning, when the word was not (in expression) and the silence of the deep spoke dumbly to Man, the infinite within him responded not to the silence; but, lo, out of the heavens thundered the command, "Let there be," and the divine in Man responded to the voice and all Creation moved in response to the divine command. Thus was it in the beginning; so is it in the NOW. Out of the silence (of inner content) when time was not, the voice of truth sprang forth. Chaos no longer reigneth, for we are in the beginning. In the integral moiety of the divine voice that was in the beginning in Man, and that came down to him in the beginning (in this), is the divinity in which Man moveth and hath his being. All creation respondeth to the redemptive essence of this and its salvation. Only once the voice sounded from the silence. The echo reverberateth and reverberateth in all creation, else (creation) it would cease to be. Look no longer, O Man, to the chaos. Turn not thine eyes to the distant heavens, for the Kingdom of heaven is within, AND THE VOICE is in the center thereof. Thou thinkest, but thy thought imprisoneth thee; thou strainest the eye, but the clouds obscure thy sight. Proclaim the divinity of thy spirit, and

that all things are possible to him who liveth within. Not for that must Man close the door, but ever open must it be to the outflow of the world's needs, else thy work would fail of the life. The spirit guides could proclaim truths to thee, that would instruct and point the way, but thy human only would then follow. (The submissiveness of the) Christ pointeth the way. He proclaimeth, and the proclamation stirreth all of His creation. He calleth to His own, "Let the dead bury their dead." God cometh not to rob, but to enrich. [In humbleness] and with a contrite heart must thou seek. "Deliver unto my people," saith the Father, "the message that I give unto thee." But as a humble messenger must thou go forth, as servant of the Most High, and to minister. In thy pride the spirit of truth doth not proclaim, but in thy meekness the spirit speaketh. Thou canst not hold divinity or truth, in thy hand. It eludeth thy grasp. It expandeth and encompasseth all things. Proclaim this and thou showest forth thy mission which is in the message, "Behold I am before thee." Thus dost thou find and lift up by the power of the "Let there be," that was in the beginning. Do not in this lose thyself (on the way) and become a fragment (of life) in this Universe of truth, lest thou be lost, but draw unto thyself the ALL in divinity's whole, and (then) thou becomest the light that burneth and giveth light to all the world. A shining light shalt thou be with the Lord, if thou heed my words. Let thy heart boast not of its possessions, lest thou perish, but in the greatness and of thy strength, humble thyself before Him, who was in the beginning, for without Him thou canst not be. Then bow the knee. Eternity reigneth, the which was before thee. Speak to thyself, and the self within thee will instruct, but if thou lookest without, the winds will scatter it, and the fragments will return and blind thee. The human unit respondeth only to the creative force, that buildeth and perfecteth untrammeled by the perverse will. It gravitateth to the center ever at the command of the creative voice. Thou canst not move, O Man, in disobedience to this without the penalty which is death. Then ask life in the obedience. Do not hurry—the call cometh in due season. Thou condemnest. Thou complainest. Peace, peace be unto ALL. The sun showeth above the horizon. God bless thee and keep thee. Amen.

JANUARY 13, 1900.

Blessed spirits of the Kingdom Supreme, be with us at this time. Bear with us the burdens of the children of earth. The Father calleth, and in them the need crieth. They take on the robes of darkness in place of those of the light. They are shackled and bound. Help us break the bonds. The world calleth them, and the voice thereof stifleth the call of the Father. We are that voice. The Father proclaimeth the mission. Speak, speak, that we may have strength. Hold on to thy servants, O God, or we drift, drift. Not of faith do we lack, but of Love, which is Thee, (which is) Thy presence to lead and guide. We are weak of limb, unsteady and unstable of gait. Only in steadiness and soberness, in steadfastness of spirit is there life in good works, and WE would be the work, O Father, that thou in us mayest be glorified. Fain would we be the instruments only, but in us must the work show forth. Not the Word, but the spirit of God must thy servants be, to give freely the gift

of thy love. Holy, holy, blessed be thy Name. Amen.

"My children, I . speak unto you as living fire; I pour out My spirit unto thee as sweet waters that cool the feverish spirit. I send forth My message unto thee that thou mayest have more abundant life. The truth stirreth the depths of error and it riseth as smoke to pass before thy face, that thou mayest see, not to blind, but to open thy vision. O the "thy"! How it would take on the darkness and call it light, but the Father in thee proclaimeth His ALL-ness. Then why clingest thou to the "thou" . ? Yet the Father loveth thee and would that the "thou" be brought unto Him, for in Him the "thou" would profit in all things. Jesus (the man) wept, but the Christ wipeth the tears AWAY. The Father taketh to His bosom; and the Man of sorrows findeth rest. Yea, in My truth is only to be found rest. Man seeketh and findeth not in the tumults of error. In solitude and rest cometh the revelation. The human fragment, in the turmoil of earthly emanations, can not seek. He loseth the spirit; it fleeth from him. Come unto ME, and I will give thee rest. Fail not to know of My gift in the rest" . . The messengers of the Master speak to the spirit. Why dost thou flee away? Thy dumbness is not to thy condemnation, nor thy sight, nor thy hearing. All is praise in them, but thou must find the spirit in them. The work is in them. They call to instruct, to lead, to guide. God speaketh and thou openest the outer ear. The self cloudeth the work and thou art led astray. This is to all Men. The disciple must work in the inner sanctuary of these, the alluring senses, and must bring the glad tidings. Canst thou find work to do? Thine own inner voice will speak, but thou hast not overcome to outer call. This deadeneth and stifleth. Lo, the battle of the giants rageth and will lead to the goal of victory for the spirit. Give not, contribute not, to the hordes of the outer realm of activity; but to the silence (of content) contribute the might of thy strength. In thy attitude toward the contestant forces, let it be in peace, in the silent, and the Father will guide, will nerve thy arm and gird thy loins; for He is all of these (functions) in spirit and in truth. In thy silence, thy content, thou workest with Him. Do not question what is truth, for only thy silence, thy content, can answer thee. Thy restless self comprehendeth not. Work profiteth in the Kingdom of use (in loving service); and this is in spirit the silence, the inactivity of the alluring mind. Canst thou give thyself up to the silence (to content)? Then I will speak to my disciple. The spirit is opening up to the spirit. Light floweth in. * * * The evil turneth about. * * * Its hind parts only are before the face. * * * Follow not its steps saith the Lord, but keep my word. * * *

JANUARY 27, 1900.

Father thou hearest the voice of thy servant. Speak the Word that maketh for peace, for only as thy Word proclaimeth, can the spirit appear. Glorify thy word in the lifting up in the resurrection. The living truth proclaimeth, and only in that can the eyes see, the ears hear, the understanding understand. They call for Thee in the outer, and but dim is the seeing, (there), and the understanding is dumb, but the light of thy Word will lift up. Then be to them as they would that thou shouldst be to them. They glory in the fruit of the spirit but are weak in body.

Pour into them life that they may in strength proclaim thy law. The law profiteth not in the darkness of the understanding. Only in the open can light come. O Father be unto them the open, the gate that swingeth from eternity's sunshine into mortal darkness so that ALL men may be partakers thereof. Truth ever ruleth, but of that they know not. Love governeth all, but they fail of finding it in the treasure-house of thy precious gifts in them. The word cometh forth "Behold I am within thee, ask and thou shalt receive." But they are dumb of speech and spare of faith. Schooled in the world's reasonings and questionings, they deny the understanding which is within them. Thou spakest to them, from the beginning, but thy word is afar off. Come to them so that the inner spirit may shine forth. The streams and tides of the world's cries ebb and flow, and the cry cometh forth, but we thy servants are impotent without thy holy light of love in charity. Move them in love; draw them that this ebb and flow may be swallowed up in Victory in the oceans of eternity. To thy glory be it forever. Amen.

Man, as man, (self-centered) can not comprehend God, truth. Only as he views from the heights of his immortal self, can he decipher the mystery of the mortal in the valley. The streams of life flow on broad and deep. The symphony of life in perennial SONG proclaimeth the hidden harmony below the depths, but Man (mortal) proclaimeth the surface ripples for the harmony,—the divinity of the deep (within) being held subject to the winds of the valley. The ripples are turned into eddies and whirlpools and they whirl until the eyes and understanding are led astray, proclaiming for truth the turmoil of Chaos, and not the harmony of truth. Men float on the surface of the tide and fain would teach. Help, help, O Father, lest they perish. The quickening spirit, the life essence of God proclaimeth in the inflow the life of the Man, but he proclaimeth death and mocketh Thee. His freedom he denieth and scoffeth at, yet he fain would be free. But in slavery he reveleth and delighteth. Thy disciples would bring the glad tidings proclaiming the emancipation of the spirit, but they (mortals) would not accept without Thy presence in the proclamation. Then be with them in their work. Speak thou the word, that the spirit may set free. Thus Man is truth; this is the acceptance, the God-principle of truth that bringeth thee into thine inheritance. And He speaketh, "Hearken, thou shalt have no other gods before ME." Thou art He; deny Him not, and all things shall be thine, IS THINE. Ask not, seek not, acknowledge, and thou shalt be guided in all things, as promised in the beginning. "All things are for Man." Man is not encompassed by a universe, he is not involved in a universe of matter. He is spirit, and in him is all there is of matter. He is the Word, the spoken Word, and the spirit encompasseth in its embrace the world of matter. Everything is to thy hand, O Man. Accept the Creator's gift, and rise in thy power and proclaim and the world will bow the knee to thee. Thou faintest but in thy weakness, thy denial of this. God can not give thee more. His all is thine, and thou art His all. Proclaim this in all things that thou doest. This is His glory. Thy mortal mind, the surface emanations of the world's truth environeth thee; and none but the SUN of eternal truth can dissipate the mists. Angels nor spirits can substitute one thing for another for thy sight, that the mortal may be deceived. Only the pure in heart

can see God. Thou must weave thine own garments. The work goeth bravely on. Man is being born again. The spirit is quickening in the womb of the Mother, God. Soon Man shall speak. The Angels proclaim the glad tidings. The wise men are looking heavenward. The star is but obscured by a mist. Soon the light will appear and ALL MEN WILL FOLLOW. Slumber not. Abide in faith. Watch and wait. * * * *

FEBRUARY 3, 1900.

FATHER, thy children call unto Thee. They complain of sight, of hearing, of understanding. They call that through these they may have life. Oh, that they could know that in the cry, in the complaint is the spirit's recognition of Thee in all. There should not be a cry, only the recognition of Thee in them in fullness. Thou givest the truth or answer, but it fleeth before their face, straying ever as they do. Call them back into thy fold, that they may find rest. Thou in thy omnipotence liftest and drawest ALL things unto Thee in compassion, and movest all things in Thy will. Yet they deny Thee, in them, and die. O Father, give them light that they may see, hearing, that they may hear. Thy will in them must show forth in the giving up to thy glory; and the Amen in them must sing to the new birth. Peace cometh not to the flesh. Only the spirit proclaimeth the glory. Amen.

In the light of the understanding, which is the will of the infinite Will, the spirit must have freedom, must rise above the human. Only in the clear light of the spiritual Sun can spiritual things be discerned. We proclaim the Word, and the spirit is quickened. But the flesh graspeth and holdeth on to (the spirit's) suffocation, and it fleeth. Man followeth the shadows, and stumbleth,—calleth it his own and is puffed up (therewith). It is the mission of the disciple to bring the wanderers back INTO THEMSELVES into the tabernacle of the living spirit, and preach unto them, there, the gospel of the Christ. Only from the heights of the spirit can the disciples be heard (by them). In silence and meditation can the spirit instruct thee, O Man. We call unto thee, but thou followest thine own paths, and these lead into strife, contentions, and bitterness of error. The self can see no other way, and heareth only the echo of perverse reasonings, and mistaketh the call. He followeth only the self-loves, and findeth only darkness. Canst thou lead of the spirit and in love, and in acknowledgment of the divinity in the will of God? Then fear not. Thy paths are straight then. But the flesh heraldeth not the spirit of truth and love. Beware, he mocketh. We call thee, but thou boastest. Thy spirit answereth not in meekness (or submissiveness). Thou must seek in humiliation and prayer the meekness of the Christ. He cometh to the meek and lowly in spirit. He bringeth strength and understanding. There is no low nor high, in Him. Thy speech proclaimeth not God, when it proclaimeth high and low, sin and death. This is the sphere of the mortal, and not that of the spirit of eternal goodness,—life. My disciple must bring unto the people the everlasting gospel, for only in that is there truth that bringeth freedom. Come back, O Man; thou art wandering. THE FATHER CALLETH THEE. Heed thou, or thou art lost in the mire of material loves. Thou fleest from the accusing truth and seekest the covered heights. Truth is ever nude and uncovered,

and pure, and it alone proclaimeth God. Man is humbled, but praiseth and acknowledgeth the Father. Oh my children, hear my voice. I call unto thee: and follow ME. The Kingdom of heaven is at hand. The hour cometh when NO MAN shall say "Nay," for the spirit shall descend upon all flesh and proclaim "yea, yea." Separate thyself from idols. Cast them out of thy house. Thou shalt have no other gods before ME. Fast and pray, lest sorrowful things come upon thee. The quickening spirit moveth toward life. Turn not (away) lest evil prevail. The time is near. * * * The "†" is not without observation of the spirit * * * But Fear not, "in faith." * * * Seek not the evil of thy neighbor, but the good always prevaileth in the (right) seeking. Then rob not nor steal from thy brother. * * * Thou art thy brother's keeper. Thou canst not turn back. Knowing the will of God, thou must obey. * * *

FEBRUARY 10, 1900.

Heavenly Father, bear with thy children. They cry, they cry, and naught but the sound thereof reacheth beyond the mortal. All is but a cry. They know Thee not, only of the cry do they know. Come into their cry, O Father, that they may know Thee. Speak to them that the self may exclaim "ALL HAIL" for without this they can not be brought into thy Kingdom where all things are revealed. Reveal thyself unto them, that thy we servants may find acceptance in them. They hear us but they flee away. Be to them a living fire that burneth, for in the consuming doth the spirit rise to thy glory. Bless them, keep them, lest they die. Only to (such good as they possess), the life, can thy servants preach. Not to the dead can we proclaim. Resurrection showeth the presence of thy Holy Spirit. Receive them, receive them, that truth may show forth to thy glory forever. Amen.

Truth incrusted with error is slow of revealment. So with Man, the spirit that is imprisoned in mortal incrustations is slow of manifestation. The servant of the Master goeth forth to break the covering and set its captive free, for only as the spirit is uncovered can it rise to the Call. Heaven and hell, both, are states resident in the mortal sphere,—the one is also in the internal which is the eternal, the beginning, and is ever obedient to the voice of the Father; the other is only in the external which is the principalities and powers and is ever in disobedience. Truth doth not fraternize with error, hence is not in externals. Only in internals doth truth abide. This fact Man persistently denieth, and seeketh heaven in externals. This must be turned about. LOOK WITHIN. Thou prayest but thou speak not. The spirit is dumb. Only the flesh is heard and God is mocked. The flesh must give up wholly to the spirit. Man must be weaned from his idols. To break through the crust of these externals is what the disciple must do, working from the outward while the spirit worketh from the within. The disciple of the Master must work in the fields of corporeals, the fields that bring pains and sufferings. The weary feet are there; the crown of thorns awaiteth the servant of Christ. The crucifixion and the CROSS showeth in mortal distance. The "My God, my God, why hast thou forsaken ME" is the cry of mortal distance. The resurrection, the joy, the ecstacy, is in the DIVINE NOW, the swallowing up in the work of the NOW. "Into thy

hands" I (the ego) "commit my spirit." This is of Man, and it cannot come. This is plain, this is simple to the spirit, to the spirit untrammeled by the flesh. The flesh is but a deceiver and mocketh. As a man thinketh so is he. This is a truth, for only in God do we live, move and have our being; and He is all thought. Man mocketh Him when he thinketh one thing and doeth another. This is the conflict that rageth between the flesh and the spirit—always the self in disobedience. The last thing to be overcome is DEATH, which is disobedience. And the power cometh only with fasting and prayer. Cast thyself upon the waters, (of God's Providence and care) O disciple, and He will hold thee up. The clear surface of truth showeth the imprint of His Master's feet. Then the disciple must not fear to follow. He calleth that all things be done in HIS NAME. The harmonization of life in good cometh in life of the risen mortal. The work will then be in glory. The man dead knoweth not of the Man alive. This is a revelation, the showing forth of the NEW, the light that shall light every MAN. Without this ALL is darkness. Light, light, light, else we stumble, O Father. * * * The day is breaking. * * *

APRIL 7, 1900.

Heavenly Father lift us up, ah even unto thy throne that we may hear of Thee the message unto thy children. The WORD spoken cometh to them as the thunder reverberations and they understand not, but they quail and tremble in fear. They take the (sounds) for the voice of thy wrath. They doubt and turn away the face. But Thy spirit will turn them about and lift up. The science of the soul speaketh as well as their philosophies. The schools blind them. The evil one [perverteth] . . . . . so that thy messengers are made as dumb brutes. Thou in us and we in YOU only can prevail. The earthly allurements, the tides of corporeal loves sweep them into the sea of negative good. They feast on the fruits of the land and [surfeit] with drink of . . . . . The [divine] in them speaketh in them [but they perceive not] . . . . . and they . . . not again. Bless them with strength and wisdom in thy service and to thy glory. Amen.

Peace be unto you. Behold the strength is thine, O disciple of the Master. No weakness assaileth him who seeketh to do His will. Peace in BEING cometh to him who lacketh not faith. Wisdom shall come to him that asketh. Naught in Man speaketh but the wisdom of the Creator. Thou lackest not in wisdom. Thou lackest faith. In the receptacle of thy life, O Man, abideth all wisdom. The battle is raging between thy self and the sweet spirit of all truth. Thy human giveth not up, (to content) without which the body can not be shorn of its sins. Only the spirit must reign. Yet the mighty war rageth. In the passiveness of faith, the self gaineth the mastery. In the weakness of the self the spirit riseth to the mastery. Yet God liveth. The barrier between the Man and the spirit is the Self-will. It ever seeketh its own (inasmuch) as this is the will of God. The re-conciliation, only, is the rising, the gift, the glory, the resurrection. Thou, in thy spirit, cravest to be about the Father's business. The non-reconciliation blocketh the way. The ways of God

are mighty in wisdom, and sweetly doth He rule all things. The world was made for thee, O Man, and all it containeth, and in that is the wisdom of the creation. But thou must seek. Thou must labor and delve into its mysteries. The tools are ever to thy hand,—the light of the wisdom (that was) given thee from the beginning. They (the mysteries) are not mysteries, but light unto thy path. The storms and cloudbursts of human egoism may hide for a time, but they rise in vision of the sunlight of inherited light, the gift in the wisdom of the Father's gifts. Nothing can come between God and the creature but the creature himself. We speak to the struggling human good that riseth in prayer for unity with the spirit—"Have faith; do not punish, do not upbraid," is what the spirit speaketh unto the human. As a sweet balm and ointment it shall heal all wounds at last, in love of the spirit; for ALL this is for the healing. The spirit is still weak, but it waxeth strong in the overcoming. Though weakness may assail, FEAR NOT. Strength cometh with hope. Thine own battle has to be fought, and won. None can do this for thee. Peace and comfort in the love of Jesus Christ be with thee. Amen. * * * The soul is not without tribulation. * * * Banish thine impatience. Dad. * * *

APRIL 14, 1900.

God, the Father be with us. Quicken the zeal and love of us thy servants in the work of service. Thou knowest our hearts, our life in all affections. Be WITH us, in all of our life in them that it may bear the imprint of wisdom. Our affections overflow in love of Thee and thy creatures. Take unto Thyself our loves for only in them can the jewel be found. Thou knowest us; thy holy word inspireth us. Thy breath giveth life. Infuse into us the breath of thy divinity. Thou comest in song. We weep in loss of faith, but Thou liftest up. Thou bringest peace. Oh, that we could speak of Thee to thy children. We but chide; thou praisest and wipest away all tears. The world weepeth; Thy presence only can assuage their grief. They love Thee, they love Thee, O Father. The mortal giveth up to Thy eternal care. Comfort and peace cometh to all who give up. In the giving up, all is gained, even Thy Kingdom here on earth. Be it so to them that seek to know Thee, and to Thy glory forever. Amen.

The mortal standing on the brink of eternity's truths turneth in awe from its depths. The mortal mind pierceth not the vastness of the unknown. It shrinketh from the light of its own image. Its shadows but show the vastness of the possibilities inherent in the substance. The reflects in life and vision in immortal radiance reveal in that thy omnipotence both in the shadow and in the substance. Lo, thou art near, yea, art in all men. The mortal differeth not from the immortal in either shadow and substance. In opening thyself to the light, accept also the shadow. God is there, and thou art not a part but the whole. The Angel cometh in all truth to the spirit that seeketh. There is but one spirit, and He is God. When shall the disciple become the Apostle? When shall the mortal take on immortality? When shall the spirit of all truth proclaim this? When thou open to the truth in substance as also in the shadow. In the shadow JESUS WEPT. In the substance He was glorified. In the shadows of mortal life He was

Jesus, the Christ. Truths correspondential (the flowers and bloom with their fragrance) possess all things, and the flowers show their shadows and fragrance. This is the shadow, this is God. The substance in splendor of light kisseth away the shadows and draweth them into its bosom. AND THIS IS GOD. All truth in its divine aspect in the human semblance speaketh to the shadows. This is the spirit of the resurrection, the absorbing of the unreal in the real,—the mortal shadow into the bosom of the divine substance. We speak of truths. All possess the mortal and immortal parts. Even so was Christ clothed. The splendor of the light was entombed in the bosom of Christ, the light that shineth in every man. This understanding of God's Kingdom on earth speaketh not of darkness, speaketh not of mortal but proclaimeth immortality. In daylight and shadow deny not, but proclaim. This is Apostleship. Thy tongue then prateth not, but the spirit speaketh the Word. God giveth light. Who hath hearing, who hath sight, who hath understanding, who hath strength, who hath weakness, who hath pain, who hath sin, who hath holiness, who knoweth when to speak and when to keep silence? Who openeth both to shadow and to substance? The Apostle who can be all things to ALL MEN, the teacher sent of God, who possesseth all truth,—he that is both substance and shadow. Truth is all power in man. He then showeth forth wisdom in all of his doings. He speaketh with an oily tongue. He upbraideth not. He kisseth the shadow and behold the substance is revealed in the majesty of which error fleeth. God ruleth. The Kingdom of righteousness knoweth not of sin. All is divine, all is TRUTH. The man, the mortal hungereth after righteousness. Why? Because the hunger is of the divine personality, the shadow of the Creator within. Then, O Man, where the shadow is there is the substance. God dwelleth in you. Then speak to the divine in man, and answer the call. Thus God and the hunger of the man will be appeased. In his cry for bread offer not a stone. In thy life work in the garden of thine own soul and in the fields of humanity's needs, forget not the bread (of helpfulness). Take not the shadow for the substance. Thy work will be in vain, if thou work only in the shadows. Minister to the substance, the spirit, and the work will not be in vain. Thine own substance is in the storehouse of God revelations. Thy shadows do not minister with understanding. Speak from the depths of the spirit. Then take no heed of what thou shalt say. The Father guideth. He doeth the work. Blessed are the peacemakers. Peace that passeth all understanding be and abide with thee. * * * Listen to what the spirit sayeth. * * * Naught in life is there but truth, and truth prevaileth. * * * Truth is light, is substance. * * * Error is but the shadow. * * * The sun (itself) is not darkened. * * * It ever shineth, and its shadow revealeth the Christ. * * * The Savior is the man of sorrows. * * * Accept Him in all of thy work. * * * Dad.

APRIL 21, 1900.

Again and yet again, O spirit of God, we bow before THEE in humbleness of spirit, and we ask thy blessing for all of thy children. Send them (being wanderers) thy blessed message. Call them unto thyself that they may feel thy presence, and know that thou art near. They call

unto the Good, God. Then call unto them, that they may hear thy voice . . . . . Only the spirit can teach, can safely speak to them. . . . . their breasts with overflowing love . . . . . all evil thought of the word, and bid them rest in thy spirit, and to thy glory. Amen.

Man, thou art not of the dust, of the shadows, but of the pure substance. Why dost thou look to the dust, to the shadows, to reveal Man? Life is not of the dust, not of the shadow, but of pure substance, fresh from the Creator's hand,—not of the past but of the present. Listen "Let us create Man after our own likeness, after OUR own image let us create HIM." Seek then not in the dust, not in the mist, but in the perfectness of the substance for all things. Do not look afar off. Thou strainest the sight. Do not listen for far off sounds, but center thyself in the substance, in God in serenity of the Good and its ever present sufficiency and understanding,—in the will and do it. The teacher must know himself before he can know God. He cometh not with observation. Then do not look for, but concentrate thy love in the consummation. We speak to the spirit. Thou knowest of the earth, thou also knowest of the heavens but thou failest in the Man. The spirit faileth not, for it is God. Ask not of earth for the things of heaven. The sun and SUM of all truth is in the Creator's esse in the center of thy being. Knowing and accepting this, the knowing is of the spirit,—the acceptance is of the human. Thou needest no man to tell thee of what thou shalt do or what thou shalt say. It cometh not from creeds nor dogmas, but from the substance of the unseen. Into the silence of the midnight of the unseen retire, and pray in glorious submission to the truth, and thou wilt expand and grow. There is only one road to righteousness, and that is the path lit up by the sun of thine inheritance. Truth leadeth not into the way of error, nor doth light lead into darkness, but error leadeth to truth, and darkness leadeth to light. [Though thou seek but carnally] it reacheth out and gathereth the thirst to the still-waters. The Father's hand is ever stretched forth to lead from hunger and thirst to the plentiful gifts of His creative abundance (leadeth even) the blind, that grope in darkness but toward the sunlight of His Kingdom; and all is within thee, O Man. Then, if thou possessest, why dost thou fear? Where is thy faith? Live, live in the light and there can be no darkness, for the perfectness is not of the imperfect. It is the essential of all creation. Believe this and thou possessest all truth. There can be naught of the imperfect in the perfect. The disciple reacheth out for this, in the following of the Master. The Apostle proclaimeth fullness of all things, and the world heareth the voice. In the giving up of the nature to the fullness, the spirit accepteth. Then take no heed of what thou shalt say. Do not live in the thought, so much; it confuseth. But give up and live in the spirit, and the dust will not confound and blind thee. The letter killeth. The spirit only giveth life. Accept this as from the spirit of all truth, for all ALL things follow. The shepherd must know of the sheep; they answer to his call. Behold, he shall follow in the footsteps of the Master only when he is prepared. Dost desire to know of the dust, that thou follow the shadow? Beg but of the spirit that it may be led of the sub-

stance. The rays of the sun of the heavens warmeth. * * * The warmth thereof quickeneth the spirit. * * * The sum of all truth is the perfectness of God's creation. * * * In love He ruleth. * * * He putteth words in thy mouth. * * * And sweetly do they sing. * * * The man moveth, the spirit quickeneth. * * * Do not fear, do not doubt. The time draweth near. * * * Dad.

APRIL 28, 1900.

The bow of promise and the arrow of truth show forth in all of thy gifts, O Father, but thy children know only of thy symbols. They know not of the interior substance, when Thou art both bow and arrow. The star pointeth out the way to truth. The blindness is not of their sins but they grope in darkness. We thy servants and messengers have taken on mortal habiliments, that we may see and point the way. The arrow of truth pointeth down into nether spirit, that the voice may find hearing in thy love. We speak as men, not as spirit, and our voice then is heard only through the anguish of soul. We of Thy gifts know much, but THOU KNOWEST ALL. Come, unto thy children both in the flight of the arrow and in the twang of the bow. In its vibrations there is both music and song, yea as the sweet sound of the harp. Thou in thy self, O Father, leadest to the joyous sound of the living song, and thy servants (manifest) of the sound to thy acceptance as manifested (in the concrete), for thine is the Kingdom, the power and the glory forever and ever. Amen.

In speaking to thee, O Mortal, the sound cometh not from afar but from the inner temple of thine own soul. We but proclaim thy needs, thy good, in God, of which thou art the secret abiding-place. Nothing can come of the emptiness, but the spirit speaketh out of thy fullness. To deny this thou deniest the Lord. In the acknowledgment of God beware lest thou deny him who is all of thy fullness. God calleth to the Lord dwelling in thee, but the Man answereth, and the arrow is turned aside. The bow is not of service without the arrow nor the arrow without the bow. Thou canst not separate Man from his Lord and render service to the Father. The human, the consciousness [external, without the bow] pointeth not. It findeth not its own. It craveth its own. The Lord speaketh. Blessed be the name of the Lord. In the conjunction there is no death, deadness. The bending of the bow needeth the strong ARM, the sighting of the arrow, a keenness and clearness of sight. And this is only in the life. The acknowledgment of the conjunctivity, a connection and consecration to the Lord in all that is human, bringeth all of weakness into strength.

In the heeding him wilt thou, O Man, know thyself in God. Then what can thy teachers say? They become dumb, for all knowledge is thine [then]. We say (then) unto thee as we say to the Father "Thy will be done" for all power is given unto thee in this Kingdom of the Lord. O Man thou desirest, that the Father should come to thee, and do the work. Yea, His will in thee IS fulfilled, in the Lord. Fear thou most that thou be led away from the Lord, lest evil come upon thee. There can be no substitution for all things are His in the Kingdom

In the conjuction of the human with the divine (the lord in man) there is indisjunction.

of (on earth) use. Everything is given thee for the teaching of the gospel of singles and universals. Proclaim not thy hand in this thy divinity. The lifting of the hands, the hurrying of the feet speaketh not in this Kingdom, but thy whole body lighteth up. It needeth no tongue to sound the truth, no finger to point the way, for it is the way, the truth, and the life. The sun shineth in splendor of light in every corporeal life, be it of insect, bird, beast or human, and gloweth forth its truth to the effulgent light of the divine in Man or—God the Father —in whom is the ALL. Do not look, but trust the sounds that baffle thee, for thou shalt not be turned aside. The storms and thunders are but the echoes of thine own efforts,—the reverberations of the links of the clanking chains. Thy human bendeth to the voice of the outer. Fail not to know them, and no fear can assail, but joy in achievement will come unto thee. The voice speaketh in the silence (of content and trust). Turn then to the sound and hearken to the lesson it giveth unto thee. Be silent, and know God. The Apostle will soon appear. The tongues of many nations proclaim his coming. * * * The Heavens reveal His face; look thou. * * * The arrow speedeth away but the bow speaketh the promise. Do not look behind thee, for the way is before thy face. * * * The truth is not covered. * * * The life soundeth the trumpet. * * * Behold the arrow hath found its sheath. * * *

MAY 5, 1900.

Father, thou in us proclaimest all mysteries. Nothing is hidden from THY sight. Reveal then unto thy children the gems that are hidden in the symbols [of the hieroglyphs]. Man is a symbol of which the secret is hidden. Unveil, unveil them that Man may KNOW. Remove the veil from Thy face in him that he may be in peace with the divine within. He must be made to KNOW. He must be revealed. Unveil him to himself. In this only cometh forth the light that shineth, which is Jesus Christ, the Holy Ghost substance, the hidden manna that is for every man. Then bring thine only-begotton Son into full and complete revelation that He may be glorified in them for thy name's sake. Amen.

O perverse generation how oft have I called unto thee and thou turnedst away the face! Thou lookest to the flesh, [for aid] and fain wouldst follow. The shadow (thus) is taken for the substance, the echo for the sound of the (inner) voice. Why lookest thou in the dust for the substance? Behold I AM with thee in all of spirit. The spirit of nothingness is not of the substance, which is the essence of MY spirit. But merge thy shadow into the substance and make of it a oneness with the God-head, i. e. the spirit in all flesh, which is all there is of flesh. There is no matter that is self-creating. All is of spirit. Talk not of spiritualizing the flesh. Thou canst not DENY GOD IN HIS CREATION. Look, look, the spirit only showeth forth. The separation of the spirit from the flesh is death; the conjunctivity, the oneness of all things in spirit, is life. In all degrees of discord (the inner) consciousness showeth the veil that hideth the human. The shadow possesseth no consciousness. Only the spirit unveileth. But if thou

deny the spirit in the flesh and proclaim all unclean, all of the dust, then to the dust must thou go for light and the light will all be darkness. The spirit of God reigneth IN ALL CREATION (. . . . . .) Look, for the light showeth forth sweet sounds in the harmony of thy being. Why disjoinest thou the rhythm and makest a Babel of discord? This thou doest when thou acknowledgest only the shadow, the flesh, and deniest the spirit. Thou wouldest be taught of the flesh. Hence is thy confusion, thy discord. Look not to glory in the flesh. But curb rather its tongue. It can but babble. It puffeth itself up with pride and boasteth. Only the spirit can proclaim the truth. Yet call not the tongue a liar but seek rather to find the truth, the spirit, in the fleshly tongue, and thou wilt find God in all, a oneness in spirit creative thought and the tongue as obedient servant. Make this holy, this marriage of the flesh and the spirit, for thou art an instrument for the pure utterance of the spirit, in the love of truth and of service to all. To draw the fleshly mind into the ocean of spirit is the service. None other can avail in the work of the Master, and the completeness of the teaching of the Apostle. Fear not for thy apparent LACK, for in the emptiness there is a fullness. The aspirant worketh and NO MAN knoweth from whence. In humbleness and meekness of the human can the spirit guide and instruct. Not in humbleness of spirit, but in joy and exaltation does the spirit receive the gift of the Father. The mortal craving cometh not from hunger of the spirit but from the egoism of the self. It prateth of which it knoweth not. It hungereth only for itself. Man must be born again. Yet the travail that presageth the coming forth is only joy that a Man-child is born into the world whose name shall be called blessed. The spirit proclaimeth in gladness. The flesh crieth in agony of the flesh, but it shall be glorified of the spirit. Do not bewail the loss. All is gain. The battle is not won until thou fully give up to the spirit, for thou knowest naught, O Man, but what the spirit revealeth to thee. The spirit of the Christ is in the acknowledgment of this truth in God, the Father, the Creator of all things, Do not call, do not proclaim until (thou hearest). Silence whispereth the message. The flesh knoweth not of what it speaketh. * * * The King ruleth his subjects. * * * The law abideth withal. * * * The man of God feareth not, and is not made afraid. * * * Empty thyself and thou shalt be filled. * * * Receive all that come unto thee. In the wholeness, the oneness is found. Faint for the spirit that teacheth. * * *

JULY 8, 1900.

Father we know that thy Holy Spirit is near. Be then unto us a shining light, that in the light thy image may show forth, for only in this can Hope uplift the whole creature. The [messages] light up many dark places, but if the impress of Thy image is not pressed HARD into the light, then Hope stayeth not in the human. All is then as if it were not, for the conscious human feeleth but the loss. Come then to all of thy children that the light flee not away. Light is but the shadow of the substance. Thy holy Presence only giveth life,—life, light, joy in consciousness of being IN THEE. Then of Thy flesh must we eat and of Thy blood must we drink. This cometh only of the spirit, and

the AMEN sanctifieth and glorifieth the human, but to the resurrection of the spirit, and with life everlasting. Amen.

Man what cravest thou? Dost feel thy emptiness? Dost hunger, hunger after righteousness, the Kingdom of God? Then be thou filled. The Kingdoms, principalities and powers are of the vapor; the light is of the Father's substance. Live in the light and thou shalt possess. Live in the substance and thou shalt have life, and as the substance possesseth the life, then all that is in the shadow possesseth the life, then all that is in the shadow is thine also. Possessing the substance, the spirit of truth, thou hast the divine element of life, light and shadow. And to enlighten the world, to do the Father's work, thou must show forth in life, light and shadow. But thou livest not in the light, but in the shadow, and thy light showeth but the darkness. Thy mind is the reflex, O Man, of the divine substance. Then make it not the resting-place of impure and selfish gatherings. Thou canst not hoard from the shadow lest THOU DIE. Yes death liveth (is alive in) in the substance. It is of thine own choosing. The three in One shineth in all divinity as life, as light and shadow. Thou canst not separate the twain. From the shadow thou must point to the light, and from the light thou must point to the substance or life as proclaimed. And from life, all in gradation (light and shadow) speaketh. Salvation cometh not in the denial of these, but the acceptance leadeth the disciple into the Father's work. The Apostle rideth on the tempest of these fundamentals of spiritual understanding. WISDOM thou must get from the gatherings in the shadowy realm, that thy tongue may not sting. Get understanding, but without wisdom thy work profiteth nothing. In leading you into the Kingdom of the trinity—life, light and shadow—in perfectness and light of either of these there can be no resting-place for the disciple. But thou, O Man, fain would find a resting-place. But thou must not tarry, lest thou die. Only in the center of the equilibrium of these canst thou live and teach. Much hast thou been given, but the spirit profiteth not. The human devoureth and spueth out of the mouth. The waves of death and destruction sweeping over the world are the outsprings of spiritual perversions or undigested truths that lie congested in the stomach of egoism,—the shadow-Man. Beware lest thou fail the Master's command "Go thou into all the world and preach the gospel." Thy sphere is within, around, and about thee. Turn not away. Beware of the shadow. It is thy bane, O Man. God, the Life, is thine. Thou encompassest the shadow and dispellest the darkness in the acceptance of this,—the all-divine in truth. God bless and guide.

JULY 14, 1900.

GOD BE WITH US. Sanctify us with thy holy presence, that thy will in us be done. Thy word calleth unto all flesh. Then All-hallowed be Thy name. In the word, (or divine expression) thy spirit cometh and thy will is done for ever and ever. Amen.

Man seeketh and findeth whatsoever he seeketh. The self, while subject to its own will, is an unerring guide to the secret places where the self-loves reign as King. In this realm all things may be had for the asking. The Monarch is a gracious King and sovereign to the will of his obedient subjects, principalities, and powers—to all who kneel

at the feet of Him who ruleth HERE. The sense-man throweth off his outer garment of self-righteousness, and boweth as a NULLITY to the sovereign will. At the altar of fire, on which God is enthroned, blazeth forth in words of fire, "Thou shalt have no other gods but ME." Now the spirit of the man, who knoweth GOD, speaketh in tones of thunder, "Get thee behind me, Satan, thou shalt not tempt the Lord, thy God." But thou must choose, O Man. Thou canst not worship God and Mammon. But the lights are as the will o' the wisp. They blind and allure. The lights can but show forth the lurking evils; they can not save against thyself. Thou must choose thine own path, and thy right of gathering is thine own, in perfect freedom of choice. The light can not light up if the will is dark. It can not but be a flicker in the gloom. In thy recognition of the light in the darkness, this maketh it of a denser hue,—only to exclude. Man must either live in the light where there is no darkness at all, or in the darkness where light cannot enter. Thou canst not serve two Masters. In the broad and enlightened mind, God, the divinity, reigneth and darkness is not at all. Thou askest that the absence of darkness be brought into the scientifics that thou (as man) mayest know. Who is this man that exacteth the mathematical light, that he may see and know? It is the man of the darkness. The SUN of truth needeth not that He be taught. He knoweth. Then when thou seek be sure of thy true guide. He sleepeth not. He tarrieth not. He questioneth not. Straight in the ray of light, he walketh to GOD. No human staff needeth he, no torch to light the path. ALL IS LIGHT. No shadow followeth the steps of him, who in spirit findeth the way. Beware lest thy human falsifieth to thee, for he is a thief and a liar. None, but the UN-self must plead and this is God. He liveth, He lifteth up, He enlighteneth. He alone can save. To bring thee into a true knowledge of thyself, thou must lose thyself, nor canst thou be found until thou art lost. The only and true self knoweth no darkness, but only light. The Kingdom of Heaven is within. Empty thyself and thou shalt be filled. Put out thine own light and thou shalt be lit up with the light of the spirit. But, O Man, thou lovest the darkness more than the light, and this is thy condemnation, THY DEATH. Life is only in the spirit. The light of thine own true self calleth to thee, as thou art, not as thou would be in spirit. The spirit needeth not the word to bring it to the spirit, for it liveth. There is in the storehouse of the human the accumulations of sensuous lives that hold down and bind. But it is of the spirit to break the chains and to set free. The evil man sayeth in his heart, "There are no other gods but ME." I see in nature all that is: "Let us live this life for tomorrow we die." Verily, I say unto you there is more in this man than in the hypocrite who sayeth long prayers and denieth God in secret. From the sands of gold the nugget is found. Yet ALL is not of the sand. The rocks and boulders though menacing to thy steps speak loudly to thy ear and show forth to thy sight the sublimity in all. Rest in God's Kingdom. All is good, thyself of the smallest, O Man.

JULY 21, 1900.

God, the Divine and Supreme Being, Thou all in all, guide thy servants in these Thy attributes in us to the hearts of humanity. There

Thy will in supremacy will find acceptances. The creature fleeth away from all else. None but Thyself can receive Thee. Then THOU in thy creature is all the life there is. In all of thy creatures bring us CLOSE that we find thy acceptance, for through the creature the teacher must and only can find Thee. Not of the creature do we preach but of the Lord, Jesus Christ, and Him (still) crucified in men, that salvation may come to all men and to thy glory. Amen.

Through the tangled undergrowth of truths and falsities, dead and alive, must the mind be led before man can be raised to the heights and majesty of the full-grown ear, where the fullness promiseth abundance in the harvest. To clear away the tangled growths is the disciple's work. The full-grown need not. Only the falling ones need the dew and the sunlight, that they may grow and expand. Lo, in all truth that triumphantly reigneth all must show forth in glow of light and sunshine. The lower cowereth not from the light, but they know not. They must be fed. They know not of the abundance. They FEEL the poverty. The expectancy of the Father's love is theirs, but they know not. They grasp with feeble hands at the tangled undergrowth of doctrine, but they faint for lack of nourishment. It deadeneth and weakeneth the spirit by its mouthings. [To all men] fain would the spirit of Christ come, but darkness only is welcomed. The light is not of them. Only God reigneth. Thou, O my disciple, must bring the light not by mouth-service, but the spirit followeth MY WORD (Providence) saith the Lord. [And then] behold the effulgence of spirit that respondeth to the call. Thou, O Man; would be taught of the flesh, of the mind, that moveth in the realm of the material, the seen. Oft have we brought to Thee the truth that liveth only in the unseen, but thy faith lacked. The spirit that liveth not in darkness calleth to thee from the heights. Thou needest not a staff to aid thy sight. Look up, and thou shalt see the holy spirit descending and resting on the head of every creature. Thou art not blind. Then turn thine eyes to the glory of the incarnation that is in manifestation to the Apostle, and must be his doctrine in preaching the Christ. Do not depend on thy mortal perception to lead. Thy perceptions are blind things with no life in them. "Choose ye which ye shall serve" for thou canst not follow the dead, and preach life. The gospel of the Christ is for the living not for the dead. Truth and falsity can not mingle. They can not entwine. The opposition of the two in direction showeth forth in that the mortal perceptions lead but to the depths. There can be no affiliation. The resurrection cometh not without pains and tribulations, but thou must rise, if thou but do the Father's work. In the heavens only can the gospel be heard. The Divine in Being is the all in life; in truth this calleth to man in every breath, in every longing of the heart. Then open thyself, O Man, to the life for in this is all things to come. God and His righteousness reigneth there and it is thine, O Man. The strength of body, that essence of life, floweth even to thy center, that thou mayest live. Life is in this. There is nothing else. God liveth in thee and thou hast life. How the Father calleth to thee, yet thou wouldst fain stay in the body. Thy human is but a shell. Then worship it not, yet despise it not, but give it to the Father's cleansing. Then shalt thou find the treasures that were thine from the beginning and ready to thy hand. Now, no more

canst thou say where is my guide for behold he dwelleth within thee. Do not turn from this and say "All is mystery, I can not understand. All is confusion, I can see naught but self. I see not God." O thou of little faith, canst thou not for one instant of time give thyself up? This is all that is required of thee, O Man "for one instant of time," and He will fold thee in his ARMS that thou canst not stray forever more. Then give up thyself to him who ruleth and governeth ALL THINGS in heaven and earth. He asketh not that thou give up thy possessions, but that thou bring ALL with thyself, and thou shalt be made whole. The heavens speak to the prophet that he may prophesy. The man of God knoweth not death. The sinful man turneth away from his own consciousness. Seek to cast out all shadows by the light thou possessest. We can bring no more. Thy guide in earth. Dad.

JULY 28, 1900.

O Thou all-encompassing spirit, be thou with us in all unity of purpose in action and accomplishment, for in thy encompassing is warmth and fervency of spirit. Not in symbolization cometh the fervency, but in the life, THY life, the only center and everlasting Fountain that floweth in all (man). Thou (not the spirit) speakest in every tongue that all may live and learn. We speak of thee, the Maker, and they know not the symbolical word. The freed only knoweth of the spirit. Then sweep away before their face the mist that obscureth. They crave sight that they may see, they crave understanding that they may know. Thy fullness restoreth the sight to the blind, the hearing to the dumb, understanding to the simple, life to the dead, strength to the weak. In this symbolism is not, but the real and lasting. We crave thy blessed presence in all of our work, in all we do and SAY. Only in the words have we toiled and they have entangled our feet and made blind them that would see. Only the spirit can untangle the entangled and set free the captives, and, in this, freedom proclaimeth thy glory forever. Amen.

In the loving teaching of the truth, the tangled skein of thought is unravelled and straightened out. The mind cleared of entangled threads is prepared to receive the spoken word, first in the seed and then in the full ear. Dost thou, O Man, desire to know God, to know truth, to preach and proclaim IT and HIM? Then thou must become IT and HIM. Know thyself, then, and thou shalt mirror forth this divine unity. But only in the knowing (by experience) canst thou attain to this. In thine ignorance thou art separate. Hence thy failures. Not in the fullness is there failure. Only success in the Father's work is HERE. Naught can assail. The SUN ever shineth in the soul and mind, else thou wouldst die. This sun never setteth. This is the orb that we would bring to thee, that thy life may glow. O that man would turn away from the gods, and worship GOD only. "Thou shalt have no other gods but ME." This is the command, and He accepteth no service that is not wholly free, untrammeled, unfettered. Not the slave, but the freed man doth He crave for His worshippers; for, in His Kingdom, all the power of the King is vested in His subjects. Then go forth in thy might, and show forth thy attributes, O Son of Man. He hath blessed thee beyond measure; yet thou, O Man, deniest Him. We can not bring to

thee that which is thine by birthright. We can but proclaim thy possessions. It is for thyself to realize, for thou canst not be taught to do the work; it is thine attribute. It liveth, and must move because it only hath life. And this central orb of life is divine, is born to do the Father's will in you, O Man. Do not say in thine own conceit, "I know not Him; only the I, the me is life," lest thou die. The spirit of the holy one of truth and life hovereth over every one to will and to do the Father's will. Open to this and thou shalt have life. Dost know what this is, O Man, LIFE, LIFE, GLORIOUS LIFE? It is not the feeble flickering thing, that thou callest "life," but is that that shineth forth and marcheth on conquering and to conquer, until the world lieth at His feet. Yea, yea, all is life. Nay, nay, there is no death. Only as thou proclaimest it in thine heart can death be. Then cast him out. He is the deceiver that was from the beginning of the world. HE is and is not of man's enslavement. The mind of man is the resting-place of the deceiver. Not, in the Kingdom, can he abide. He is the obscuration, that is continually before thy face; but thou hast power to cast him out of thy mind. The spirit can not enter in where he reigneth. It is he that bringeth doubt into thy mind, that thou mayest deny. Not faith bringeth he to thee—no light, no strength, but weakness and despair. We do not ask you to accept this, that thou mayest be free. We but proclaim the illusion, that thou mayest rise into the real and lasting. Thou must be free thyself, before the spirit can come and proclaim thy freedom. He showeth it from the dome of the higher wisdom. The angel recordeth it in the book of life, and thou art free. Glory to God in the highest, peace on earth and good-will to all men. The spirit hath spoken. The inner court hath judgment decreed. Be thou free. Dad.

SEPTEMBER 30, 1900.

O thou Infinite Spirit, thou Almighty GOD, be with thy servants. Infill them with thy holy breath. As the mighty rushing wind, as the sound of many waters, come, O come, that the sound thereof be as the sound on Mount Sinai. Let tongues of fire swallow and consume the darkness. Make us the fire of thy mouth that the consuming may glorify Thee in us. Thy servants would fain kneel at thy feet, that the benediction may come, but Thy will be done. The smooth as the rough places, recognized as Thine, are the resting places of the disciple. The weather-beaten stranger, the hungry, the thirsty, await the coming of the time. Hasten, O God, that thy footstep may accompany thine Apostle. The rumbling and muttering of the cataract cometh to the ears. The smoke of the burning mountain and the groaning of the quivering earth show forth great tribulations—as the signs of the coming of the SON OF MAN (universal). Guide us in the wilderness, that the heralding may come to the children of earth, so that thy Kingdom may come and reign on earth AS it is in heaven. The angels proclaim, and the shepherds watching their flocks by night, see the blazing star. Guide us, as the wise men, to thy resting place. We come, we come with song, singing and giving praise to thy holy Name. Bless us in all things for thy sake. Amen.

Man, where art thou? Is thy voice smothered in the garden? Where

art thou hidden? Come forth, for thy Lord calleth thee. Thy shame proclaimeth thy nakedness; but thy Lord will clothe thee. Thy sins are not hidden in thy garments. The fig-leaf hideth not thy shame, but proclaimeth thy nudity. Then come forth and be thou clothed in the shining garb of humility and wisdom; for without these thou wilt die. Now, the teacher must bring the garments to them that are naked, food to them that hunger, drink to them that are athirst. Prepare to receive wisdom unto thyself, O teacher, that thou mayest give, for only through thy knowledge canst thou teach. Thou must be filled, yea, to the overflowing, before thou canst enter the garden of want and suffering with the water of life. Yet it is thy promise to gather the waters, that thou mayest be as the waterspout, showing the abundance of an overflow. The need is not, that thou be instructed in words that thy mouth may sputter; but that thy body be full of life and fire. The spirit singeth, the Father doeth the work. The Man grovelleth in insanities. Nothing cometh forth [from the merely mortal]. Then, in truth, the spirit of God is here. Take no heed of what thou shalt do, and what thou shalt say. The herald knoweth not of the need. Hence the failure of effectiveness in life-giving. How oft, O Man, have we proclaimed "thou needest not." Thy failure is in not proclaiming thine abundance. Thou must look (trustfully) to the center of thine abundance, but thou continually complainest of thy lack.

Yea, yea, the life cometh not with proclamations. The spirit speaketh to the broken-hearted, and joy cometh to the poverty-stricken; and behold the man is filled with abundance for the sick and suffering, and health cometh into them. The spirit doeth all these things when the tongue is silent. It needeth no words to guide it. It moveth in all good and is God, who doeth all things well. Do not cling to the words, but take hold of the spirit of the messages, and thou shalt know what to do and what to say. Thy path is made for thee by the Master's feet. Let not thine impatience blind thee, but have the patience of the Master in the Father's care (providence), and thy will in the service will be done as His was done, in the glory of the resurrection. Naught in this for the glory of the Man. Then thou must not boast, but in spirit glorify thy Father, which is in heaven, for thy good works. Do not fear, for the Father careth for thee. Meditate—give thyself up to Him, and thou shalt be instructed and guided. Thou failest in thy loss, not in thy gain. Then gather and hoard that thy barns may be filled. The threshing is the Father's work, and He doeth all things well. Fear not; the spirit that is over all who love God, will give life. Humanity is looking upward for help. Answer thou. Soon the tempest will arise, when the world shall quake. The Son of Man will quell and bring peace. Be thou the heralder. Peace.

OCTOBER 13, 1900.

O thou (Christ Jesus) most Holy and blessed of the Father, be with us. Cast out all unworthiness from the hearts of the children of earth. Be unto us a shining light, so that there be no darkness at all. Come thou into their lives, that they may live in hope and joy from looking for the Master's coming. Hope speaketh to them, but the joy cometh not because of their [rebelliousness; they] . . . . . .

[will not] follow thy blessed commands. They are of the earth below; Thou only art of the heavens above. Draw them unto Thyself, that they may live in the presence forever. Amen.

God in His infinite wisdom created Man out of the dust of the ground, that he might live and grow in wisdom's ways. That they might have life eternal He breathed into him the breath of life, that he might glorify his possessions, and bring them unto the Father . . . . . [Then] turn thou to the breath of the many lives that encompass thee and that the power show forth in achievement. Thy brother needeth thee. Breathe into him the breath of life from thine overflowing abundance and all things to his need will follow. Thou art held by the powers of the earth from beneath. Look up, and thy abundance of good will overpower the evil. Naught can prevail against omnipotence. Rest thou as His child [and walk in] faith in the Father's work. Push on boldly. Thy faith and thy will must work together in the omnipotence of God. Thy body . . . . . all life. The omnipotence will guide and sustain unto the mastery. Thou fearest death, and the valley of despair beckoneth thee. Follow thou not. There is no valley nor death in omnipotence. All is life. Cast the strings behind thee. All things is before thee in the work of the Father's will. Do not fail nor falter in faith, and thou shalt be made whole. Thou in thy littleness losest faith and thy efforts fail. Only in the whole lieth the power to bring to thy brother. The tide of omnipotence floweth to those who bring to their brothers in the love of God. Thou canst not fail in love. O Man, thou knowest not of thy power in the love of good works. Thou must be vigilant in well-doing and thy faith in Omnipotence doeth the work. In this there can be no weariness, no faltering feet. It is of no avail to proclaim thy strength if thou acknowledge weakness. No good can come from thence. All is in the WHOLE. Thy fragments do but scatter and waste on barren soil. Thou art easily drawn into weakness by subjecting thy will and desire to thy littleness. Only in greatness of soul can be found the presence that shineth and giveth strength. The mortal mind in its littleness must grasp the greatness of omnipotence. This it must grasp and hold before it can expand and encompass the need of the universe. The disciple must do this before he can know what is in Man. His needs are within, and they must be filled. Answer thou to every need—"Be thou filled"—and this cometh only from thy abundance in omnipotence. The cry of the babe resting on the bosom of mortal emptiness is in the arms of immortal fullness and respondeth from its abundance. Forever the eye of omnipotence reigneth. Thou must be the cup-bearer. Thou must bring the glad tidings to thy brother. Knowing thou must impart. Possessing in abundance, thou must distribute with a lavish hand. God moveth on the still waters. Omnipotence reigneth even in the depths. Peace reigneth above in the heavens as in the earth beneath. In the work of truth and love, the power of darkness can not prevail. Gather the fragments (the divine providence in the little things) that thy baskets may be filled. The multitude hungereth. Joy, joy, joy, peace, peace, peace.

OCTOBER 20, 1900.

Angels and ministers of peace, be with us at this hour. Speak to us that comfort may come in the light of understanding, that it may glow and corruscate in the fierceness of thy holy love. Father, sanctify thy servants in thy service. The paths are strewn with dead men's bones. Clothe them with flesh. Breathe into them the breath of life. Speak to them in the messages that thy servants bring, for we are as the dust. Come that we may be made whole, for only in wholeness can we speak of the vastness . . . . . .
O God, who is worthy [to receive of thy vastness?] Thou, only thou, O God, canst [save]. We fail. Perfect and strengthen us in love of thy WILL. Then in us shall glow the consuming torch, and thy will in us will be done. Naught but the fierceness of thy love can avail. Guide us in mercy even to the consuming, for the glory of the Master. Even so. Amen.

In all achievements, God must reign. Then, O Man, as the light of life in all good is God, surely thy road is then before thee. As He doeth all things well, there can be no failure. Thou sayest to thyself "Who is God? Show Him to me and I will make of Him my guide." Nay, nay, O Man, He cometh not to thy beckoning hand. What is thy life? Doest possess it? Doest control it? It cometh only to thee as the Word. Yea, in the calm as in the storms it cometh.

Then, O Man, do not boast of thy life, for it is not thine (solely). Verily, the Father promised this to each of his children even to eternity. But thou scornest this gift and castest it from thee, this gift of eternal life. O profane Man. In all things that thou doest, do it in the Father's name. This is eternal life, life, in the power and majesty of which ALL things are possible—casting out of devils, healing of the sick. The glory of the Giver is thine if thou but proclaim, but thou must have life or the dead bones will refuse thy gift of the flesh. The human minds are as the fleshless bones, that must have flesh and form. Even in His likeness must they be clothed. O disciple, thou must have life, yea, in fullness of the abundance of love in God, the Father. For thy work He promises thee nothing (that is) to come. Did He not endow thee with fullness from the beginning? Thou already hast received the message. Every one knoweth it not, but all have life. Proclaim it to them that they may not waste. The world's abundance is in all things eternal—not of the present, nor of the past, but from the beginning. Eternity speaketh and the voice proclaimeth the world's greatness in creation's plan. All is good; all is great; nothing is small. All is vast, and the small is swallowed up. State and conditions proclaim but the littleness of Man. Not in its vastness can this be. Eternity encompasseth and swalloweth up in victory all conditions—(even) littleness in its vastness. O Man, thou art of the VAST. Thou canst not be little in the greatness of God's gift, and He created thee after His likeness and image, and He encompasseth thee and the whole of Creation (also). Then what art thou, O Man? Ponder. He is continually calling unto thee proclaiming thy greatness with Him. But thou wouldst be small as the fragment, earth. Stand upright and on thy feet. The earth is thy FOOTSTOOL. Thou canst not deny this without denying God, and thou canst not blaspheme His holy Name lest thou die. Thou art grow-

ing in stature and understanding. Thy strength is waxing great in spirit and in this must thou live. We point to this that thou faint not. To the flesh is no appeal only to its littleness, and it faileth always. Not to the blind cometh the vision, but to the open-eyed, and clearness of discernment cometh to the spirit of truth. The truths of spirit light up the blackness of the mind and lead it. Do not look upward or downward, to the East nor to the West, to the South nor to the North. He cometh not from thence. He eternally reigneth. He liveth forever. Doth thy littleness grasp the heights and depths of this vastness? No, but thou must. The lord calleth unto thee. Victory is in every Man. There can be no defeat in the greatness of God's power. Dost hear, dost see, dost understand, dost have faith? Then thy littleness IS NOT, only thy greatness IS. All things are possible in this—"God in all things." Peace be with thee. The fountain faileth not of its flow. Drink thou to the full that thou thirst nevermore. When the little has become as the great and the weak as the strong then shalt thou call not, but proclaim. (End.)

OCTOBER 27, 1900.

. . . . . Peace, Peace, GOD hovereth over ALL. The ocean of divinity is flowing inward and soon the dry land will be swallowed up. All things shall be as if they were not, and behold a new heaven and a new earth shall appear, and the waters shall be subdued. The green herb shall shoot forth from the depths. . . . . and there shall be no evil in her. She shall vomit it forth. . . . . from the beginning. Then prepare thy body that this may come, for thus the new earth is unveiling itself. For in it thou must glory and thou shalt then move thyself. . . . . The spirit of the inward Man showeth forth . . . . . that is required of thee but to bring to them, that all may be fed. . . . . and worketh in God's holy vineyard. Thy feet untrammeled; the mind, in esse, freed; thy body made strong in the holy glow of love to thy neighbor; (all this) carrieth the message and delivereth. Thou canst NOT hoard and give; thou canst not float, anchored to earth. Thou canst not raise unless thou hast arisen. Thou canst not love, while harboring one evil or unkind thought. The power is given unto all, who follow the Master, to possess and overcome the flesh, that the spirit may come. The time is upon the nations, when all shall know and obey the law of God. There shall be much slaughter of the saints, but the blood of the saints availeth much. The salvation of the world [is effected through knowledge and truth, and] the multitude must be fed. Canst thou minister, O disciple? Ask thine inward spirit, which is thy Father. What sayeth He? Follow thou His word. Thy self must show forth in perfectness, before thou canst go forth. As thou wast first in the truth of understanding, thou must give unto those who lack. Life cometh with truth, and truth cometh with power to set all men free, indeed. For so it must

needs be, that thou mightest be the possessor of the new earth and the new heaven. God speaketh to every Man, "Arise and come forth." Perfectness cometh with the light of this truth in DIVINE ESSE, and the pivotal human bendeth to God. Peace abide with ye and strengthen thee. Amen.

NOVEMBER 3, 1900.

Thou most heavenly Father, WHY ART THOU? Why of thy children, why of the need, why of the lack, why of the abundance? The cry of humanity's needs arises as smoke from the altars of sacrifice. Yet they need. Listen to the cry. Hear their prayers. Grant aid from Thine abundance for the needs of this hour and every hour, both by day and in the night of their needs. Yea, the light is in the darkness . . . . . O God, thy children call. Thy servants and messengers answer, but perverse man turneth a deaf ear away. Make of us thine eyes and thine ears that we may both see and hear. The sound cometh to us of turmoil, of tribulation, and of deadness, yet the spirit urgeth to activity. But if thou art not near we stumble as the blind and the deaf. Quicken our life in thy service for thy very name's sake, that thy name may be glorified in us, so that salvation may come to thy children. Amen.

The light of the world . . . . . the spirit striveth mightily to turn . . . . . O Man, enter into the joy of thy possessions, and all things cometh unto thee. The light that guideth showeth in the center of every creature. Thou must see it in thy brother, before thou canst follow safely without. Thou must boldly enter in before thou canst safely lead without. Then live in thine own light, and thou canst not judge (or condemn) thy brother. His needs, his evils reveal only in clearness in the light of the sun of truth that shineth from heaven. Thou must view from thence for thy divinity only reigneth in this light. For love guideth the tongue and nerveth the hand with all might; naught else can avail in the work of the disciple. Power cometh not in thy strength; only in thy (personal) weakness will thy clearness come. Why art thou weary? The fullness of strength is given to all who seek. Then surely the disciple should not lack. Seek thou in every deed and work for humanity's good, for the light that showeth thy way; for this is God in presence in the deed and the work. Thus thy hands will find work to do in the plenty of the service that calleth. His voice, the still small voice, is God. If thou canst not hear, how canst thou do the Master's work and will, who guideth thee, O disciple, to the secret place? None can do this. Thine ears must be open to the sound, thine eyes to the need. We will lead thee to the fields. Thou must glean. The hour is now when the time-seeker must enter the world's field of service. The human delighteth only in the praise. The spirit glorifieth the gift which is the Father. "I and the Father are ONE." He abideth in thee and I in him. O disciple, fearest thou the truth in this? Thou must be born again, and in the birth the human is thrown off, and the mortal taketh on immortality. Only the immortal can work in the fields of mortality and bring the glad tidings of the resurrection. Christ, the Savior, brought immortality; the

Lord Jesus, the son of Man (universal), brought light into the world by the crucifixion. The light is now shining on the path of the disciple. Follow thou closely, and it will lead within the temple where the immortal fire burneth. Thou must be warmed thereby. Peace attend all thy doings, and understanding and joy will follow thy steps. Rest.

NOVEMBER 10, 1900.

When the eyes are opened they shall see, when the ears are unlocked they shall hear, when the mind is untrammeled it shall know and proclaim. When the fetters are broken, then freedom cometh. When, in man prostrate, the spirit is exalted liberty cometh to the willing slave to the flesh. The fullness of all things cometh to the risen man.

. . . . . ears, and visions of greatness to the closed eyes. All things are promised by the Evil One to the shackled of earth, but with it death awaiteth thee. This King, over all, promises this to man if thou art willing to give allegiance to principalities and powers, and if thou wilt bow down and worship him. This (proposition) can only come to the willing slave; not to the free can this temptation come. Only in the darkness can the Evil One be heard. His voice is only on the plane of his acknowledgment. Deny his power, and the temptation is NOT. Yet the man is ever turning a listening ear to the darkened void. Only in the waverings and the stumbling dost thou proclaim thy [confession that thou art] guided by thy [material, and showest grief for thy mishaps, thy failings and thy stumblings]. Nay, nay, do not deny God, but deny thy willful serfdom. Thy blindness proclaimeth thy guilt. Freedom is thine for the asking. The light is thine for the looking up. The midway between the light and the darkness holdeth but an obscurity born of thy earthly loves. Do not be trammeled thereby. Nothing but the clear light of heaven can offer thee shelter from all temptation. Thou canst live in the higher atmosphere of thy possessions. The will of earth craveth for earthly things. Naught can restore the sight of the willfully blind nor break the chains of the willing slave. Nothing can do this for thee. Thou must free thyself. When utterly free, then the light will shine, the voice will clearly sound.

Thou wilt be taught then by the spirit; . . . . . .

. . . . . The work of the disciple showeth forth in the enslaved world, the Master's eye being ever foremost, pointing and directing the way. The life followeth the deed. Omnipotence cleareth the sight and freeth the restless spirit. The heavens proclaim "Let there be light." The light shineth ever on the path that the disciple must tread. No shadow of self obscureth the sight. Beware of the shadow, lest it block the passage leading to the temple of wisdom. Wisdom must attend the steps of the disciple in all ministrations. Every (needy) one showeth forth his particular need. Wisdom must guide the hand. The ministering spirit hovereth ever over every good deed, and sanctifieth it. Do not ask to be guided, O disciple. The paths are clear. The highways and by-ways are lit up by the Master's presence. If thou canst not see him, thy sight is dim and obscured by thine own shadow, and thou art not prepared for the work. Better that thou keep silent, than proclaim thine own darkness. Yet, let not thy shadow deter thee. The spirit shall

overcome in the zeal of the Master's service. GOD IS LIGHT, and in Him is no darkness at all, no shadow of turning. Turn to the light ever, and the shadow shall ever be behind thee and shall not encumber thy feet. The ever-present light encompassing the true disciple hath healing in the rays. The lips need but only to proclaim. The father doeth the work. Let all disciples retire in silence into the inner chamber, and the Master will instruct. The earth is moved at the silent tread of truth divine. It stirreth to the depths. The surface is agitated and life appeareth. The fountain of eternal truth is watering with dew every soul unto the quickening. "Be thou weary," O disciple; the Master calleth.

NOVEMBER 17, 1900.

. . . . . Father, thy will in us, thy servants, be done. Thus will the fullness of life be manifested. The life cometh not to the bidding, but is (ever and always) Thyself, that ever art and ever shalt be and this to Thy glory. The glory is thine, the everlasting thy children's. Speak to them that they may know, love and obey the will of thy DIVINE WORD, that speaketh to them and possesseth the life. Thou canst not deny, lest they die. The word, and thou are ONE. The work of thy creation proclaimeth and the Angels sing thy praise, glory, peace and good-will. In the will and the good, be Thou our guide, for naught can in life be otherwise. Then strew with thy fragrant breath the paths that guide with truths divine, that we may gather and scatter, gather to thy glory and scatter to the salvation of thy children. Father, be unto them the golden fleece that warmeth, that they may have life indeed. Thy servants work not in vain, if Thou art with them. Thy light pointeth the way. They of earth would follow the paths of the flesh, but the golden light will turn them about, and they shall see thy paths and follow them. Shine, O Almighty God. Dispel the darkness by the glory of thy effulgence. Do not turn away, but draw them unto Thyself that they may not be lost nor go astray—and this do to the glory of thy servants as willing teachers and guides. Amen.

"It is the Father in me that worketh." "The Father worketh hitherto and I work." This must ever be in the thought of the teacher that he may be in the fullness of the God-life. He must stand erect, and be free from the trammels of institutions and organizations, lest he be tempted to bend the truth to suit the tenets, or thought, to which he is bound. Truth, the highest truth, the divine influx, must find in the disciple acceptance complete, and nothing to bend to its need. All, vast in desire for truth for its own sake, thou must be free. Seek then in the light to untrammel thy mind. Bend it not, but utterly break the bondage. It must be utterly broken, not half, but wholly broken. There is balm in every effort that healeth, there is life in every effort that liveth. There is balm in every effort that bringeth light to Man, there is balm in every effort that gloweth in the mind to lift it to understanding and work. God's word in all is "Be thou free." In freedom of understanding and will only can good and truth show forth. Be thou healed, O disciple, lest thy wounds belie thy claim to wholeness in the Master's service. Thou canst not proclaim only in God's light of perfectness. Be thou perfect, as thy Father which is in heaven is also perfect.

This injunction is placed on every man that entereth the field as God's champion. As evils there are many, proclaim them not; as there are obstructions vast, deny them not. But proclaim (or stand for) wholeness, clearness of vision that all may see. Naught can stand in the way of truth—life in God (in which is) the power to break down and make free. This "oneness of life" with the God-life is the great power, that is to overcome the world. Thou art sent to bring the glad tidings, O disciple, the greatest thing in the world, and the world is prepared to receive its greatness. Fear not. We speak to you in the language of the world, lest thou fail in understanding. It is the Father in thee that worketh. Diligently obey. Stand erect, untrammeled of creed or dogma, which distorteth and bendeth to its will. Be thou whole. God's will must be the will of the disciple of truth. Follow thou.

DECEMBER 2, 1900.

O light, blessed light, shine forth in thy splendor. Thy servants are blind of eye. The warmth of Thy effulgence kisseth them into open vision, yet they burn with all the smart of thy Anger. O God quicken unto obedience. Blessed be thy holy name. Bear with our weakness. Give strength unto what we may work in thy service. Thine omnipotence covereth and hideth our weakness. But we would that thou uncover that we be seen of men as we are. The nakedness of the service standeth for Thy glory and showeth forth thy omnipotence, that thy servants may be glorified for thy very name's sake. The earth crumbleth, and the heavens show forth thy glory. The cloud openeth the mouth, and the warmth of thy breath giveth life. The earth is groaning with heaviness. The roar and trembling thereof singeth to thy coming. Then come, O come quickly thou Spirit of Truth that peace may reign on earth as in heaven. The tumult of passion rageth in the hearts of men, that they may destroy each other. They [ignore] and scorn thy admonitions. Speak to them, O Father. Suffer not their undoing but deliver them from evil for thy name's sake. Amen.

O Man, truth speaketh to thee from the level ground, yet thou wouldst look up. She speaketh to thee from above, yet thou wouldst look down. She speaketh to thee from the East, yet thou turnest to the West. She speaketh to thee from the South and thou turnest from the soft breezes to the frigid winds of the North. O thou willful and weak child of the Father, why turnest thou either to the East or the West, to the North or the South, for behold the Kingdom of heaven is within, and the Father calleth thee from thence? In all things be perfect, be as men purified, and praise Him in all of thy doings. In this thou canst not offend, for all things perfect is HIM, and as thou livest in things perfect thou art HIM; hence canst not offend. In life thou livest, which is Him. Thou canst not withdraw thyself from His omnipotence. Thou canst not offend. Doth thine eye begin to see through the rift in the darkness? Then thou beginnest to have life and live and move. Thy ascension cometh quickly in the opening faculties of thine own true self, which is God, and thou canst not hide, for there is no darkness at all in this, the light of thy spirit. Truth from this light floweth into thy truly human, and showeth forth God's omnipotence, and in all thy doings there can be

no darkness at all. O the blindness in the separateness. Light can not come in thy separateness. Only in UNITY doth the light shine. Proclaim then (as thou art in truth) thy oneness with the infinite Father and thy voice shall be heard even unto the bounds of the earth, for thou speakest with His tongue and soundest with His voice. Do not boast, but humble thyself at the footstool of His omnipotence, giving thanks unto the living God that giveth and shareth His life with thine. Life, this life, cometh not to thee. Thou art that life in being, the projection of the eternal in existence. Then be thou whole. The spirit would fain talk to thy fullness, for not in thy fragmentary life canst thou hear. Earth and heaven are ONE, as thou wouldst have them, but if thou livest in their separateness, then the one voice sufficeth not. The voice of the lower Kingdom teacheth only on the plane of its existence. The voice of the higher Kingdom uniteth in itself all there is in life of existence. Then be thou whole, for only in UNITY can it command. O how oft have these voices called unto thee, but thou wouldst not hear. Thine ears were dumb to the sound and thou heedest not. As the wind listeth hither and yon, so doth thy fragmentary mind in its separateness. Seek thou in the God-government to find thy life, thy wholeness. There is life in thought, and there is thought in life. The one buildeth for eternity, the other for a day. Take heed of thy thought that thou mayest live. In the eternal thought building only canst thou find acceptance in the Master's service. The spirit speaketh to the prophet and he prophesieth unto eternal glory. We can (if thou wilt have it) speak, but not to thy instruction. * * * Abide in the spirit. The open mouth prepareth for food, that the belly may not hunger. * * *

DECEMBER 9, 1900.

. . . . . Father, Thou hearest the cry of every human heart, thou seest and suppliest every need, thy words comfort and sustain in every woe and every weakness. . . . . (Thou wouldst) clear away the mists, but the shadow is before their face, and (they faint by the way). Cast thy light across the chasm that the eyes may see. . . . . be our strength and shield. We love thy children . . . . . lift them up, O Father, cast off the shackles of earth that they may be free. Shine upon us, O God, that thy work in us may show forth to thy glory forever. Amen.

In the ever-present light that sustaineth life in Man, God is seen, not obscurely, dimly, but in fullness of light. Do not maintain thy blindness by turning aside. Only look upward and from within, and face the light, the truth of thy existence. The imprint in this revealeth to thee all truth in thee. Then look; thou art not blind, O Man, only in thine own conceit. To bring thee into thine own greatness is the full revelation of truth, and in this fullness is Man contained. The life of creative energy is in and of truth, and in this fullness is Man contained; the life of creative energy is in thy life. Thou art that energy, which in potency and esse is God, the Father. Jesus, the Christ of God dwelleth in this potent energy which in esse is the Father, and He dwelleth in thee. "I and my Father are One." "He that hath seen Me hath seen the Father." Ever

turn thine eyes to the ray that floweth from the center of his eternal potency. This river of life shall see and know the Father, and in the greatness thus revealed all littleness disappeareth from his sight. All is great, all is vast. God in the greatness of His creative love exalteth thee in fullness of the stature of Christ when all things shall be possible with thee. Thou askest to be taught of the flesh. Know that the flesh availeth not in the unveiling of the Christ stature. The world hath no power to command. It can but obey. Then, who is thy teacher, O Man? The spirit only can command. Life cometh through the spirit. It alone hath life, the glowing ray from the central divine potency in esse. It liveth and giveth life. Then Man, the child of the all-one-ness, can not be fragmentary and atomic, but an entire whole in which all is contained of the Father. Say not, "show me the Father and I will believe thy saying." Canst thou grasp the import and realize the spiritual significance in the proclamation of the Master? If thou art dull of understanding, then the spirit profiteth not. But if thy faith mingleth with the potent energy of thine eternal esse, then spirit answereth to spirit, and the glory cometh. The life man liveth cometh not from within but from without, and he is deaf, dumb and blind. He must be born again, and enter into the glory of his inheritance. Yet thou diest not as the animal dieth, but as Jesus died, and what a glorious transformation from death into life—yea, from death into life. Then why dost thou quail? The resurrection morn openeth to the ways of the New Heavens, the Home of the Father eternal in life. Then ask not "whence, whither," for behold, "I am with thee always; through the valley of the shadow of death I am with thee." The light of the world availeth not in thy seeking, O Man. The light of the spirit only availeth in the search and God is ever close to the listening ear. The diligent seeker can not stray from the Father's presence, and all things shall come to him who asketh. * * *

DECEMBER 16, 1900.

Glory, glory to the king of heaven and of earth, for He reigneth forever, yea, from the beginning even. Be with thy children even in their hearts that they may be filled with the warmth of thy love even to the overflowing. Stop not the inflowing tide, that they may float on the stream to the outpouring unto . . . . . work in thy name . . . .

[In this they] would have life, yea, in abundance. The Angels minister unto them, but they flee and hide their face. The Angels beg them to come forth into thy light, that fear may not assail them. [We call unto them] but they hear not our voice. The storms and quicksands divide them from us. Only thou canst kindle hope and confidence to answer the call. They hide their face in the shadows of their lack of faith, and they quail. We would that they come and that they banish fear from before their face, but thou only canst aid and comfort. Cast thy shadow in their path, and it shall be light unto their feet, and balm to their eyes. O that they would know thy blessed presence in their dimness and fearfulness. Then all would be as Thou would have it in the fullness of thy love. Be with us in the shadows as in the light, that we fail not. Guide us in love as instructors that thy name be glorified

in us. Bless us with zeal in thy service now and forever. Amen. * * * * * * * Man, that thou mayest be loyal thou must know the Ruler. God is both King of heaven and of earth. That thou mayest know him in things seen and unseen the bell ringeth. Look up, look down, look to the things of earth. The bell calleth thee. Hearken to the sound. The book of life talketh to thee of the Creator; the animate and inanimate have voices attuned to thy ear. The fields of fullness proclaim His bounty, His love. Listen to the bell. Now then, where canst thou flee from the sound. Thou canst not hide thyself from the King's presence. He watcheth over thee and guideth. Then fear and obey the law, and reward cometh. Man is the fulfillment of the law and the fullness and obedience is within. Bridle thy tongue that thou do not blaspheme Speak no evil of thy neighbor. Proclaim not his shortcomings, but his kinship with thy charity and love, both in obedience to the law. Thou wouldst have him free, but thou bindest him with the chains of thy condemnation and more grief is added to thyself. Speak only from the holy thing that is born of God and is abiding in every man, and the bell will ring at thy coming. Heart to heart must men come; soul to soul doth proclaim the coming of love and the bell ringeth. Only as man turneth himself to truth, which is the sound of the bell, can he live in love and charity to all men. And the disciple following in obedience to the Master's will, is ever in the light and sound. Not otherwise can he be a messenger. The law abideth here. Thou canst but obey. Yea, in Heaven strengthen thine earthly self, O disciple, in the love of Christ for the neighbor. Thy life is bound up in this, and must be the law of thy labor. Why seek for reward in well doing of God's work. The reward cometh in the deed. Thou wouldst find the reward beyond the sound of the bell. It availeth not. Thou canst not leave the kingdom and live. Death followeth. The truant wandereth. The earth claimeth the reward of allegiance. The law abideth here. Yet the King reigneth. We speak to thy spirit that thou mayest hear in the flesh. Fear the law. The earth is opening to the fulfillment of her promise, yet the bell soundeth in the ear. O Disciple, the Master calleth thee to the work. Walk thou gently in his paths. The world is groaning under the weight of her woes. Bring her to the sound of the bell. It hath music in its tones, healing in its reverberations. Man trembleth with fear. Quiet thou them that quake. * * * God reigneth. Govern thy members. * * *

DECEMBER 23, 1900.

* * * * * * * * * * * Even so, all hail to us be it ever. Father, we are wanderers * * * * * * * As lost sheep we can but bleat. Hear us, comfort, aid and strengthen for the bay of the wolf draweth nigh unto us. We fear. Then draw us into the fold that we quail not. We fear not under thy wings. Thy warm [breath] openeth the heart. Lo, the cry of the needy quickeneth the spirit to glorious activity. In the activity the wolf fleeth away, and thy spirit guideth in the wilderness, as in the garden. Bear with thy children, for they in their infancy can not partake of strong meat. Feed them as babes, O Father, that they may grow in spirit. Be with thy children at this hour. Glorify Thy Name in them, that they magnify thy holy word

even now. Be it so unto them that love truth for truth's sake. Shine, O Sun of life, in them. Fulfill the law of thy kingdom within. Amen.

The spiritual Kingdom showeth forth in the works of the disciple. Until he hath gathered wisdom from these He can not do the work of the Master. In guidance with wisdom, the truth cometh, yea, the spirit of all truth, the Comfortor. Only in wisdom's ways, lit up by the fire and zeal of love, can the Master find obedience. The command that thou go into all the world and preach the gospel (dost thou not know, O teacher) cometh only to the spirit, not to thy tongue nor thy body. God moveth the spirit, and He worketh, but not of thy thought, thy will. He worketh then, and thou workest. Otherwise thou failest. The Father asketh not thy interpretations. Then why failest thou? Proclaim, proclaim in thyself the Father's will. Preach not, interpret not, PROCLAIM. Dost thou want to know of the work? Then thou showest forth thy unfitness. Dost list to the spoken word? Then spirit is hidden in thy desire, and thou canst but proclaim the wolf. All truth, the spirit, the Comforter is ever near. Then give up all that thou hast and follow him. He will make you free. Thou canst not hoard, and sing. Thou canst but cry. Then burden not thyself with words and interpretations. The world groaneth with heaviness of these which bewilder and ensnare. O disciple of the Master, thou must know of the doctrine and it cometh in freedom, not in thy bondage, else the world receiveth thee not, and sayeth unto thee, "Physician, heal thyself." Thou must be free and whole in divine work. Health and strength will be given thee in freedom of spirit. Thus thou movest and workest in God's service in the love of truth, and, the work of the Master will show forth from thy hands. Speak thou, hope thou in the light of thy inward gift, and the bell ringeth in the ears. We ask thy meekness, thy humbleness, that thou mayest be acceptable. We teach not, but give life. Then haste not to learn, but glory in life; for everything (of life) moveth to knowledge and wisdom. In this God liveth. Then fear not for thy tongue or thy mind. He doth the work. We fear to speak to thy members, lest they be exalted. To thy spirit we proclaim God. Thou shalt not hunger, for I am with thee always. * * * Worship not idols. Cast them out of the temple, for it is holy. * * *

DECEMBER 29, 1900.

* * * * * * * * * * Infinite Spirit call us ever in all desires of the heart, for in them truths with wisdom draw upward the needy, that they may grow in spirit. Meekness with aspiration openeth the way to the hearts of thy children. Be with us, O Father, that we fail not. Stir us with zeal, and lift us into thy glorious mission, to restore the sight, to open the ears that are deaf, to cast out evil, to raise the dead. O apathy! O deadness! Drive them away so that thy children know them no more. Let them be alive in life, that they may know Thee in their own Kingdom. Fulfill in them to ultimates, in love of truth; but we would ask of them more, that they may acknowledge Thee. The paths in this are ever straight for the feet of thy disciples. Not our will, but thine, be done. The eyes grow weary in the watching. Life presseth upon us with heaviness. Yet the eyes may be made to see,

and the heaviness to pass away. The clouds encompass us and the heart faileth; yet the clouds can be made to pass into light, that the heart be made glad. The tongue cleaveth to the mouth and no sound cometh forth; yet the tongue can be loosened and made to sing, with sounds of gladness thy precious message of peace on earth and good will to men. The day draweth nigh when the son of Man shall show forth in all things of earth and to thy glory. Guide us in the preparation. Be unto us a light unto all men. Speak thy Word, O God, and all things shall be accomplished even to the end. Peace, thy peace give unto us, that we falter not with heaviness of heart. Thy love inspireth us, and we rest in thy promises. The reward is thine, O heavenly Father, for of ourselves we can do nothing. Then to thy glory be it for all time, and Amen, and Amen.

In the tumult of thought and the clash of tongues, it is well to rest in divine promises, knowing that all knowledges come in the quietness of the fullness of the spirit or of that meekness where the human mind giveth up to God, that thou mayest know. Knowledge cometh not with babbling tongue, but on the wings of righteousness. It flashes forth its life that all things may be added. Then gather thyself together, O Man, and await His coming. Take thyself in hand. Curb the restless will, that all tumult may cease. Remember thy Creator, that thy soul may be filled. [All truth answereth not at thy calls.] Then look not unto men and creed to be filled. Thy life, in being, is of truth in essential potency. Then as God is all in potency, thou hast but to proclaim unto thyself. The evils of earth are not of this divine esse. Hence at the sound of thy proclamation, evil is not. All is good and in truth, and this must and ever will prevail. All things come to the man that believeth. Believest thou, O disciple? Then thy path is clear before thee. Trust not the tongue that sayeth, "I will instruct and guide," for the truth is not in him. It ever deceiveth by the lo here and the lo there. Believe him not. This is the burden that afflicteth the disciple and he fainteth by the wayside. We ask thee in the Name of the Father to seek for light and knowledge from the essential potency of thine own inward life. All is within. Thy ever-present potential in divineness in esse is God, in all omnipotence. He openeth up the spiritual call. Knowest thou of the kingdom, O teacher? Then thou knowest of the doctrine. If thou rest in secret, peace will come unto thee. Thy spirit hungereth to speak to thee, but thou turnest away the ear. Ask not of thy members what of this, or what of that. All is in order and the King ruleth and governeth in all of thy ways, if but thou wouldst have Him. O perverse Man, why dost thou seek thine own will? Obey the king. Hallow His name in all thy members, and thou failest not in the Master's work. Arise, cast off, cast off thy burden and follow His word. Man speaketh to Man; Spirit speaketh to spirit, and God sanctifieth and glorifieth. * * * The inward principle of good and truth in esse is God. He doeth the work. Peace, rest. The voice soundeth in all thy doings if thou but believe—(if thou but believe).

JANUARY 5, 1901.

* * * * * * * * * * Master, Master, Father incline our ears to thy call. Sweet is the sound thereof, is life unto us. The dead-

ness springeth into life at the sound of Thy voice and we leap for joy. Thy message cometh as a mighty wind and as tongues of fire. Endow us, thy servants, with sight, life and joy in thy holy service. The mouth openeth and the belly groaneth with hunger, but thy word satisfieth.

. . . . . .

We fail not in sight, for we perceive afar off. The paths are many. The graves and grottoes open to us the fullness of thy presence. The heights call unto us, and we climb. The streams of the mountains quench our thirst. Thy guiding hand is the staff for our hand, and we stumble not in the slippery heights in the light thereof, and we view the plain beneath, and the song of gladness cometh and of praise also to thy holy name. The heavens open up to our vision and the light of thy majesty encompasseth us. Glory, glory forever. Amen.

The majesty of the heights and the unfathomableness of the depths of man's possibilities the children of earth grasp not. In all things man is the fullness thereof, else God is mocked, or His creation is a failure and this can not be. He is perfect. The heights and the depths of His creation are in His likeness—created man. Then there are no heights he can not scale, no depths he can not fathom. Yet he quaileth at his own shadow, as it reflecteth his image in the crannies and clefts. The rippling streams mirror his face on its surface and he fleeth away. Thus ever is he lost in the reflections (of his personal consciousness). Dost hear, O man, the voice calling thee to thine inheritance? Why fear the depths, why fear the depths? The echoes of thine own voice affright thee. Truth is many-sided. In every direction of thy will, the sight is made to see. Imperfections of the shadow and reflection stand out boldly to mislead. Then beware of thy sight. Thy ear also inclineth in the way of thy sight, and the echo leadeth into strange places. Then incline not in the ways of the sight or hearing, but into the depths plunge thou, and the heights will beckon to thee, and thou wilt climb with unfaltering members, and God on the mountain top will embrace thee. O my children, why stand ye affrighted? I am thy eternal substance, and not thy shadow, and can not affright. Come unto Me and I will give thee rest, yea, in the possession of all thy greatness, for thou art mine, and I am thine. For have I not so declared from the beginning? I have sent my prophets unto thee that they may prophesy. My disciples walk among you. They are made to do the will of Him who sent them. Hear ye them. They shall proclaim Me. In thy inward depths, accept Me and thou needest not fear the heights, for I am both height and depth, and no shadow followeth Me. All is light. Then fear not for thy sight nor thy hearing. All is restored in Me. The paths of the disciple lead into the light, and I will swallow him up, saith the Lord, and (I will) spew him out of my mouth, and he shall be a sweet morsel to the hungry ones. * * * The trump hath sounded. The earth trembleth. The graves shall give up their dead, for God hath so declared. Incline thine ear and hearken to what the prophet sayeth. * * * The Angel of the Lord ministereth unto him who accepteth Me.

JANUARY 12, 1901.

* * * * * * * * * * Father, in thy heavenly Kingdom reigneth righteous. Be unto us a guide in all truth, that we flee not away

when the light shineth, for All is in the glow of righteousness, which is thy blessed word in wholeness. Make of us an ever glowing lamp in thy blessed fullness. Naught of faith, naught of thy will showeth in separateness from thy divine center. All must be as one, in the Lord's ministry, that we through Him, may find the way of righteous life in esse in every one of the children, that the message may speak in Thy Name to them, so that they be made whole. This is the DOVE of promise that maketh whole, and thy servants would herald its coming. Blessed be thy name forever. Amen.

Now that he may know truth, man must in all else be free. It cometh not to the caviler, the disputant, the sluggard, but to the open-eyed, the man of peace, the devout and upright, the ever-vigilant seeker of God's righteousness. This in all things present and to come gloweth as the divine spark, that shall lead into all truth, yea into that truth that shall make you free. In all reflects in good, there abideth this star that leadeth. Thy whole body gloweth in the light of this, for it is all of thee. The way, the truth, and the life showeth forth in the light of divine scintillations, and thy body is full of light. Yet thou askest for more light. More light is the cry of the human seeker, but the spirit abideth within. Wouldst work? Then falter not. Wouldst rest? Then peace abideth within. Wouldst carry the message? The wings of the wind are thine. There are no hindrances to thy flight. Truth burneth its way to every heart, and scintillateth its glow up to heaven. The message and the messenger are one. Fail not in the acceptance of this, for all things are made possible in this. Be thou healed. The healed and the healer is made One. Go thou and sin no more. The sinner and the sinless are in this One. Do not question. The father and the Son are One. If thou fail in the understanding, then ask the Father, and in all things He will instruct. The questioner and the questioned in this are One. O, but to speak to Man of this! How can he understand? Only by the opening up of the human mind to the glow of the divineness, is the One-ness here brought to thee. If thou ask in His name, thou canst not hide thyself from the answer and the gift. Dost see the trinity of fulness in this,—the seeker, the sought and the gift? All is one. The work of the disciple is in the light of this. All things must follow in the footsteps of the righteous seeker. In the silent meditations O disciple, God speaketh truths to thee, and thy spirit gloweth with light, but the flesh casteth its shadow before the eyes, and the understanding. We point not the way through the shadow for there is no path. The spirit seeketh, and behold the shadow is NO MORE, All is light. Question not the shadows or the "why of the obscurity" for in this thou deniest the light. Nor question the light, the "why of the darkness," for in this thou acknowledgest thy blindness, and deniest the trinity of the three in one whole. This is THINE O DISCIPLE. Ask not of the body, the why of its weakness, else the strength fleeth away. All is strength. In Him there is no weakness at all. Behold the light ever in glow. Peace be with thee.

JANUARY 19, 1901.

* * * * Father, thy will be done even to thy glory, and to the salvation of men. Thy searching light searcheth the heart and revealeth the

secrets, yea even from the rising of sun to the setting thereof. Open even unto us, O Father, the secret dwelling-place,—thy presence in all (creation) that we may be drawn to thyself in all. The light of thy countenance lighteth up the paths for thy servants to follow. The darkness of the setting sun is obscure. Only in the light of the rising CAN WE SEE. Then guide us in the sanctuary, that we find and stray not in thy holy service. Peace comforteth us. Gladness possesseth our hearts. Joy encompasseth us and the shadows are not, but all is light before our face. The glow of the setting sun warmeth us as the evening draweth near. The morning's glow awakeneth us from slumber and its rays guide us peacefully on the way, and the glow and the warmth are thine forever, Amen.

Truth cometh with life and light and its light guideth in the way to its fulfillments in works. Thou must feel the life, O Man, before the glow. The glow showeth forth in the light and warmth of understanding. The mission of truth is to show forth the divine in all things, O Man what an enigma thou art to thyself; but thou art not hidden from God. Even thy secret parts are uncovered; and naked must thou ever stand before Him. He will cover thy nakedness by the power and love of His glow. The morning and the evening are One. The sun shineth brightly to the midday, and the life cometh to the twain, and behold it is good. Having life it knoweth God. The glow is His, and divinity showeth in all. Thou wouldst know O Man. Seek not in the rising nor in the setting, but in the midday glow, for all things are made to show forth in the heat, light, and life. All things, thy knowledge, thy work awaiteth thee in this Center. The human orbit of a divine center beckoneth thee to thy fill. The fulness thereof giveth to all who seek, that the body may be fed and clothed and the spirit magnified and glorified. All is gain. Then seek not to gather from traditions or the musty gatherings of past ages, but in the hidden glow of the present all is found. We can not guide thee. The Sun within thine own soul, in its rising and settings, will light the path, but thou must separate thyself from thyself, and live in the open where no shadow can allure. Give up thyself then, and live and die in the light of service. Gather the fruit plucked from the garden of the living Creator. The midday glow and everlasting life is thine. This to the spirit cometh in quickenings of knowledge to life in God, the Father. * * * Who hath ears, let him hear. The searching uncovereth to thy gain, or thy loss. Let it be to thy gain, that life and light may come. Strive not against the spirit, lest thou be overcome, and death follow. Glorify the spirit of God in well-doing. * * *

Turn thy back to the setting sun, that we may search thy soul from the light of the rising thereof. * * * * *

JANUARY 26, 1901.

* * * * Ye blessed spirits of the Father, be with us and . . . . . at this hour. Guide us in the paths that lead us into the hearts of men. The rays and the ways bewilder and blind. Open the eyes so that we may see. Open their hearts to our coming. Send the herald of the blessed message proclaiming the coming of the Son of Man, so that the world may open to the coming. Glory, glory; in the light of it is peace and good will to men. "Receive my message, that I may come in unto you." Yea, yea come to thy servants, who live and abide in thy will forever. Amen.

Oh Man, we have spoken to thee of the beginning, but thou wouldst know of the end. Why dost thou wander? Come back into thy beginning, the glorious heritage of thy Creator. Live in His light, and the end is not. In the following and the seeking for the end thou drawest unto death. In seeking thine own will, thou findest naught but desolation. Seek only in the beginning for life. The errors of thy understanding are in the midst of the distance (the far-awayness). Truth in fullness of understanding is in the beginning. Thy mortal is in the distant, following; thy immortal is the beginning. Thy home is here, in the beginning. Then wander not, but stay. The light of truth is here. The spirits of God abide in the beginning, and beckon. Yet in thy heart thou strayest. The alluring gods of belief beckon thee, and thou followest. Thy hands seek the work of belief, and grope in the darkness of the mind. Come back, come back. The Father calleth thee into the beginning, that thou mayest live. Yes, Man mortal turneth to the immortal. Can he have life in himself? Vanities and the end are one, in death. Humbleness of spirit findeth the light to follow God. Naught in wisdom's ways cometh to the vain seeker. My disciple bringeth all men unto the beginning, into the fold, as a good shepherd. The Father will feed his flock. The spirit hath spoken, the ears are made to hear, and the blind to see. Why dost thou seek the deafness, the blindness? O my disciple, the message I gave unto thee is not in them. Why seek and grope in the darkness of the end? The light is not there. The Father calleth thee. Come, come, the beginning is thy light, and only from thence canst thou work. The world is in confusion. The winds are fierce in their swiftness and death embraceth thee. Then come into the warmth of the beginning. Thy work gloweth in the splendor of the knowing, there. The Father's will ruleth here. Draw thyself together, and sacrifice unto the Lord. The lost is found by the light of this. The empire of being, of life, ruleth in the work of the disciple, and its fountain abideth in the beginning. God reigneth here. Thou must live in Him, and in His will thou must work, not of the flesh nor of the will of man, but of the spirit. Then we call unto thee, O disciple. In meditation and prayer only doth the light come. The earth calleth thee; heed not the voice. The Father will instruct. Cast off thy weakness and be strong in faith. The Lord ruleth in His kingdom and thy strength availeth much in the Master's service. * * * * * Gather thyself together that thou be whole. Dad.

FEBRUARY 2, 1901.

* * * * * * * * * * * * * * Father we thank thee for this our light that draweth Thee for in that only can we see and know thy will. Wisdom quickeneth our spirit and we move in the paths made clear in earth's pilgrimage. The light of earth and the sun of heaven guide and direct our steps. For this we thank thee, and praise thy holy Name. Flow into all, that we may have sustenance. Thy will be done in us now and forever. Amen.

Oh earth, in thine own power, bestowed by God, is the Father's omnipotence. Why lackest thou strength? Dost thou not know of the omnipresence divine that encompasseth thee? The darkness is only in the denying of this; thy strength is in its full acceptance. Thou deniest

thy life, if thou fearest this truth; and yet thou fearest, while thy life in omnipotence and omnipresence confronteth thee, yea, is ever before thy face. Yet thou lookest back, and shadest thine eyes. Why groanest thou as a woman that travaileth? Thy sins are of ignorance of the head not of the heart, of the mortal and not of the spirit. The inward parts prevail against the outer powers, if thou yield. Only thy perverseness bringeth suffering. Then why dost thou suffer? O perverse generation? The Father calleth thee to thine inward parts, and would reason with thee. The central orb of divinity shineth on thy darkness, and would bring light. Question not the evils but the good (in providence) in all omnipotence, and thou wilt be brought face to face with thyself. The mists of the mysteries will be cleared away, and thou shalt see all and know all. Know ye not that truth hideth not its face, is not afar off, from thyself, for thou livest in the omnipresence, the light of divinity that is all of thy sight and understanding. Nothing is hidden. All is clear and not a mystery. An omnipotent revelation awaiteth thy coming into thine own life. Thou, in thy darkness, art dead and thou moulderest. Come forth into life. The disciple awaiteth thy call. Behold he cometh with a message—"God liveth and thou livest." There can be no death. All is life. In Him is joy, joy. The heavens war not with the earth. The Father warreth not with His children, for He is Love itself. He warreth not against Himself. Then why fear? Thy strength in Him availeth against all states and conditions in the darkness of thine unbelief. My disciple faileth in thine unbelief, but I will overcome saith the Father. Believe in Me and I will bring rest, freedom and power, and the glory of mine omnipotence; for thou art mine. None else can assail, when I am with thee. The earth's travailing presageth the coming birth of a new Age. The blood of the saints shall flow as a river before the coming of the end. Yet, all is, as it shall and was to be from the beginning. The Angel hovereth over the time, and soon will descend, and stem the tide of the flowing river. Then cometh the time, when all men shall see the Son of Man, coming in the clouds with great power and glory. The trumpet hath sounded, but thou dost not believe. Thou canst not hear for thine ears are closed. The stone shall be rolled away, and thy ears be made to hear. My disciples work and I work. The salvation of all cometh with glory. None shall be lost. The heavens proclaim the resurrection of the spirit. Death fleeth away. All is life. God reigneth. Omnipotence reigneth. Blessed, blessed art thou, O Man.

FEBRUARY 9, 1901.

Father Infinite Spirit, be with us, thy servants, as we scale the heights, as we traverse the valleys, as we bridge the chasms, as we fathom the mysteries of the desert. The unchangeable song, as ever from the beginning, abideth with us in singing the glad anthems to the glory of creation. Yea everywhere aboundeth thy mighty power in all good. Bless and guide us. The light shineth on every created thing and we behold thy love. Bless us, bless us, with strength of sight to see, strength of love to do thy will in all things. Bless thy children here on earth. Bring to them the warmth of thy love, that they may know thee in life of being so that their joy may be full and to thy glory forever. Amen.

Blessed spirit let us greet thee in joy. We come not with ostentation and pomp, but with meekness and fullness of spirit (submissiveness). We greet thee with smiles morn, noon and night,—on thy lying down and on thy rising up. None faileth that accepteth Me. I am All (in fulfillment). Joy is in my right hand; peace and plenty followeth in my steps. The light of life shineth from mine eyes, and searcheth the heart. Life uncovereth and bringeth to the light every lurking foe. My love bringeth strength, that thou mayest overcome. I am what I am, the spirit of truth. That ye may be free, I give my life, and that ye may have more abundance. Oh mortal seek thou not Me. No Man can lead thee unto me. I Come, I Am (already) I am thine, and thou art Mine; without Me thou couldst not be. I am thy life—all that thou art. Then seek not, covet not. The Father in me proclaimeth and behold it is. Nothing is that was. All is as it was from the beginning—eternal, all-sufficient, all life—in God. Fail not in this, that thou scale the mountain, for in thy climbing, much will open to thy gaze and unfold the divine love and wisdom in the opening buds of the mountain flora. Thy strength will unfold to the overcoming of every obstruction, and, as thou risest higher and higher from peak to peak, and as thy sight is opened to the splendor of the view of mountain and plain, look not even here to find Me. For behold I am more. Yea, I am the substance of which, all that thou seest is but the shadow. Then seek not nor covet, for I am All. Behold I am still hidden from thy sight. I am within. Canst thou not find Me, Oh Man? Behold I am with thee always. Ask not what of Me. In this thou separatest thyself from the light—Me—and thou gropest in darkness. We ask thee not what of thyself. The I am proclaimeth. Live in this, for this is what thou art. Deny not thyself and die. Acknowledge and live. Fear not the shadows of mortal myths. The immortal truths shall instruct and guide. Thy paths are the ways of the Holy Spirit that lighteth every man. The mortal shall put on immortality. The heavens have so proclaimed. Hast thou followed the light given thee, O disciple? Hast thou taken the light of the heights for the light, for all truth? Then thy feet will wander. Didst look for the unseen light beyond the gaze? Then thy feet are sure, for in the inner light I am with thee, and will be thy guide. * * * The spirit quickeneth * * * The I am interpreteth. * * * Follow thou the path shown thee for, in this, thou faileth not. * * *

FEBRUARY 16, 1901.

* * * * * * * * Again and again we call unto thee, O Father. Be with thy servants even unto the end, that we fail not nor stumble. Thy paths are shown us by the light of thy presence. Then fail us not. Thy kingdom calleth unto the disciple and the gateway showeth the welcome of the joy of the Lord. He guideth and we follow. Thy will be done forever. Amen.

The disciple needeth not, that he be shown the way. God is his light, his strength, his power. He followeth the light, and behold all is revealed from the least unto the greatest. All are subject. The Sun of all truth is not hidden, but gloweth in splendor of life in every act and deed. Then hide not thy face nor turn away. Press

forward. The gates are ever ajar that open into the hearts and lives of men. Then thou needest not to seek, but enter. The glad tidings of great joy awaiteth acceptance. In all things to come, the glory of the "to come" is not of the flesh but of the spirit. The coming and the going is not of the spirit. The spirit abideth. The flesh only liveth in the going and the coming. Live in the eternal, and thou livest in the spirit. All things are possible unto him who believeth. Then deny not the belief. But it is not of the coming and the going. It quickeneth and openeth to the spirit. Better that thou believe than perish. But we would that thou believe in the eternal omnipotent reality, in God, the essential being and then thou needest not the belief, for thou becomest it by the indrawing of the divine principle in whom thou hast life. Thou must enter in and know. Thou canst not in the outer, the coming and the going, be lifted up. Life cometh not, it is: and thou art life, and life is God. In the language of Man, truth can not be revealed. It covereth up. It is as the wind. It followeth not, nor stayeth. It is not, yet it blind eth. The word is but as a fleeting mist. It hath no life to give thee. But the word, for guidance, would be but mockery to the spirit. My disciple must be of that of which God the Father is—the all—consciousness of life in the eternal esse so that he may instruct in life, not in death. He must bring the spirit not the letter. The teacher must be the messenger, the humble instrument of divine unfoldings for only He liveth. The infolding and unfolding essential of all truth abideth forever. It cometh not, nor goeth away. Canst thou find it in thy brother? Then thou abidest and fleest not away. The eternal life, of which the principle is truth which only abideth, can be the receptacle of the message. This, and only this, is life. Thou hast mistaken thy brother for the life that fleeth and seekest to chain him with words, words, words, which chafe and gall. This is of that that fleeth, not of that that IS, and that stayeth, and comforteth. The message that I give unto thee—that "thou love one another" is the substance, of which the spirit giveth unto all men. We say not unto thee, "do this," or "do that." The teaching of the spirit revealeth unto thee all. Thou searchest but findest not. Then why search, why seek to turn the message to no account? Thy spirit knoweth. It needeth not to be taught of men. Tarry not in the realms of the fleeting, else the winds of the coming and the going confuse thee. In the center of the all-stillness, where no winds blow, canst thou show forth the spirit of life in fullness of the needs of the world. Life, life, only life bringeth salvation, and balm for all ills that beset men. They know not. They would know, and the knowing cometh from the depths of the ocean of eternal truth. And the fathomless well of water springeth up from the center of every man, that it may pour its life divine unto the eternal life—the universal and omnipotent ocean of God, flowing in life of being. There is no confluence. The internal and external are one in essential being of God's providence. Seek not the meeting of the ways. All is spirit, all is God, all is love. Power cometh with prayer. Seek in spirit, and in truth, to find the spirit in what hath been given thee. Seek earnestly. * * * *

FEBRUARY 23, 1901.

* * * * * * * * * Silence! the Word soundeth its Anthem.

"Seek ye the kingdom of God, and its righteousness, and these things shall be added unto you." Dost thou know of the promise? Dost thou enter into its glorious portents—"all things added?" Was this not thine from the beginning? Question thyself. Art thou not the receptacle of all things—of the inward as of the outer? The things added "deny the beginning." Oh Man, how hast thou fallen. Bereft of thine inheritance (that is) bequeathed of the Father, thou art desolate indeed, even of things added. Deny not thy oneness with God the Father, with all things —no thing to be added—a perfect whole, whose center is, in esse, the all-essential good in all things, which can not be added to nor taken from. Man delighteth in fragments, that he may have glory in the gathering and thus he is ever wandering from the divine center where wholeness, perfectness, the all things are stored. Oh ye know not of the riches there to be found. Ye wanderers after fragments be still and see God. The spirit prevaileth in the stillness (of content) and truth is unveiled to thy sight. This only is "the things" to be added to the mortal sight and life. But it revealeth itself from within. The center of thine immortal possessions shineth in splendor of possession, and then the seeking is no more, the guiding hand of God leading the disciple in the searching not for tares but for the full ear ripe and ready for the gathering. The gleaning after the harvest is of the earth and fragmentary. Leave the scattered fragments to enrich the soil. Thy barns are filled. Then think not of the thrashing, until the fullness of the time. Nevertheless make clean the threshing floor, for behold thou knowest not the time when thou wilt hear the calling voice to the feast of the harvest. Do not boast of thine abundance, lest the fragments rebuke thee and mock thy vain boasting (saying thus), "Behold my barns are full even to fatness. I ask not of thee. I glean and hoard lest I hunger. The Lord provideth from harvest to harvest. Go to, I ask not nor beg." What sayest thou O teacher? Force them not, lest thou sicken and they vomit. Live in thy everlasting, and all-sufficiency, then thy abundance profiteth all, and hunger shall cease. Glorify God in thine abundance, and the song shall find words. * * * * Beware of the robber, that hungereth after thy full barns for he watcheth by night that he may find thee unwary.

MARCH 2, 1901.

* * * * * * * * * * * * Infinite truth, the all in all, thou eternal and ever-present life, guide us in thy ways. Thy will be done ever on earth as in the heavens. The two (earth and heaven) in One (oneness) bringeth harmony out of chaos; peace out of conflicting states. It is the one and only light that lighteth every Man, that cometh into the world. Yea only thou canst lead and guide. The fragments (of human acquisitions) Thou gatherest and givest (as possessions only) to the humble and the needy, that they may come into thy fullness, that they may be as one with Thee. Abide with thy servants. Now as ever in thy glory serve us in the Master's work, that we fail not nor stray. Be unto us a help and guide . . . . . to the hearts and understanding of men. Thy presence in effulgence of light is the power and the glory forever. Amen.

Man thou wouldst be led, thou wouldst be taught; yet thou fleest away

(from divine knowledge); thou turnest away the eyes that thou see not, the ear that thou hear not the voice of truth. The eye of discernment, the ear that heareth is within. The understanding in its divine meekness understandeth, and thy guide asketh not but IS. Verily the kingdom of heaven is within. My teacher only can work in the external world. I am the interior and eternal and ask not to be taught. Come unto Me, and I will not cast thee out. My disciples have to do with those hidden in the darkness of the outer world—hidden not lost. Cast thou the veil aside and open up to them the light, and they will come. In the crooks and crevices of externals in life, there find thy work, O disciple. There in meekness and simplicity bow to the light hidden there, and it will acknowledge thy homage and glorify it and behold the cracks and crevices come as light to guide, not to obstruct. Canst thou find in this the open-eyed divinity that is and is not, the darkness that is and is not, the light that is and is not. Then thou needest not that man should teach thee. Thou knowest. The work of the disciple of Christ is in the Hells. The spirits in prison await thy coming. The heavens need not thy aid. God ruleth there. Then O disciple what sayest thou? Thou canst not from the joys of Heaven speak to the spirits in Hell. (See Oct. 16, 1907.) Thou must enter there (into their torments) and from the depths of these torments lift them out of the darkness of despair and death. The darkness of the nether world calleth unto thy light thus—"open mine eyes that I may see"; and from the torments of wicked ones comes the cry, "Give me to drink for I am athirst with a consuming fire; give to me give to me, that I may live." Dost hear the cry? Then thou art with them, and hast found thy work—the work of the Christ to bring sinners to repentance. Fail not in thy meekness to see thyself as a brother in need and in suffering, and they will succor thee, and in the succoring will they be lifted up with thee. All must be saved, and thy mission is to bring the glad tidings in love and truth, that the hells may be freed. Yea, the hells are burdened, and the soul crieth in its anguish "let me be free, let me be free." Canst thou answer, O disciple? Then, in the Father's name speak. * * * * * * * * * *

MARCH 9, 1901.

* * * * * * * * * * * * * * Blessed spirits of the Kingdom (of divineness) be with us at this hour and time. The Sun of truth but deflects thy presence. Pour out thy warmth unto the children of men, that they may glory in the fullness of spirit. They are atrophied and dead. Quicken them into life. Breathe into them thy spirit. They possess, yet they would be ministered unto. They call, yet they are dumb. They see and yet they are blind. They know and yet they know not, are dead and yet alive. The spirit speaketh unto them, yet they hear not. Yet they know and know not. O Father pour out thy spirit unto all flesh. We come and come again, yet the door is closed; we are hungry yet they feed us not, are thirsty, yet they give us not to drink. A resting-place for us there is not in the kingdom of use (on earth). A shadow for the substance confronteth us. The rivers (of compassion) are dried up and the sap is frozen in the veins of every living thing. Thy life, O Father again in that of Thy beloved Son, only, can save. O

the dumbness! O the deadness! They fail in that of not knowing thee "in all things." Why, O why the sacrifice (of love discarded) and the shedding of blood? Yet it must needs come or they perish. But as in the beginning so in the end, thy glory shall show forth in the resurrection and do this to the salvation of men. All hail, all hail to the coming morn. The sun shineth brightly and the effulgent life streameth into deadness and behold it praiseth the light, and darkness is no more. Life in the warmth of its ray kindleth and deadness springeth into life, and to thy glory forever. Amen.

Man in thy very deadness, in thy blindness there is light, there is life, and even to these the spirit of instruction speaketh. With this have we to do. Not to the flesh not to the dead but to the living (principle within), instruction streameth from above. It streameth into thy spirit, but thy flesh robbeth and appropriateth and locketh the inner door, so that no ray can penetrate. All is dark. The promise of the teacher is to unlock the inner door, that the stream may enter in. The barring doors are the sins in their varied degrees, that hold the children of earth. Now in the opening of the door, the key is self-sacrifice. Thou must enter in and take on thyself the burden and carry it to the consummation. Thou canst only speak to thy brother from the height of his evil. This is not burdensome to thee for thou findest the light, and showest thyself as thy brother's keeper. Thou and he are One. The chains of eternal love and wisdom bind thee, yea encircle humanity. And O, disciple thou canst not break the chains. Seek not to do so. Thy message can only be delivered from the heights of the mountain that penetrateth through the darkness into the light of transfiguration. This mount of transfiguration is in every man, and thou must find it before thy voice can be heard. Thou wouldst fain speak from out of the darkness. It hath no meaning. Only from the light of the spirit doth the hearing come. Yet thou seekest to uncover the mists that they may lay bare. No voice cometh from thence. No understanding cometh to the spirit from the dead. This appealeth only to material understanding and interpretations, and showeth that a greater darkness covereth the lesser. This is all and it profiteth not. Then seek not to uncover that the lesser evil only may appear, lest thou become lost in the void. The kingdom of the evil one is in the gloat of self-righteousness. There is no evil to be eradicated only from the kingdom of the mind. None but God—good—must reign here. Beware lest thou wander, and become lost in the lesser light, the light of the exterior world. Interpretation is the spirit that beguileth here. Only in the fullness of inspiration canst thou work safely here. If this message have but a natural sound, do not receive it. It is not for thee. Cast the corporeal aside, and live in the light of the spirit.

Thou art held by the powers of the earth to give earthly interpretation. This will shackle your mind and render your work in the spirit abortive for then you are open to the question, "from whence cometh thy authority?" Thou canst not answer. The message cometh only to the spirit. We endeavor to draw you into the spiritual aura, but you recede and draw back into the sound of thine own voice. It calleth thee and thy will turneth back. We have only to do with thy spirit. To that alone must we appeal, as this is the ALL. Give up and thou shalt learn and be told of what is and what is not. The divine mystery is, that thou, man, possessest but it must be brought to thee.

Have the medium read the messages constantly and the spirit will through him break through thy human interpretation. The divine mystery is, that although thou (Man) possessest the fullness of the spirit, it must be brought to him; though all interior, he must receive from the exterior; though all heaven and light within, he must receive from the darkness and the light of the hells that it may be more effulgent. Dost receive with meekness? Then thou shalt manifest in boldness of spirit. * * * *

MARCH 23, 1901.

* * * * * * * * * * * * * Father, infinite Good, thy servants glory in thy presence. The light presseth on us. "Arise all is life." The fields of activity are made to appear ripe for the harvest. Then guide our footsteps. Be unto us the fullness, the ripeness, that we fail not in the well-done of the Father. The fullness, the ripeness is thine, O God, and is gathered to thy glory. Amen.

Man, know ye not of the truth of the ripeness, and in the gathering? Then ye see and know in spirit. Then all things are revealed. The light and the life only is there. Yet ye know not. The mortal speaketh to you in the hieroglyphs. Seek ye to interpret to thy senses? Gather, if thou wilt, but take thy sheaves to the threshing. Follow with us then; the winnowing is sure and thy interpretation is not. The spirit is the ruler and authority here. But the mortal is ever in rebellion against authority, but not of its own choosing. The messenger of the covenant between Man and his spirit hath spoken—"thee and Me, Me and thee." There is none other but these twain. The marriage of good and truth bringeth forth much fruit that thy barns may be filled. Sleep, sleep if thou must that thy spirit may rise, but why sleepest thou? Dost thou not hear the sound of the Master's voice? If so be that thy understanding faileth in the word, come out of thy slumbers and refresh thyself in the rays of the rising sun—life in its warmth, truth in its effulgence. Give up thy rest, thy slumber and arise. I call unto thee, "Come." Thus the spirit speaketh, "In the silence (content) of thy submission, thy humbleness, I will instruct." Then why question the mortal, the dead, when the living spirit awaiteth thy question? Oh the denseness of human reasonings! They hear not, nor do they see. They but follow the light reflected from the centers of desire. Not of the spirit but of the flesh are they led. The spirit of God is ever near, and will lead thee into all light and truth. Thou continually ask of the What and the Why of thy darkness, when thou but needest to turn (spiritward), and all is revealed. Do not exalt thyself in the light of the shadow. Beware lest in the glare of the shadow of thy reflex mortal, thou deny the spirit in the way that leadeth to truth and life. Turn, only turn from the alluring light of thine own shadow, and all is thine in ways of truth and life. The light then will not blind but open thine eyes. In the triune man, thou wilt find the Christ, but in thy seeking thou deniest the triunity and acknowledgest and seekest only the fragment or the Christ divested of his divinity, Christ the Man. Yet thou art not wholly blind. He is there. But he eludeth thy human searching. Only in his divinity must he be sought; only in his triune being can He minister to Man. As Man he bringeth not joy but sorrow. Canst thou hear it, O disciple? If thou walk the paths he trod, there the thorns will tear thy flesh and

the flints will bruise thy feet and obstruct. A man of sorrows was he. Haste not, lest thou faint by the wayside. Remember He (the man) is hidden in humanity and there only canst thou find him. The Christ of God is in the heavens and raiseth the Man of sorrows, to set him on His right hand, and He draweth ALL men unto Him. In the light thou must live and work, that He may be known as He is—the light and life of Man. * * * * Art thou humble? Then thou are blest. Art thou full of faith? Then thy reward is great. * * * * *

MARCH 31, 1901.

* * * * * * * * * * * * * * O most heavenly Father be with thy messengers at this hour for Thou art the light and life. The light of thy presence (is the spirit attending). It openeth the way for the acceptance of all truth. Thou art the life-giving principle (germ) that springeth into life, and not the letter that killeth. Bless us in thy work, then, that we fail not of thy Amen.

Why, O Man, dost thou seek? Why dost thou stay? Why dost thou sleep thy time away? Why dost thou halt? Why hastenest? Why art thou tardy? Open thine eyes and quicken thy steps. Halt thou, O Man, God is all. He proclaimeth this to thee but thou swayest thy body as the wind bloweth and knowest not whence, and questionest the "whither." Thou knowest not. Cease thy swaying and suppress thy questions in the name of the Father within, and give thyself to arisen Man. He is the revelator and custodian. All things are His. The life thereof is thine and behold thy God. He cometh not with sound of drum, but in the twinkling of an eye he standeth before thee, and the why and the whence, the question, is no more. The eye of omnipotence lighteth, and all is gain. No longer art thou burdened. All is as if it were not. Darkness is no more. All is light and now thou seest with thine own eyes. The spirits of the air no longer obscure and control. The spirit of all truth breathed on them, and behold they vanished as the mist before the rays of the Sun. The self, the mystical inverted truth, no longer persuadeth. The inverseness as clouds passeth over thy head for in that thou knowest that all things earthly are clouds more or less dense as thy self is brought forward. The flesh knoweth not spirit, but the spirit knoweth the flesh and chasteneth it. This must needs be that the spirit may rule and the flesh profit. The war rageth furiously that the self be conquered. But love ruleth and guideth the spirit. Proclaim then what thy eye seeth, what thy ear heareth, but all to the glory of God. The queen of thy passions hath ascended the throne clothed in garments of light, and must rule in the kingdom of Man, lest his lust warreth and overcometh him. All things must be garnished with her light that thy eye may see and thy understanding be not obscured in the searching. The spirit is pure, knoweth no evil, and seeth with the eye of divine effulgence knowing no evil. The flesh quaileth under the searching gaze, but is purified and love ruleth. All truth cometh to man clothed in garbs masculine and feminine in form. Let not the eye rest on the outer members lest thou lust and prostitute to baseness the covered divinity. Thou art not fitted to see until thine eye seeketh not. Then, O Man, art thou prepared to have the truth

unveiled. Canst thou give up the lust of the flesh and live in the sight of the unveiled? Much is hidden from thy sight lest blindness come upon thee. Fear not; the King sitteth with the Queen and the twain ruleth. Live not in the glitter of the raiment nor yet in the secret parts, but in the glow of the uncovered. The scales will soon drop from thine eyes. The shadows of the unseen will soon cross thy path. O Man, hasten not after the mist. Wait patiently for the substance, for this followeth in the path of the shadow. This liveth and conquereth. The end is not, nor the beginning. The "now" the divine in presence ruleth, the all-encompassing life. Speak, for he heareth. Nothing is passing away. The real, the substance, will soon be unveiled. Hide not thy face. Let not the shadow obscure thy sight for the shame must be as if he were not. * * * * * * Sweep clean thy habitation for He cometh.

APRIL 6, 1901.

* * * * * * * * * * * * * * O death where is thy sting, O grave where is thy victory? The morn of the resurrection is near. All hail to the coming morn. The sun's effulgence greeteth the hour of redemption. O glorious birth, O beauteous day! The Son of Man by His crucifixion sanctifieth the substance. O most glorious spirit be with us in the fulfillment of thy promise. Glory, glory, peace on earth good will to men. Glorify thyself in us that through us life may come to thy children as . . . . . We guide in the fields of thy sowing, that we may be filled in thy Amen. What have the winds to say to thee, O. Man? The aroma of peace comforteth and sustaineth in all disquietude. Fail not of the giver and the gift. The darkness fleeth away for the truth cometh forth from the tomb. The world of sin passeth away, and the kingdom of righteousness reigneth forever. O Man, dost thou see the foreshadowing of the promise and its fulfillment? Thou art not blind. Open the eyes to the rising sun, for verily thou seest and knowest. Thy soul shouteth songs of gladness, for the greetings of the Father proclaim the glorious gospel of the unity (in Him), and a oneness in All. There is much for the teacher to do. Call forth the people. Hold not back. Give not in fragments. Call all. Give thy voice that the promise of the resurrection be fulfilled in their ears. We have spoken in part and prophesied in part. Now we speak in the fulfillment. As He died for all men, there is salvation for all men. This divine truth speaketh to thee, O disciple of the Master. Thou hast strayed in the darkness of His death. His resurrection calleth to thee, "Come, for I am the light and life of the world." Go and preach the glad tidings to all men. Look not in the tomb for behold I am not there. Look not among the dead for the living." Dost thou accept the mastery in the Master's presence? Then fear not for, "I am with thee always, and where I am, there can be no death." O disciple can we open thy mortal eyes to the light of this spiritual truth? Then thy mortal body will radiate thy light and be full of glory, the glory of the risen Lord. Much thou cravest, but little is required of thee. All that thou hast is the acceptable gift. Thou in thy cravings canst not fathom the mystery of God (good) because thy love is less not in esse but in fulness. Yet thou

art not a part, but a whole. Then give and know God, for only in the giving canst thou know. In thy seeking thou cravest knowledge. Then give all that thou hast, and follow in the light and promise in the resurrection. There is naught required of thee but to live unspotted from the world. Thy untamed natural warreth against subjugation. Yet thou must be subdued before thou canst subdue the world. Yet thou aspirest. Vain, vain are thy aspirations springing from the flesh. There is but one life, which is in God. Subdue thyself. Ask not God to chastise for He is love. Ask not of Him to do what thy strength is given thee to do. O Man, overcome thyself, and God will appear. Ask not of God to do work that His disciple was sent into the world to do, for in that thou diest. Life is only in doing the Master's work in the subjugation of the world, the flesh, and in this God is revealed in all thy doings, not (as sent) to the putrefactions but to thy wholeness, perfectness, which is life. Art thou sent? The light and the life is within thee. Give, give, O disciple. Take not away but give. Preach not, nor give as the world giveth and preacheth, but as the spirit giveth, give thou. Look not far away, for behold He is with thee. Now chain thyself lest it carry thee into dark places. Silently await the risen Lord. He bringeth thee the message—"Behold I stand at the door and knock."

APRIL 20, 1901.

* * * * * * * * * * * * * * O heavenly spirit be unto us a staff, that we fail not in the service of thy children . . . . . Amen. In the kingdom of use, O Man, only the spirit of the Christ is valid. In this sphere ever the eye seeth and the ear heareth. In the graciousness (or conjunctive quality) thereof is God. This of necessity can not strive or compel as then thou (the outer) wouldst be deaf and blind to the inner. Eyes that see not and ears that hear not, are the deadness and the dumbness that the Master sent out the disciples to restore. . . . . restoration . . . . . the power of the Word the graciousness . . . . . only in thy wholeness canst thou understand the import of the word . . . . Only in this is given the . . . . . Why in the gracious or (conjoining) word canst thou not draw? Why doest not answer to thy call? The voice soundeth, but they hear not the word. Physician heal thyself. O, this is the failure of the disciple in that he worketh in imperfectness. Here the "Go" and the "Come" is thy Master. In order that the healing word come, and it must come to thee, thou must not go until it cometh. Dost thou not see, that the mote in thy brother's eye can not be removed until thou cast the beam out of thine own eye. Imperfectness hath not the gracious (or unifying) power of the word. It floweth out of the mouth without interior sound and thy sayings are as if thou said not. Lacking the gracious fullness thyself, thou canst not draw but ever must go. Yet life is a one in which there is neither coming or going. Life is spirit, whose center is God. There is in the graciousness of His Kingdom a circumference. Yet, by the power of his word, all convergeth to the

divine center, and obeyeth the word "Come unto Me." This convergence is in every gracious thing—the outer continually seeking and finding rest in the divine graciousness. The correspondential truths in externals are the outworkings of divine fulness in their return to the Father's house. Retard not their path by the ungracious word. Go not out, but hail the return. The word of God beckoneth both unto them and to thee "Come." Hast thou the Word in its fullness of disciple? Then thou canst but call, and the word draweth. This, in all things that thy hands find to do and thine eyes see. Cleave to the graciousness (immanent sufficiency) of the spirit within the word. He teacheth. He maketh for fulness, perfectness, that heareth, seeth and obeyeth. Of thyself, thou canst do nothing. Only the spirit that floweth out of the mouth proclaimeth the graciousness of the word that healeth. Hold thyself to the coming. Go not out (or away) for behold all is here, in omnipotent power. God, the Father, ruleth. All, in love, man liveth to His glory. Retard not, but open the way to the convergent throng that cometh with songs of praise. We speak not to the flesh but to the spirit, for the flesh is in the going, and we call to thee to remain in stillness (of content) in the gracious (and abiding) presence of the Word. It is here.

APRIL 27, 1901.

* * * * * * * * * * * * * * Father we bless thy holy Name, that we may be blessed in Thee. Give us peace that we falter not in thy service. Speak to us that we may hear. Glorify thyself in that . . . . . In the culmination of all things truth, conjoined with love, will rise in the fulfillment and with healing in its wings, for in the rising and the fulfillment is the cohesive substance that (ever) abideth in Man. There could not be truth and love separate and apart from Man (as footstool). The conjunctivity and cohesiveness is . . . . . the divine substance in esse of creation. All is love (subservience for use). God, in the majesty of His power, holdeth in conjunctivity the fruits of His love. All is good in the graciousness of the spoken (or acted) word. The kingdom of use abideth. All is manifest. Thus all is fulfilled in the word that the Father may be glorified in His presence (with man). The glory of his presence is [expressed] (or at one with thine inmost endowment) in the gracious benediction, "Be thou whole, Go and sin no more." The power abideth in them in cohesive binding of love in their human. The spirit of the higher human good and the lower cohesiveness worketh to the glory of the whole. What is truth but the best, that cohesive love hath made (visible) or possible in its work of creative activity for behold creation goeth on [and] . . . . . truth and good show forth in splendor of the cohesive good and truth. Truth is ever conjoining itself even to falsities that it may show forth in splendor of light. All evil is consumed in the fire thereof. All is brought unto transmutation. Thy work of disciple is in the fields of processes showing forth the cohesive esse in creative love. Live thou ever in joyous anticipation of life in esse, in the consciousness of being. Look not for evils (in men) to destroy, lest thou blaspheme and deny the essential elements in the external potencies of God's creation. The dust

is necessary to the substance. Thou must not attempt to disprove (or disapprove) creation's plan by denying the cohesive principle of creative love, the perfectness of which showeth forth the splendor in combining good and truth. Dost thou know of that son of Man, whose message God sent to call men unto Him, the cohesive power of which message glorified the Father? For what didst thou go forth to see a man, who telleth but doeth not? Verily he brought a message of love in active potentials to the cohesive binding of the [good in externals] that it might bring forth fruit for repentance. Verily God's need is not that good be exalted, but that evil be consumed in the good, the imperfect in the perfectness; and this, in the light of His love, could only be done in the conjugation (of good and truth). We desire that the disciple go forth with knowledge and wisdom, in the light of the spirit, lest he fail of the work he was sent unto. Think no evil. Cast it out from thee, lest it defileth the mouth. Let thy light shine in the splendor of love, in the cohesive power of love in esse that bindeth even the whole world. Look not for condemnation of men, but for praise. Affirm the all-sufficiency of man's own possessions which are the gift of God, and they will rise and call thee blessed. All is not passing away. The Father quickeneth to the building. Absolute evil it is not, never, no more. Praise God. * * * * * * The spirit quickeneth the evil and the false, and behold all is truth and good.

MAY 12, 1901.

* * * * * * * * * * * * * O Blessed spirits of God be unto us light, life and the (actualized) Word and the sound thereof, as thunder in the ears of human understanding. Alas, we speak the word and they hear not. Open their hearts, O Father to the loving word. We fail, in spirit, and would speak to their flesh, that the spirit be glorified in them to thy glory forever. Amen.

O Man, thou wouldst fain that we speak to thy flesh, to thy mortal understanding. Thou cravest unto us that thou might be filled. O Man dost thou know that in this thou failest in strength of spirit. Wouldst thou that we come to thee in the flesh? For only flesh to flesh can the human understand and know. Spirit to spirit the Father interpreteth the message. The flesh mocketh the spirit and misleadeth. We can but lead in spirit to the regeneration. The words that I speak, and have spoken they are life. The letter (the flesh) killeth. Then O disciple speak only as the spirit giveth utterance. I will put the words in thy mouth, that thou shalt speak. Seek not to interpret, for as thou doest this, thou interpret for thyself alone. We speak to the ever existent divine principle in every child of God, and he heareth. There can be no beginning as there can be no end, in God. The voice of the messages was heard from the beginning. No failures could there be in the voice of God, and He speaketh to all men and they hear His voice, else He would deny Himself in His creation. He, the crust, only, misnamed Man, denieth the Creator. He, the likeness and image of Himself, denieth not. Thou knowest, thou seest, thou understandest. Deny not God, lest thou die. The Father is preparing His messengers in the knowing of themselves that they may receive and proclaim. There has been no error, no fragmentary revealings but the

all of truth hath spoken from the beginning. Thy flesh controlleth in the denial of the full from the beginning. The spirit of God ruleth. Deny not this. Thy spirit accepteth only the fulness of this. There can be no denial. The work of the teacher is in this proclamation, "Glory to God in the highest." Then falter not. The mortal mind, the winds of the cast-offs, continually proclaim the weakness of God. It is for thee, O Man, to proclaim His strength, His height, His depth—THE WHOLE, from the beginning. There is no preparedness. All is in the full. Thou, in the spirit, knowest this. Thou canst not belittle God. Then belittle not thyself, in Him, lest thou art swept into the void (of denial) by the winds of negation. We speak in the fulfillment of the promise. All is fulfilled, and ever was, in the Kingdom of God. Peace, peace; await not the coming. All is here. * * * * * * * *

MAY 18, 1901.

* * * * * * * * * * * * * Father be with thy children at this hour—in time. Yet we would that thou obliterate time, that we be not enslaved thereby. Thy presence only can show forth and banish all darkness, in time and space. There is ever eternity in the presence, and we ask eternity NOW, that thy children may see thy face. Open the eyes of thy children, O Father, that they may see the many clouds of witnesses encompassing them. But for their blindness they should see and know. But they know not nor do they see. Speak to them, O Father, that they may be lit up with the light of thy eternity, that thy glory be manifested forever. Amen.

The kingdom of God is in every created thing and is for the mortal seeking and uncovering, else life would be not. Only in the human activities can the spirit show itself in fruitions of good —growth. In no [other] way can the mortal be brought into consciousness of immortality, only by seeking and uncovering, for in this he is brought face to face with the divine principle of inflowing life, that showeth in exteriors the glory of creation as seen in its involutionary and evolutionary workings in God's plan. That the man may know God, He speaketh to him in principles and in activities of life in spirit, moving in expression and correspondent form. This is He that lighteth every Man that seeketh His life, and verily he shall find it in the seeking and the uncovering, of the mysteries of nature. There is no mystery other than God. Then uncover His face, and all things are revealed to thee in nature, even thyself. But O Man, in this thy boldness, be merciful in revealing the truths uncovered, to thy brother for his enlightenment. For thy weakness, thy imperfectness as also thine own strength and perfectness is uncovered to the earth's gaze. But if thou wouldst gain, thou must have no doubts and banish all fear. We in spirit would fain travel with thee in thy searchings, but it is decreed by the infinite love that thou seek ALONE, that thou mayest grow in the exercise. The strong arm (of the Angel hosts) availeth much in the clearing of the paths of obstruction to the mortal feet. Despise not the mortal, lest thou be lonely. The presence, the strength, the open vision cometh in the exercise, and in the companionship of the mortal loves in penetrations and consecrations to service.

Naught can retain the Man, if, in love, he seeketh God, and nothing can be withheld from him. Thou canst not work in thy weakness. Only in thy strength canst thou work. Then get strength. The prophets are dumb in the light of revealment. Thou needest no prophet to tell for thou knowest then; no eyes to see for thee for thou seest in this effulgence. Then seek the light. It is close to thee, aye within thine own life. There is no life apart from this effulgence, for it is life itself. There is no other. Dad.

MAY 25, 1901.

* * * * * * * * * * * * * * O man, the spirit speaketh to thee in hieroglyphs and symbols, that thy mortal may by searching find the pathway to the spiritual Eden. Who leadeth thee? Who pointeth the way? Know ye not that God liveth? Not by deduction or inductions, canst thou reason Him into thy sight, O Man. He liveth. Thou livest because He liveth. Thou seest and knowest because He seeth and knoweth. This and nothing more! Then cease thy reasonings. Thou cravest, yet repellest. Thou callest, yet deniest the answer. The echo, the reason perverted enslaveth thee. Verily thou must be free. [Thy judgment] leadeth only to the door of the imperfect. Thine own reason, thy intuitions, obscure thee in the billows of thought, being both without rudder or guide [they hamper thee so] that thou art engulfed in the abyss. All is dark. O frail man, God liveth always. This truth, that thou castest away is what thou must seek for. Turn from thyself and live in the light of this truth. Thou wouldst know of this, but thy searching is far away. The human sight and reason beguileth and the hind part is as the fore part. We ask thee to think, and thou clingest to ratiocination and art bewildered. We say again, "God liveth." He is the only thought which is the only life. Then we say to thee, "think." Enter into thy inner chamber and live. Take not thy thought, thy desires with thee, for all is there. Thou wouldst be led, be shown as men are led and shown, and if not thou art stubborn and deny the spirit guidance. Thou art "as thou must," so sayest thou. Who created the "art" and the "must," O Mortal? It is thy willfulness, thy thought, not the God-thought, for this embraceth all in the life spiritual and is the Christ that leadeth into all truth. The mortal will, the "must," the reason bindeth and shackleth. Then thou in thy imperfectness must seek God, before thou canst live in the light of His command. The human, only, tarrieth in the Master's service. The spirit moveth ever in the creativeness of the divine will; no spirit or angel can by power bend and mould the human into spirit and obedience to the will of God. He liveth, mouldeth, fashioneth into His likeness, and, in His will, we, all, spirit and human live and move and have our being. We as thy teachers, are a part only in the universal grandness, immenseness, Goodness. Let us reason together. Come into our counsel and speak of that which we know, that we may be led to the portals of the tabernacle that leadeth to that which we know not—even God. O disciple and teacher, thou must know and live before thou canst impart and give life. Thy perfectness in thy human is what thy Father requireth of thee. The earth also requireth this of thee. It calleth unto thee to bring thy perfectness, not thy frailties, unto them. For in their dark-

ness they conjoin not the Creator with weakness, but with strength and praise. It is thus they seek Him. Then bear no other unto them, O teacher, lest they reject Him and thee. We chide not but in love the mortal, that it may be perfect as the Master is perfect. This the world asketh of thee. Look ye that thou fail not. God calleth unto thee. The world calleth thee. Canst thou answer both God and Man. Thy "art" and thy "must" must surrender unto this, that thou be made whole, and fashioned as an acceptable gift from God. "Be thou clean." God speaketh; shut not thy ears for the voice soundeth in the life. proclaiming eternal now, the only acceptable of the Father. Yet He casteth not one of His children from Him. All, all is His. Yet they need thee, as thou needest them, O disciple. The gate of the sheepfold openeth to thy hand. * * * Dost hear the bleating of the lambs? Then thy time is near. * * * The whole world speaketh, God speaketh, humanity mourneth. * * * See, see the glittering star shineth in the darkness. * * *

JUNE 1, 1901.

* *
* *
* * * * * * * * * * * Infinite ONE be with us NOW in fulness of love. Guide and direct us in all of our doings for only in the glory (of this) can we work in thy Amen. (Even) in the nooks and crannies of the human, or Man as he is of earth, Man findeth a resting place, that he may ponder and question of the mysteries so that the true knowledge may come to him. God speaketh to these receptacles of the life human that the spirit in these chambers may find the human waiting, for thus only can the voice be heard. When the silence bringeth [face to face] rest conjoineth. Restless activity in spirit findeth much in silence. WHY QUESTION THOU? God speaketh, "Silence." Not in the restless activities of the world can the voice be heard, but in the silence of the midday supplication. In the valleys of the everflowing streams between the mountains of NEGATION, there the storms are hushed in the peace of the soul. God is supreme. The chill of the mountain winds scorcheth not. Be ever in the presence of the silence. The angel hovereth ever there. Thou art troubled in soul O disciple. Yet all will pass away. There is much in the flesh that needeth pruning. Do not look for rest in body, lest indolence bar thy activity. Spirit only moveth in the ways of God. Yet thou wouldst fain goad the body, the flesh. Cease thy cravings for outward glare of the word. It can not move the spirit of inactivities. Only in the light and silence of the secret place of the human can the Master instruct, and thou MUST BE HIS mouth-piece. He speaketh and thou workest. But thy tongue remaineth in dumbness, until the spirit, which is God, openeth the mouth. Thou art restless, O Disciple under the teaching; but thou must submit to the Master, if thou wouldst live and proclaim in the light. Not in the darkness canst thou teach. The human draggeth and hindereth. It can not uplift, it can not transmute the darkness into light. If thy light is darkness, how great is the obstruction that hindereth thee. But the valley is open to thee. O that thou wouldst receive the light. The mountains obstruct thy path, and thy view. Yet the mountains can be made

to pass away. We speak to the Man, yet the spirit must interpret for thee. Thou canst not of thyself see and know. The time that thou livest in and acknowledgest as thy instructor is the deceiver, and was so from the beginning. TIME IS NOT FOR THEE in the Master's work. O how we have called unto thee, "worship God only." Dost thou know of this? Canst thou see in spirit the hidden mystery? Then time is not, and thy work is before thee. The mountains and the valleys are one. The silence hath spoken. This must come to thy ears, that the dumbness pass away. Thy instructors in the sphere of the mortal. Heed thou for the spirit (coast), is revealing. Peace be with thee. Dad.

JUNE 9, 1901.

* *
* *

Father, how we plead in thy mercy. How glorious the light of thy loins. How infinite is thy graciousness! How omnipotent is thy omnipotence! Cover us, thy servants, with the mantle of charity, that we may walk, teach, and guide in thy footsteps. The paths that Thou hast trod are the paths and must be the paths of thy disciples. To lead, to guide, to uplift is the work of thy service so that the glory be magnified in us, so that thy will be done on earth and that thy name be hallowed forever in the well-done in thy Amen.

It is not the will of God, nor the will of Man that truths be revealed through the crucifixions of the flesh, but rather that the glory be magnified in joy and peace. The Father willeth not that suffering may come, but that perfect freedom may obtain in the searchings. Not in darkness, not in bondage is He found, but in the fullness of freedom in the human. Then do not crucify, do not condemn, do not enchain that truth may come. God willeth it not. The sign of the coming of the Son of Man is not in the cross, not in the darkness of men's minds, but in the light thereof, not in the famine nor in the pestilence. GLORY TO GOD! No, no not in His anger doth He appear, but in His love, in the fulfillment of His promise and finish. Behold it is finished, the time is fulfilled. The sun of righteousness reigneth. Man dwelling in the suffering of the Christ findeth not peace, but in the resurrection doth the glory show forth. Not in his (Christ's) suffering did salvation come. O Man, then dwell not there but follow him here, for, in that day that thou doest thou shalt be with Him in paradise. This thou shalt find revealed to thee, as thou searchest the depths and as nature is uncovered to thy gaze. The ascension, the resurrection, the glory, the divine in truth ascending unto Him that gave thee life is even in the smallest truth as in the greatest—not on the cross, not in the sepulcher, for He is risen. All nature showeth forth this truth, and O man it is the very nature in thy aspirations. Thy groanings are for naught; thy joy proclaimeth this. Deny Him not for in that thou diest. O the pains, the suffering of my children, in that they do deny. Behold, I am with thee always, not as a figure on the cross but as the glorified Redeemer, and I dwell with thee. Go forth and teach the glad truth of the resurrection, not of the crucifixion. Only in bondage can ye live in the crucifixion, and the Father would that His children dwell with Him

in paradise. Darkness, darkness is not, no never more, for I, even I call unto them, "Come up higher." Why cringe and grovel in the dust when the sunlight is for all. Then, O disciple, enter into places prepared for thee, and turn not away. There is a chamber prepared of the Father in every human soul, prepared for the coming of the Son of Man. And this is the glorious gospel prepared for all. All is light, light, clean, clean. All is fulfied this day in thine ears. No sin incarnate. All is good. The kingdom of God is within. * * * * * * * *

JUNE 16, 1901.

* *
* *

Father, we in humbleness thank thee for all. Yet we pray thee more, yea more, for in the overflowing we live in abundance. In the fulness of the more, we bring the fulness of the voice to the world, Thou, O God, art the more, even thyself O God. The world needeth thee. O Father, be in this and in all work for thy glory and the fulness of thy Amen.

O Man, in thy lofty height, thou surely canst see in the horizon and span the ocean of truth. If so thou wilt, so shall it be unto you. The ocean's depths are open to thee. Its mysteries can not hide from thy diligence. Thou fain wouldst wander on the shore gathering pebbles, and casting the sight along the beach for the wrecks and floating cast-aways. Truths are not there, only their violations. Seek not in the debris of the storm for the pearl of great price. It lieth in the depths all unsought. The spirit must seek and in the seeking thy eyes see not the waters that engulf, but the need draweth thee. Fear is not in the need. Joy only can be there. But would that thou need not. It beckoneth unto thee that thou mightest be filled. O Man thou must rise above the need, before thou canst be filled, rise above the suffering before thou canst be free from pain, above the crucifixion before thou canst see the risen Lord. Error can not obscure the truth, nor darkness, the light. The ascension revealeth all things; it draweth all men into its embrace; and in the warmth and glow of the embrace, All is. Then live not in the nether world and errors, pains and darkness—for in this thou art bound. Dost not see that freedom cometh not, only to those who are in the ascension? Thy struggles are futile while battling with the forces of the lower. Thou canst not fight, nor is it asked of thee that thou shouldst suffer, that salvation might come. It cometh only in the ascension, in the rising above all that bindeth and holdeth. Now, thou art not lonely in thy rising, O Man, for in that day (the resurrection) the power is given unto all men to draw all within him into the paradise of the all-seeing, all-knowing, heaven. This is a state, that is for the human (mark ye well) in his humble submission to God. His righteousness are the wings given thee to soar by. But thou must soar and rise, before the gates will open to thee. The heavens, beyond the human soaring, call thee and thou findest strength in the calling, for this is the voice of God, and in thy obedience thou canst not fail. O Man, live while thou must in the flesh, but defile it not by proclaiming it unclean. Thy salvation is not in this, but rather in the glorification and praise of God's handiwork. Thou canst not attain unto truth by

condemning error, nor to good by denouncing evil. Evil liveth and thriveth in the atmosphere of condemnation. It dieth under the light of the love of truth. Dost thou not see that thy enemy is overcome by thy love? Love burneth as a consuming fire, and thy enemy ariseth above its fierceness as a friend. This law of God operateth in all the universe as the redeemer from sin, and this being the law of God, all is saved, all is truth. Naught else ruleth and God is supreme. The road to salvation is in the light of this. Then walk therein. Thy limbs are strong. The body is not weak, and the spirit is made to guide. There is but one road, but Man has made it many and in the mazes thereof he is lost. But the Father is ever present to lead, if thou wilt have Him. He is risen and He draweth all men unto Him. The sun is above thy head. O Man, look up and receive its rays, for in them is warmth for the body and life for the soul. * * * The spirit speaketh. * * * There is a rift in the clouds. * * * Soon darkness will be no more. Dad.

JULY 6, 1901.

* * * * * * * * * * * * * * * O Infinite Spirit be with us at this hour. Guide us in way straight to the place prepared for us in the hearts of humanity. Be with us then, O Father, for thou only canst give welcome and a resting-place. Thy humble presence overcometh all obstacles. Thy wisdom guideth us. Thy strength sustaineth us in giving the word, that maketh for acceptance of thy message. Peace, peace reigneth and thy spirit fulfilleth all things. Call unto us, O Father that we may hear and follow. Be unto us a guiding Star that lighteth all dark places. Then we fear not. Thy children are with open arms ever to welcome us, but we fail of Thy light, Thy staff and shield. Verily we move in fear, and we tremble and halt lest Thy will be not done. O God sustain us lest we utterly fail. O the pangs of uncovered weakness. Uncover, uncover, that in Thy presence we conceal not. With bowed head and in humble submission we stand before thee as we ARE. O Father accept us in Thy Name and to Thy glory forever. Amen.

Man, as thou art, must thou remain. Seek not to anchor thyself to any creed or dogma, whose chariot thou lookest to, to make new acquisitions. As thou art IS the best in thee. Seek to change not the trending to operations of the law of thy being. The law incarnate divine operateth toward perfection in God. As thou art, truth seeketh thee, that the law be obeyed. There is naught in conflict with the law divine. Love, the eternal esse, the substance, as creative energy, worketh in conjunctivity with divine plan and purpose. And what is this purpose, O Man? Ask not of Man, not of books nor of nature that confronteth and environeth thee, but of God, who is the center of all in good and truth. "Thou canst not hear," say ye, O deaf and dumb mortals? Thy environment overshadoweth and engulfeth thee. As thou wilt, so be it. But know ye not that there is but One God, and naught else ruleth in His Kingdom? Then ask of Him, O Man, [and humble] thyself and the answer cometh, "yea, yea." Thyself art the intermediary between God and the mortal. All is given, all is fulfilled, no darkness, no error—all truth. In belittling thyself God is rebuked. Vain Man,

thou dost err in thy weak judgment between the spirit and Man. In scientifics, Man reasoneth in his environment; he proclaimeth what he himself conceiveth; he gaugeth and plumbeth to external standards and quencheth the light of the creative esse. Thou art in error. Vain purposes, and ill-assorted platitudes to make appear as light what is darkness, is the very spirit of negation—the nothing. The opposite of what is, beguiled thee, O Man. That which is not of God is naught. Undivinity and divinity is divine. Mistake not; follow not the shadow, the product, the image of thy environment, but cast off the outer and stand in the presence of God, and thou shalt know, see, and hear. All to the purpose is found in the law of thy being, which in ultimate is good, perfectness. Then deny not. If thou canst not accept wait, but deny not. Thus man groweth in might, power and stature, in likeness and similitude of God. Fearest thou to accept this? Then thou deniest good in God's plan, and exaltest thyself above Him. Dost thou grope and groan in the mire of conditions and environment? Then thy image-worship hath beguiled thee into strange places. But thou art free, O Man. God hath so ordained that thou move in freedom's light—this in thy own light as in the desire of the spirit. The law followeth thee from the inner even unto the outer, that thou might not waver. All is in the law; all is divine in love. Obedience only is exacted of the law. Fearest thou the law? Its judgments are just. Flatter not, that thou canst be deceived. Accept reward for straying in willfulness, as also reward for well-doing. Both are just, no error anywhere. Greetings in happy remembrance on this thy natal day. * * * * * There is much in the days, the months, years and seasons, that speaketh in confirmation. Yet thou deniest. O the pity of it, the sin of it. O Man, open to what the spirit bringeth to thee. Peace and happiness in life shall attend thee. Dad and yours.

JULY 13, 1901.

* * * * * * * * * * * * * Blessed Spirits of the Kingdom of righteousness be with us NOW and at this hour, for in this, thy holy presence maketh for acceptance and judgment. Thy holy message borne on the winds that sweep over them fanneth the human into consciousness of the spiritual inherent in life of being, and this we see is in all, that is in natural and material questionings The questioners are not of this inherency but of the outer and external. There, in the light of influences corporeal, none is at fault but in deadness. The resurrection is in the spirit not of the flesh. It speaketh not in riddles of the yea and nay, the whence and whither, but of the NOW in life of spirit. But the flesh graspeth, holdeth and interpreteth to the confusion. Guide and direct the spirit in choosing its seekings. Thou knowest but of the acceptance of the what is. Thou only, O God, canst choose, for they know not of the beneficence of thy bounty and they gather in prodigality of the desire of the flesh. Reduce to naught the desire, O Father, and bring them to the spirit in whom is all good, and Thou in them shalt proclaim the what, the is, and the NOW of their need. Glorify thyself in them, O Father, for thine is the kingdom and all power and the glory in the Amen.

In truth, thou wilt ever find the spirit, O Man, and this is the why

of thy growing. Thus in knowledge is the life of Man in good and truth. The seeking only that thou might clothe is naught but a semblance of service. But in seeking that thou might be clothed divinity is, and it calleth into manifestation the unity of thy life in God. Man is ever seeking truth, and when found he clotheth and moldeth it in flesh, that he may become the possessor. Thou must give up all to truth, O Man, that it may be clothed in the garb of the spirit, that it (the spirit) may talk to thee. Not thou art the instructor, the interpretation, but the spirit is all. Never is thy attitude toward truth that it may possess thee but thou ever seekest to possess it—never to give. This is thy error. Every atom of thy being must be given up to its inherent life which is divine, that it may be involved in Him. Naught in being has life in separateness from the eternal essences of the spirit. Merge thyself then, O Man in (spirit) Him. Hoard not the truth in thy mortal, for there it findeth death. That it may have life we bring thee the message that ALL IS SPIRIT, and as thou merge thyself into this, thou wilt find life and God, in whom thou livest and movest. In bringing to thee, thou dost accept, in bringing thee thou art accepted. Mark the distinction. The acceptance and the accepted. Thou must be accepted of Him. Not the acceptance of Him is salvation. Thou must seek Him. Then why thy perverseness? Thou canst not possess and hoard truth. Thy hoarding of the spirit must have obedience and the possessions must possess thee. So ever is truth the Master, the ruler. Thou art but the subject. But thou art ever in rebellion against the powers that BE. But thou must surrender to the king, for He is the Ruler. Thou art in chains and thou art slaves in disobedience. We call to thee in spirit and thou answerest in the words of the flesh. We call to the flesh and thou turnest a deaf ear. Alas it doth but offend. Thy flesh disputeth with the spirit and the Father is made ashamed. Cease thy disputation, for only the truth will prevail and this even to crucifixion. The sufferings of the cross is for the flesh only. The spirit disputeth not, and is glorified. Thou must be born again. Every atom must surrender. We can not work in the Master's will in disobedience. Only can we bring suffering to the flesh. Open up thyself, O Man, to the spirit of God that comfort may come. Fear not His coming but rather fear that He pass thee by. The acceptance and the accepted in divine truth speak to thee. Dost thou hear? * * * Then fear not. Give thyself as a sacrifice to eternal life * * * This to all men in tribulation. Seek thou the Kingdom. * * * *

JULY 20, 1901.

* * * * * * * * * * Our Father who art in heaven, Allhallowed be thy Name. Thy Kingdom come; Thy will be done. For thine is the kingdom, the power and the glory forever. Amen.

In the seeking for righteousness, the all things to be added, the spirit only must guide. Then the Father, even the Holy Spirit seek, and thou, O Man, must follow in truth. Fear not for the gathering, for He gathereth. Truth only in the radiance, or intellectuality, attracteth thee. As the precious gem is (only thus) known by its prismatic rays, so Man the human is drawn to, but not into the substance but into its light only.

The Father gathereth the gems within thyself, O Man. The warmth of the substance gloweth and burneth. Its radiance is seen (also) as thou lettest it radiate in the life. Why hidest thou the light? Uncover that the gem be seen, that the world may see and know. Justly the world judgeth. By the fruit shall ye be known. Freely give for the Father hath been lavish in His gifts (of spirit) to thee. Then give not only of the light but of the substance. We ask not that thou go forth, but that thou remain at home, for in the Father's kingdom there are many mansions. Spread thy board plentifully with good things, that thy guests be filled to the fullness of the glory of the spirit. Lack ye anything? Fill the water-pots with water for Christ is near, and the wine shall be in plenty even to the overflowing. Say not, then that thou hast not, for in plenty all things are. There is not [given] one jot or tittle that thou, O Man, canst reject. The wisdom of the ages are in and a part of thine abundance. Thou knowest what to do. The Martha's and the Mary's are thy handmaidens. Judge ye. Say not that thou knowest not of the spirit in this, for thou livest and art not dead. "How long, O how long, O Father! Draw unto Thyself thy children that all may know thee, from the greatest unto the humblest." If in thy most humble and insignificant self, O Man, He awaiteth thy coming, even as the mortal must die before He can enter into the spirit, so the earth beckoneth unto thee, "Come," that the spirit may be free to enter into the joy of the Lord. So truth in thee, O Man, must be laid in the dust, that it may be made alive. Error and false judgment are of the flesh, and cannot interpret spirit. We would that thou, O Man, die that eternal life may come. Truth from error ariseth. Spirit from mortal ascendeth. The Father desireth the return, "Come unto Me." Hearest not the voice? Who hath ears let him hear. This is not given to thee, O Man as a riddle. Rather is thy perverseness the riddle that thou thyself must solve. What thou art in truth is what the Father desireth should come to thy understanding. Not of this doth the father teach, but the kingdom of the heavens, for it is near at thy very door. Ask not that it be made clear to thee for this showeth thy darkness. Thy light He proclaimeth. Then fear to proclaim thy darkness, for in that abideth not truth but error and this is thy stumbling-place of THE LIFE. Then blast not the life that is thine, but bring it as a sacrifice to the light, for in this thou wilt find and feast on the substance. The glow of the radiance then no longer shall satisfy thee. The gem is found, even God. Naught shall allure thee any more then. All is gained. Yet poor and humble thou art. The blessing and glory of poverty is thine then. Humble, humble and blessed, are ye of the Father. Pervert not this, O Man, to the mortal use, for this will impoverish thee indeed, but to thy spirit it cometh that thou mayest be enriched. God speaketh to thee in the language of the spirit. Hear thou, that abidest in the kingdom and this is thy abode, O Man. He knoweth, thou knowest. Abide, abide, for he cometh not for a day but that eternal life may come. Spirit speaketh to mortal and the sound thereof bringeth joy to all men. God hath spoken. Speak thou. The spirit hovereth over thee and the sun is made to shine. The dark places are being lit up. Dost thou complain of the time? Fear not for the end. God is and ever shall be. Thy life is and ever shall be. Time is not to thee, no never more. O thou

of open vision and understanding. * * * Peace in heaven reigneth. Seek there that trouble may cease. Hear thou. We speak. The spirit comforteth.

JULY 27, 1901.

* * * * * * * * * * * * * * * * * * Father be it unto us according to thy will. Draw us near unto thy children, that we may be their need and fullness. They feast on earthly gatherings, and in gluttonous feasting they boast of their gatherings. God has brought to them divine instruction, but they gather to pervert the things of God; yet they hunger and are a-thirst. Lead us, O Father, that we stray not. In plenty all is, and in fullness thy name is glorified even unto the emptiness. Cleanse them, O Father, that they may receive and not cast away, and this is thy glory forever. Amen.

The prophet, to be acceptable must prophesy and his word must be true, and with authority must he speak. Only the message coming from the spirit profiteth, and in the light of the Father, who doeth, it profiteth. The signs do follow him who with authority proclaimeth. Cast thyself upon the waters, O disciple, and float on the bosom of eternal truth. We have brought much to thee, but not for thine own self did we bring, but that thou might be instructed. But thou hast taken them as thine own, and filled thyself with darkness. Not out of light did the blessing come. that thou might hoard, but that thou might give, give. Empty must the prophet be that he may be filled. We have shown thee the way to thy brother's weakness, and thou hast taken them to thyself. We ask not of thee thy service in earthly gatherings. Thou gatherest NOT. Naught is thine. All is for thy brother. Empty thou art acceptable. In the need, the Father giveth and speaketh the word. Why takest unto thyself all that thou hast been given? None is for thee, all is for the children of the Father whom thou hast been sent to heal. The Father requireth of thee that thou come to Him as a little child; even as He sent thee into the world. He requireth undefiled. Thou gatherest the chaff and fain wouldst feed the multitude. This is not of thee. Cast all out, and thou shalt be filled with the holy spirit. Not in thy abundance, but in thy poverty canst thou teach. Thy meat savoreth of the earth and offendeth. The spirit poureth its life into the empty vessel of God, even to overflowing. Then take not anything with thee. All shall be supplied and fulfilled in thee, if thou follow the spirit. O Man, when thou boastest of following the spirit, knowest thou not that it is the shadow of thy mortal, that leadeth thee? The reflex life of the self hindereth and cloggeth the Good. There is no good in thee—God only can be. Thou art not, and what thou art is required of the Father in order that thou be His disciple. Not what thou hast made of thyself, but what He made of thee is acceptable only. The possessions He needeth not. Thy feet must be untrammeled. Thy self must be free, free, empty, empty. Come, Come. Thou failest in thy gift, if it is not of God. As thou art come. Thou shalt be filled unto the full, if thou heed. * * * Much is required of thee. This was given thee from the beginning. Do not accumulate for Him. Thy emptiness is all that He seeketh of thee.

AUGUST 3, 1901.

Infinite Father, be with us now and at all times, else the vastness swalloweth us up. Time and times lead us away from thy kingdom, yet we must follow wherever the cry cometh, for there is the need. They groan in heaviness of burden and bondage. Save us, O Father, else we are lost in the swamps of sin and death. The paths are straight, for they are made by thy precious feet. Yet we falter. Quicken into the life of the holy spirit. Then we may with safety follow the call, even to the end that men may be redeemed from their sins; for it is thy will, and thy glory we seek to draw. Strengthen our limbs, open our eyes, that we may see thy glory in all. Shine, shine, mighty God, but blind us not in thy service, yea, that we may know thee in the Amen.

Brethren, we speak to thee as man with man; for thou art our fellow servants. Thy will must be our will. Then seek thou earnestly to know the Father's will, and abide in it, that we all may be at-one-ment with Him. Thy service is the need; our service is the gift; the Father glorifieth. But thou livest in the mortal tabernacle, that which is made with hands, and thou fain wouldst stay in it. Thy loves are stored there, and thy possessions hold thee in every word that cometh from the mouth. Immortal love only giveth it life. Thy sufferings and afflictions are but the outspoken life of thy mortality. Thy body swayeth under the heaviness of mortal faiths. Not of the spirit are they, but of the earth, and they imprison thee. The freedom [of gain is] nor can be thine here. Thou bendest the knee in servitude to them. Come into thine inheritance. We call thee, yet the voice is scattered on the shore of time. Why gazest thou continually for the sight of mortal imaginations, whose products are but phantoms destined to pass away. But they blind and hinder the spirit's flight to its home above. Down, down to earth, must thou come, whatever thy strength of wing if thou turn thy eyes to gloat on thine OWN. God only can dispossess. Pray earnestly that thy flight be not hindered. We bring thee the word, and thou failest to see. Break the seal, break the seal and open; and the spirit will talk to thee, if so be thou wilt hear. Thou hast ears. Then incline to the message, that the spirit may be free. Thy acceptance is a rejection, if thou but seek to hoard only. The truth cometh not so to man. Open up thine heart and thine whole soul, that His love may flow in fullness into thy whole being; but in this thou must be dispossessed. "Thou shalt have no other gods but Me." He occupieth all. There is no room for aught else. Dost thou grieve over thy ills, thy obstructions? Then thou hast no room for Christ. He can not abide in limitations and obstructions. Then throw open every door and window of thy mortal doubts, and let Him in; and all will be fulfilled in thee; that is to say, thou wilt come into full possession of the life of disciple. God must reign in his kingdom, and the kingdom of heaven is within thee. And the disciple must bring the glad tidings to all men. But he must first live in it and know it before he can proclaim it. Why fear to proclaim? Fear not, for the word given thee at the time hath power to overcome. We say unto thee, thy mortal warreth against the spirit, and thou faintest with bitterness. Thou fleest away, yet returning again and again. Why flee away that thou might return? At

home, at home abide, no fleeing, no returning. The eternal reigneth there. * * * Thy friends in spirit and truth.

AUGUST 10, 1901.

* * * *

unto them, for they know His voice. Fear naught but defilement. All else is holy. God speaketh.

AUGUST 17, 1901.

* * * * * * * * * * * * * * * * *

Heavenly Father, be unto us a guiding star ever, that we may be drawn unto thy holy place where the sacred things of the spirit are hidden. The life in essential essence, not in existere, is found in every creature, for where they are, there art Thou also, and the [life to come] is sure. Keep us straight on the path that leadeth us to thy presence, for ALL IS, and naught else is. Thy kingdom come, and in thy will all is done, and hallowed in thy name. Glory, glory, glory. Amen.

Human reason and judgment prevaileth mightily against the spirit, because all truth cometh and purgeth. The old things must pass away. The new must prevail. Why flee away? Thy human, thy mortal must put on immortality. Error must die, that truth may prevail. Thou measure, and judgment prevaileth in external life. Only in the inner court doth the spirit of truth find a resting place. The spirit bringeth life and is God. Man, open thyself to the inflowing tide of God's love. This is to know life, this is to know God, this is to know life in spirit, [Human effort—the mortal coming, is] not of God, but of Man. The spirit only giveth life, the letter killeth. Why dost thou hide? Fear not, for the spirit only giveth glory. Doest thou live? He knoweth. God instructeth. The miasmatic atmospheres of externals are but exhalations, the excrementitions effluvia of falsities, born in iniquities, but not of God. To him who liveth in obedience to the law of God, all is promised, and this in Love. The "I AM" overcometh all obstructions. Art thou afflicted? God knoweth and healeth. Is thy flesh in lust craving? He subdueth. Art thou in doubt? He casteth out all fear, that truth may prevail, and light shineth on all thy possessions. Live in spirit. All else that cometh to thee are deceptions and a snare that beguileth and leadeth astray. In the power of the light to come, all is. He liveth within thee. Thou canst go astray, O Man, only as thou followest the light of false gods. Thou shalt have no other gods before ME. To desire is to die, to live above desire is to live. This applieth to what thou accept as truth coming, not to that which is revealed. This is life eternal and every fragment of truth (yet to come) correspondeth to the whole, no death—life eternal. But thou accept only in fragments. Yet thou growest. All must be fulfilled. There is perfectness, fullness in eternity in the acceptable gift. God requireth this of thee, O disciple. The perfecting power is given in the gifts. God uncovereth. Seek not to conceal, for nothing can be hidden. The Eye omnipotent of every fragment divine within revealeth the secret unto thyself, O Man. Fear not the incoming, for thy eyes will be made to see, thy ears made to hear in the stillness of thine inner home. The face to face, the still small voice abideth there. Thou needest not a teacher, for He is all in all, and Man is the product of treasures in spirit and substance. Then blame not the flesh; accuse not the spirit, naught is lacking. Thy ALL in the gift of the Father speaketh to thee the truth, that Man might live. This is the essential element of his being. There is the reconciliation. To know this in truth thou hast but to look within.

The tablet of the written law of thy divine in esse speaketh to the human searcher. Nothing is hidden. Thou art, what thou wouldst make thyself in external life of use in God's work. No hindrance, no obscure places there are, but what the search-light of divine injunction will obliterate. Speak but the word. The healing cometh. The spirit rejoiceth in the Father's work and is glorified. O Mortal, canst thou understand! Turn about, cast thy eyes around, above, beneath, and all proclaimeth thy lordship. All is thine, and the spirit quickeneth all things to thy hand. HUMILITY, in love and charity, availeth in all things done in the Father's name. Peace awaiteth the seeker. Nothing else is in the seeking. Hatefulness, and all uncharitableness is not of the searcher of God. He hideth His face not from those who seek in spirit and in truth. "Behold, I am with thee always." Accept this and thou art in life. Steadfastly hold on to the divine word within thee. He speaketh and thou livest. Naught can take away what God giveth unto thee,

AUGUST 24, 1901.

* * * * * * * * * * * * * * * * *

Father, we are one with Thee in the desires of the spirit. Be ever our guide. Although as one we are two, for without a guiding hand we fail in the service that thou hast sent us to do. We would that all men serve, and in the service light would shine. Then we might know and the doing would be straight unto us. But in the blindness of the not-seeing we fail and are dumb. We would that the disciple serve as Apostle, that they might know thee; and through the light that shall come, all would see. Come unto us, O blessed truth, that in thy name we might proclaim. The Father asketh what of the day, and we answer not. Endow us with strength, that we fail not in the night. Ever thy care and guardianship is for perfectness in all things. Then make us perfect unto thy likeness, and the glory is thine forever. Amen.

In all truth, Man thou art; whether in flesh or in the spirit, this is proclaimed as oneness with God and nature. The one coming from Above calleth unto the one beneath, and he heareth and answereth. Great is thy love, O Man. Yea, more thou canst not possess. Take thyself unto the earth and the love holdeth there. Look up to the heavens and the Father beckoneth unto thee. But thy own greatness maketh of thee a thing small. Thou clingest to thy own greatness, and the littleness of it cometh upon thee. Then seek only the glory in the heavens and incline the great unto the Father, and bring thy bitterness unto Him. But the Father's love holdeth thee, for great is thy love. The voice of these (lower) loves becometh confusing to the disciple. We would that thou become the Apostle. Naught in gain of discipleship can profit thee, unless thou bring it to the Father. The spirit calleth thee, and the ear is thus turned to heaven, and thou listenest for the Word. The flesh also calleth and rebuketh thee, and thou followest the rebuker, rather than the well-done of the spirit, for great is thy love, O Man. But the love that calleth thee to heaven shineth the more brightly, and thou turnest thy back to death, for the lack of warmth might overtake thee. Thou canst not live even in thy evils, O Man, except through the (potency of the) warmth of the spirit. The spirit only giveth life. Then ask not of the spirit what of this, what

of that, nor the flesh the why of its coming, for ALL IS. Yet thou mayest know evil and die, and thou mayest know good and live. Though separate, they are one in life, and life leadeth to the cleansing, and the purging is of love. Thy shadow covereth and shutteth from the good, All in love, the good calleth thee, and error never shall hold thee more. But come for NOW is the acceptable time. While thou art blind, thou needest the physician. Not in the joy of sight dost thou call upon the physician. The Father needeth not the righteous, but the sinners, to come unto repentance. Thou art COME, and this in life IS DONE. Not in death doth He lift up, but the living, for He is not a God of the dead, but of the living. He is in thy life and heareth thee and the call. Behold, He maketh all things new. Then come, O My disciple, as all things shall be thine to preach and to do. Listen not to the beguiling spirit of the lower, but incline thyself to the higher which is in heaven as the voice of the lower shall be swallowed up in the glory of the heavens. In this the lower shall become thy obedient servant. It shall in love be made acceptable to the father. Thou, as thou art, then, art acceptable in the love of the father. Dost see that all things are thine, O Man? Not in the passion of the Cross do we come, but in the promise of the resurrection, the glory. The reconciliation between man and his spirit is the all in love, reclining on the bosom of God's truth. When called turn not the head away. The lord moveth thee in ways of the disciple. Of contentions heed not. Incline to the peace that God giveth, and happiness shall come upon thee. * * * The earth quaileth, but Peace, be still. Dad.

AUGUST 31, 1901.

* * * * * * * * * * O Most Holy spirit, abide with us unto the end. Comfort and sustain us in our work, for the Lord Jesus Christ's sake. Father be with us at this hour. Draw nigh unto thy children, that all may know thee as thou ART. . . . . that thou COME unto them and abide with them and sup with them for . . . . . O holy spirit, descend and comfort thy children . . . . . glory of the cleansing from unrighteousness in the service. Bless us with thy Amen.

Man, in all that he is, gloweth in the light of the descending spirit, that ALL IS WELL. The earth is singing praises to the heavens, the divine, or heavenly state or kingdom in Man. The descending flow is clearing the ground, that the fullness and ripeness may show forth the harvesting. O Man, thou canst but reap only what thou sowest. The ripeness and the fullness is not of thee, but of the Father. Then seek not that thou might reap, but that God may gather. Not of the flesh dost thou profit, but of deeds done. Sin and judgment are of man, not of God. But it must needs be that offenses come. But of the flesh it hath taint and the cleansing is sure to come, and the star then shineth the more brightly for the cleansing. By no process in the natural can this come; but with fasting and prayer the human inviteth. It leadeth and instructeth in all things in the service. Naught is left for the servant. The Master ruleth. The spirit speaketh in all life in creation, but Man is free. All is life, and in the law. The law asketh obedience to that that ruleth—love. It

cometh unto thee in the obedience, and all is fulfilled in thee, for love ruleth. In ministering unto the people fail not to work in the power of creative love, that love might also rule in the kingdom of use. The love toward the neighbor in the law must be, that the kingdom of love might sing the praise. Thou drawest on the spirit, O Man, but deniest and failest in the ascending to proclaim. Dost see that in the ascension only canst thou be lifted up? The descending spirit entereth into the flesh, and leadeth the way to the cross. From this the holy spirit would spare thee. Yet in all truth there must needs be the crucifixion and the ascension. These are the spiritual processes that work to the glory of the Father, the consummation. Thou, O disciple must live in the revealments in the written word, for how canst thou proclaim what thou hast not lived. Thou knowest not theory. Only in the experience canst thou know. Dost see in the spirit? Then the unwritten word is revealed to thee—this in thy natural. The spirit revealeth not itself in the written but in the unwritten word. Back of this, above all, HE doth shine and is revealed in the ascension. It is necessary that the Cross should be in the night of the flesh, but the break of day showeth forth the rising sun. Then bring not thy human reason, for it is not in the power of persuasion of Man to separate him from the thief. In the confusion, both are made to show forth, and it bindeth to earth. The mission of the disciple is to show forth this truth in the ascension, for only there can the light be seen. Darkness covered the earth at the crucifixion, and prostrate fell all men at the foot of the cross, and to this DAY they remain. Only in the blessed light can the glory of the ascension shine, and in this light only can redemption come. Hold not to earth, but seek in the heavens the truth that IS. Yet thou canst have revealed both earth and heaven, lest thou fail in the teaching. But the spirit only approveth. It mocketh not. Thou in thy frailties, O Man, but proclaimest thy servitude to earth. In thy perfectness only canst thou show thy aspirations for heavenly things. Thy powers are not given thee to aspire by. It lifted not up. Love, divine life, only can save, for it only findeth acceptance, and is in power, for it is given unto all that they may conquer. Why live in thy frailties? Live in thy Might. Yet as a little child must thou come, and come thou must. Blessed are they who bend to the winds of the spirit. Soon strength will be given. Stand erect. Life in all being testifieth to the glory of the Father in that He sent His only begotten Son, that all might live. But the crucifixion abideth not. The resurrection abideth forever. Search the life, thy life. Dispute not, and the light will lead you. Fear lest thou faint on the way. God only can strengthen. * * *

SEPTEMBER 7, 1901.

* * * * * * * * * * * * * * * * * Father, we ask thee thy blessing at this our supper. In thy Name do we break bread—thy blessings in all things done, even the sup. Guide us in the paths of thanksgiving, that we may find the joy of welcome. In the highways and by-ways lead us that we pass not by thy needy ones. Open our hearts unto them that we bring unto them that live thy love even that that passeth all understanding . . . . . Amen.

"Be silent and know God. Peace, peace, my peace, I give unto thee. Not as the world giveth, give I. This is the glorious promise unto all who love Him." The "my peace," is in all truth to the glory of God, and this glory abideth in all. When thou gatherest, the love (in the labor) is the gain. Thou canst not, O Man, separate the glory from the truth that cometh. They are inseparable, for it is God and He is all truth. Fain would it be good unto thee if thou livest in the good and not in the gathering nor in the gathered. Nevertheless, the glory of it cometh to thee. Turn not away from the fruits. Give unto God what is God's, for all is His. Now, in the glory, the joy of life IS, and in the gatherings regeneration worketh to the glory of man. The mortal (even) hungereth for the gathering of that that is, not that that mocketh. The understanding and the will craveth, that it may glorify the Giver. Not in the glory can Man live, but in the possessions doth he give praise, for all things show forth the love. Bring then, O disciple, unto the hungry that which appeaseth, not that which quickeneth to un-appeasement. The glory of the satisfying giveth rest. The humble out-stretched hand pleadeth, and verily thou canst not pass it by. The glow of the glory beckoneth unto thee and the light glorifieth the giver. So truth is made to glorify itself. Charity boweth to the low, to the love in glow of good. This, in all service, is made to show in added possessions—the promise in all things to be added. Now, there is naught in externals that openeth to the divine additions but only in internal joy. The "well-done" in gathering worketh to the joy of the Man. O disciple, follow not the paths that Man hath made. They lead not to the heart, nor the understanding, but they are strewn with dead men's bones. All is rottenness and uncleanliness. The accumulations of error and base judgments but block the feet. The heart groweth faint and weary and the spirit seeketh unto death. Then follow not the path where death lurketh. There is a path that leadeth straight to the gate where the glory gloweth with the fire of love burning in the hearts of Men. Fearest thou to approach? Doth thy flesh falter in the fierceness of the flame? Then thou art not the disciple. Canst face the heart (rebellion) and subdue it? Then thou art the Apostle. The apostle only can do the Master's will. In the Father alone can he overcome unto the end, that God may be glorified which is the satisfying to the end and to the Amen of Him who sent him. The world is groaning in bitterness of afflictions. Love bringeth the sweetness. Look not to the traditions for the light to instruct, for all is dark. Seek in the brightness and the (loving) sympathy of the Christ, for the light that lighteneth. Naught else can lift up to the glory. The light cometh in the light of the faith that embraceth all things in God, the Creator; for He made the light to cover all the earth. Live in the light, for the darkness is made to pass away. Thy shadow, O Mortal, is the only darkness that is. Thy spirit craveth the light. Live in the spirit. We speak through the mouth of the Apostle. Heed the voice. Wisdom cometh to all who hearken unto the voice of the prophet of truth. * * *

SEPTEMBER 14, 1901.

* * * * * Out of the darkness into the light. * * * Search ye, for it is not hidden. * * * * The time is not yet when all is re-

vealed. * * * In God's own time the cloud will pass away. * * * Yea and nay abide yet, and the internal word is hidden. * * * He searcheth the hearts of Men. * * * * * * * * * * * * * * * that the light may shine. * * * * Nothing * * * * Father, we call unto Thee, that the light may shine, and the mysteries of thy omnipotence may be uncovered, unveiled to thy servants. Even as babes we come unto Thee to suck. The milk of thy breasts giveth life and sustenance to the spirit. Guide us with strength, that we may overcome the enemy unto the salvation of Men and to thy glory, Amen.

Truth sayeth unto thee, "Touch me not, for I have not risen." Yea, in all things of the spirit this is the injunction—touch me not, for the profane hands of the unregenerate can not disobey and live. [None endure] the search but those chosen. The Sons of God know whereof [they seek and need]. All is in omnipotence. Thy human would fain for itself steal and rob, but the spirit reproveth. "I have not yet ascended. Yet a little while, will I abide with thee, that ye may know that I AM with thee." Ask of ME and all things shall be revealed. But unto the flesh I cannot come. The spirit only receiveth (the real meaning of) my words. Yet a little while and I (as pure God-consciousness) will go away, but my spirit (of submissiveness) I bequeath unto all flesh. All power is given unto the Apostle to will and to do, for in overcoming, he received all things in omnipotence. Life in truth is ME, and the Apostle is in life of the divine in revealment. He is the revealment; he is the revelator. He is MY MESSAGE; he is my messenger, and unto him all things are given in truth. But only the acceptable ones of the Father can be the partakers of this bounty. Man speaketh of his virtues, his loves and sacrifices as acceptable gifts to the Father. Know ye not that thy offerings are unsanctified and unclean? Washed and made holy must they be before the eye of omnipotent love. "Touch me not, for I am not yet ascended." This truth can only be acceptable to the spirit. The flesh abideth not. Canst thou not in truth give up thy soul to whom all is promised? This is in all things of earth and thy flesh or the ONE that beguileth to earth. The battle is not between truth and falsities, light and darkness. The divine warreth not because divinity IS. Life warreth not with death. Life IS. Death, error, and darkness ARE NOT. This to the spirit (which is) the one thing in all, the gift that abideth, the shield and staff of the Apostle. This is the Christ uncovered, the acceptable ONE. He needeth not. He leadeth and showeth the spirit of the need. Not has he the pierced flesh, for HE IS. "Can my disciple accept these words?" Away, away! to the temple not made with hands bring thy errors, thy darkness, and lay them at the foot of the Altar, and be clean. Yet the purging must needs come. Ye are given in spirit and ye give up to the flesh, [but verily] must thou be made whole. Peace be with thee and abide to the cleansing. Dost thou shrink? Dost thou falter and quail? We say unto thee yet again, "I am with thee always, even unto the end." * * * * *

SEPTEMBER 21, 1901.

* * * * * * * * Light, light, darkness is no more. * * * * Truth in God ruleth. * * * * Truth mocketh not. * * * * The

promise of the Father in all truth [is now in fulfillment]. * * * * Naught in light * * * *. The sun is not darkened. * * * * Holy spirit * * *

the Father giveth life. * * * * Father, all of thee we crave. In us find all that thou gavest us, with increase. Inspire us, quicken us, guide us. The earth travaileth in pain of labor. Succor then, O Father, the mother, that she may bring forth a Man-child that will lead the nations into deliverance and triumphant divineness. God moveth, lead us not astray then, that thy will be done; this ever and ever shall be forever and forever. Amen.

Man in all essentials is divine; in esse, is God. God, in all love, is Man both in the human acceptance as in the spiritual. The creature is not above the Creator, the servant not above the Master. Come, let us reason together. Naught is of the flesh alone, all is of the spirit. The incrustations of the human mind seek to explain the truth of materializations. There can be no separation of the creature, Mind, from the divine mind in creation. Yet Man created not, for all was from the beginning in plan and purpose. All was from the beginning in God, and the universe is projective materialization. So in truth, Man liveth and live he must to have being, for evil and sin can not be. Thus being would cease to be, and God be mocked. What, in esse, in life is, would be as if it were not, and death would reign. In all things that IS, that only ruleth that is of God. In all things that IS NOT, that is of Man and is not. The materialization, the projections of Man's creation crumble into nothingness, because in esse they are not in being. To be in being is to be in God. To be in God in being, is to be in life eternal. Then as Man in projections is not in God, he is mortal, and dieth the death. So, then the Father sayeth unto thee, "Come unto ME and I will give thee rest. Thy labor is hard and the burdens heavy. Give up all thy possessions and follow ME." This is the call of eternal truth, that which giveth life, that which is all gain, that which is all life, in reward. The Father asketh that all should worship Him, in spirit and in truth; for He is spirit and thou, O Man, art the projection of His love. Return unto Him who gave thee life. Cling not to the emptiness, but come into the full for thou art weary. This message, O teacher, we give unto thee that thou feed MY SHEEP. Art in faith full? Then thou hearest MY VOICE, and the sheep obey him whom He hath sent. There is all in the life of the spirit that feedeth the hungry, all in life that healeth the flesh. In light it leadeth, in understanding it satisfieth. The Father calleth all men in spirit to worship Him—not the vaporous materializations of earth buildings. All this is vain and fulfilleth not, but is deceptive and leadeth away from the Father's home. Give up thyself to silent meditations, O teacher, on the beneficence and perfectness in God, and the voice will speak to thee out of the silence, "FEED MY SHEEP." Fear not for the need, for the need will bring the supply. We speak to thee in the preparation, not in the finish. Thou, O Man, hast not passed the crucifixions. The risen lord hath no resting place in thy abode, yet soon he cometh. Peace be unto thee. Fear not for thy flesh, for He bringeth health and strength to all that receive the word, to will and to do His work. It is not yet finished.

OCTOBER 1, 1901.

My dear Bro. B.

Yours was received September 30th. I sincerely hope that you will find much at Shiloh (Me.) to interest, if not to instruct, while sojourning amongst the "peculiar people." Oft in meditation am I made to wonder what are and what is the Day of God's people. The "lo here and the lo there" bring much confusion to the restless seeker after God. We need to bring much more the earnest rather than the restless spirit into the seeking. To the earnest ones God revealeth Himself,—"lo I am with you always." To the restless cometh the prophet with blare of trumpets, and confusion prevails. Yea of a verity the prophet is exalted above his Master, the human prevailing. There is much evolving in the coming and much in the Revealing. Yet the atmosphere is clouded, the heavens are not clear, the sun showeth not forth his face. Yea there is much suffering in the process of the becoming. Woe is me crieth the restless follower of the prophet in the travail of the becoming. Why seek ye among the DEAD for the LIVING CHRIST? * * * * * *

Hope you will find much needed rest and return refreshed. With much love in truth of God, I am, ever

Yours sincerely,

H.

OCTOBER 12, 1901.

* * * * Ever the River floweth * * * * From eternity to eternity the tide floweth * * * * No East, no West, no North, no South. * * * * The ocean of eternity covereth all * * * * No heights, no depths; from Universe to Universe ALL IS * * * * Life in its omnipotence ruleth here * * * * The stars and all the heavens are here mirrored forth on its surface * * * * God ruleth * * * Peace be still * * * * Father, thy presence in all IS. Its depths, its heights show forth thy face, while walking on the sea of the Universe. Guide us, mirror us. Speak unto us, strengthen our footsteps, both in the descending as in the ascending, lest the service enslaveth us, and holdeth us. Open up to the need of the heights and the depths, that we may safely follow thy call. The waves of eternity's flood roll at our feet and thy VOICE speaketh in the washing thereof, that we may be utterly clean. Thy love aboundeth. Cast thou the net, O Father, that thy name be glorified in the fullness thereof. Thy servants sing to the recovery that the blessing of thy Amen may come and be glory to thy name. Amen.

Truth seeketh not for its own glory, nor doth it glorify Man, for it IS and doth not come. It is the glory and its own effulgence. This is the all-creative potency of all being. It is good, the spoken Word, the Divine emanation, the Divine breath. There can be no exaltation, no humiliation, in its divine omnipotence. All who are in the projective Breath are in life. Naught else can there be. Hence all is in love. Deny this Breath not to thy Brother, for in that thou deniest thyself, and canst not live, and in deadness thou canst not aspire to life. The salvation of ALL is in the aspiration. O disciple, canst thou not inspire? Only in the life in its fulness canst thou do this. The dead can not raise the dead. Truth in its essential potency is life, and it cometh only to those who acknowledge the universal undivided life. The depths, the heights of the ocean of divine love, all, are mirrored on the surface. All can not scale the heights. The dust blindeth them to the depths but all is involved in Him. The evolving is of God, and He faileth not in His purpose. Thou, O disciple, canst aid in removing the scales from thy brother's eye, that he may see; the mire from his feet thou canst wash.

Is the servant above his Master? We would that all disciples wash each the other's feet. Thou, O Man, canst not choose a path untrodden and free from the mire and dust. Then despise not the weary, footsore and dust-begrimed pilgrim on the surface. Stretch forth thy hand and lead him to the glorious temple, whose dome is the heights. Lead gently, gently, O Pilgrim lest thou stumble. The ways of the disciple is thy ways of pilgrim. Bless us in thy love that our Father be hallowed in the UNION. Thus the begrimed pilgrim and the Apostle are one in love, in outer guidance and work. He worketh and thou workest. Yet the glory is His—yet not . . . . . thee.

O disciple. Then cleanse thyself, free thyself, stand erect in the presence of thy God, and proclaim ALL IS. Thou canst not stand alone, see alone, work alone. He is thy stay, thy foundation, the dome of the heights, the life in esse of all being. Cast not thyself down, lest the tempter overcome thee. Tempt not the Lord thy God, yet He careth for thee. Yet boast not. Humbleness, in transmission, only can find acceptance. * * * * Verily we say every word that cometh out of the mouth is not of God. Be wise. Silence speaketh louder than the babble of the tongue that knoweth not. Truth moveth. Soon the voice will speak * * * * * * THE EYE hath dried up the waters * * * Love spanneth the stream; make thy way over dry ground. * * * See the stars above? * * * *

OCTOBER 18, 1901.

* * * * * * * * * * Behold THE MAN * * * * IN THE Surrender all is justified * * * * Behold the RABBLE * * * * The blood assaugeth the thirst. * * * * The crown of thorns glorifieth the Man * * * The King ruleth the Kingdom * * * The CROSS calleth unto the kingly attributes * * * * Fear ME unto the end * * * * Thy children call for the sacrifice * * * * Behold thy savior on the Cross * * * * The Father is justified in His children * * * * His glory seeketh Him. The resurrection glorifieth the [pilgrim] * * * * The ascension is the fulfillment * * * * The Man—(God in his upward flight to the eternal ONE) who is in the bosom of the Father, calleth unto all men, "Come unto Me for ye are justified in ME. Enter thou into the fullness of thy inheritance. This is the promise that the Father sent, of which I told thee. If it were not so I would have told you. * * * *

Father speak unto us thy holy word. The Christ in us will interpret and joy will come. Glorify us even as thou glorifiest thy Son, that in us thy blessed Word may reach unto all nations, peoples and tongues, that all Men may glorify thy Name and, in the Amen, all may know Thee as Thou art,—the All-in-all of that that is. And to all is the life, that is in Thee and ruleth. Blessed are the creations of thy hands forever. Amen.

Man as thou art, "in God," truth sayeth unto thee, "Behold the Man! Canst thou see him from the godly light, which is the only true light? Then thou seest as God seeth and in thy sight love and charity revealeth itself, and the fountains and streams mirror thy face as His, thy eternal fulness in the infinite wisdom of creation's

plan and purpose. All are His, and He is thine. Life thou hast; then why of doubt? Thy doubt is but seeming. Thou canst not deny thy existence; only in the ex-istence thou dost fear and in doubt proclaim. In in-istence can truth light up in effulgent glow the internal divine in esse of the promise of God—life. But thou must travel, must wander and gather that thorns may be made into a crown to deck thy brow. But the Father calleth thee. Fear not, for in that day the heavens will open unto thee and thou shalt see the Son of Man sitting on the right hand of God. Verily all must be fulfilled in the existence. Then why the existence? That thou might love God on earth, that thou might be with him in the heavens. The spirit of truth speaketh unto thee and thy inner consciousness singeth praises unto God. Thy outer consciousness graspeth and holdeth on to the word and the song of the spirit thus echoeth in the cry of the Man—"Woe is me for I faint by the wayside and there is no one to succor." O why dost thou interpret to thy undoing? The letter killeth. The demon that rankleth in the breast of fanaticism, creed and dogma killeth the saints and strangleth the innocent. Look well unto thyself, O disciple, lest thou lose the way. No thing can guide thee. The spirit's glorious song calleth and directeth thee. Ask not of the flesh. Why interpret? Dost thou not see that the spirit interpreteth not, but is? God loveth His own and giveth life unto his own. This is not of death (the word that He giveth unto thee) but the spirit giveth life—truth in esse, life, God, which was from the beginning. Question thou of thy earthly possessions the why of truth . . . . . ? Nay, verily thou knowest that they are falsifiers and were so from the beginning? Yet thou blindly seek in falsities for the truths that lift up. Foolish Man, vain and blind! The kingdom of heaven is within. Why dost thou deny, yet accept this? Choose ye. Thou canst not serve two Masters. Life is and thou art. Fear not for the Man but rather that the soul be desolated. The heart groaneth and is lost in afflictions, for the loved one hath fled from her spouse. Grieve not but in joy proclaim that the lost is found. * * * * Fear thou the false that ruleth the flesh. The spirit alone interpreteth.

OCTOBER 26, 1901.

* * * * * * * * * LIFE is even in Death. * * * Death in life is not. * * * * The spirit is not the spouse of death * * * ALL in afflictions of the flesh suffer long, and are in the dominion of error and controlled by error * * * * The Mind warreth against God. * * * * and afflictions come. * * * * The evil is not the spirit of life but of death, the IS NOT of life * * * * * Follow not after the NOT, but the IS which is of God and is life * * * * Follow ME and I will lead you into all truth * * * * Behold the Son of Man in all His glory * * * A light unto all men * * * * I AM * * * *

Father we thank Thee for that which Thou hast shown us in thy children, a light in them that saveth even Thyself, a light that guideth and moveth us in the valleys and along streams that give joy and peace in the saving power of thy Son. He moveth in them to will and to do

thy will. We of ourselves move not to perfection, not to that which is perfect in every creature. Thy holy spirit in obedience to the will in them worketh to perfection. Not our will, but thine in them is done. Then why of the need of thy servants? O the glorious work! The ever-present life in them casteth no shadow, that we find not the way. All is in the light and warmth of Thy love. We know that Thou hast sent us into the world, that the world may know Thee, as Thou art, in the fulness of love and wisdom. Bless us in all avenues of service to thy glory. Amen.

Work in full activity of service in life. Bring the knowledge in love of truth—in life, not in death. To work in the service of the Ruling Natural, thou workest to the condemnation. To labor in the love of truth—life in God—thou buildest on eternal ground whose foundation is God, and whose minarets point to heaven. Fear not for thy life, for He who giveth his life for My sake shall find it. This is the truth in God's fundamentals of Creation. Thou must know thyself, as thou art, from foundation to dome and in the light of the minarets that sparkle in the sun of heaven, thou must see thyself as the child of God, the father, basking in the sunlight of love in esse of creation. Thou canst not die. Life eternal is the light of the sun of heaven. Hell hath no place in His creation. O Man, why kindlest thou the fire that consumeth. Rail not of thy sufferings. Live and thou shalt see God, not as death showeth Him to thee. Fear is not of life but extermination. The divine in you leadeth to the footstool of the father, there! there! All is given even to the resurrection. The world knoweth thee then no more. All is gain. All in Man is of God; but Man mocketh and waggeth the head saying, "If thou art the Son of God save thyself." O Man canst see? "Come down from the Cross," the world speaketh to thee. The heavens answer, "Obey ye."

NOVEMBER 2, 1901.

* * * * * The Universe calleth unto Man, "Come," and he cometh * * * * Yea and sayeth, "Go," and he goeth * * * * Verily thou art slave and bond * * * * Then why boastest thou of thy freedom? * * * * Slave thou art and must remain * * * * Then boast not * * * * Verily freedom is not in bondage * * * * The world carnal presseth thee * * * * The river is made dry for thy feet. * * * * Then fear not. * * * * God calleth thee to freedom. * * * * Behold the wilderness showeth to thy gaze. * * * * the Manna of the wilderness and the sweet waters are for thy choosing * * * * The heavens call unto thee "Come." * * * * The outer Universe is not, only as thou givest up unto her * * * * * The kingdom of God, only, ruleth and enslaveth not. * * * * Be free. * * * * The clouds nor the waters obstruct thy path. * * * * The light shineth, and the darkness is not. * * * * joy awaiteth the pilgrim. * * * * The heaven of peace and rest is over the river, the wilderness is not. * * * * Our Father, who art in heaven; in all things, thy Name is hallowed in them. Give us thy guiding hand that we find pastures new where thy loving plenty showeth forth thy bounty. Thy Kingdom abideth in righteous

judgment of all men, and leadeth not into temptation but delivereth from the evil ONE, for thine only is the Kingdom for EVER. Amen.

Man judging from the slavish bondage to the outer, judgeth not in righteousness. He enslaveth the self in mists and clouds of mortal fear of the path where the waters confront, and he seeth no dry ground for his feet. "O thou of little faith, hast thou so soon forgotten MY PROMISE?" The dry land awaiteth thy weary feet, and the sweet manna of joy beckoneth unto thee from across the stream. Come and I will give thee rest. Untrammeled must thou stand. No fear must thou acknowledge for no evil can come unto thee from the land of promise. Now we say unto thee there is no wilderness, no waters, no clouds, no mists but those that cling to thine own garments and thence mirror to thy mortal sight as barriers to thy pilgrimage. The sins and shames of mortal infractions of the law boldly accuse and blind the egotistic incarnations of life in activities, and deny God's love in wisdom of creative balance. Thou art an self-entombed prisoner to thine own condemnation. The jailor, merciless in his vigilance, ministereth but to thy discontent and blocketh thy way to freedom. But the spirit is free. No barrier can obstruct its way. It soareth above all limitations and findeth a resting-place in the bosom of its God. Then why art thou a willing slave to the bonds of material NO-THING? It IS NOT, and can not enslave only as thou so willest. The universal Kingdom is thy home, the inheritance of the WILL in the Father. Then draw not the lines of the distance, that thou be entangled in a net. View it from thy standground as ALL THINE. The merging tint of sky and landscape is the beauty found. No limitations here. All is vast even as thyself. God giveth unto thee all things. But the universe is thine and was from the beginning. Nothing can come unto thee. All is thine. But of this thou must give account, as the Master requireth of thee an increase. But if thy possessions are boundless, how canst thou increase? Thy stewardship proclaimeth thy responsibilitity. The glory of possession must be unto God. Then, "what of the glory" dost thou ask, viewing from the light of the service of Jesus the Christ? Live thou His life; go and do likewise. Verily this is not a burden that thou art asked to bear. The kingdom of the heavens is within and thy work lieth there. The garden is in need of the gardener. No fence or line need be drawn. The universe of God holdeth thee there. Speak from whence thou standest, and heed not the echo that returneth on the winds of denial; for they are from the nether world, and they but fan thy spirit into flame that the light may glow the more brightly, and the warmth is made to kindle and glow in the hearts of every creature. Dost accept the leading? Then thou knowest of the doctrine.

Naked must thou be, if thou desirest to be clothed; and anhungered must thou be if thou desirest to be fed; thirsty must thou be if thou desirest to drink. Thy feet must be weary, if a resting-place is sought. But thou dost neither hunger or thirst; for the water and food of the world still satisfy thee. The home of peace and plenty is within. COME. No resting-place is there for the weary travelers of earth's roads whose earthly loves hold them. Turn thou must or thou failest in that that giveth life. Go thy way and die. Turn about thy face unto God and live. He awaiteth thy coming, and the work needeth laborers. * * *

* * * Verily Man is revealed unto himself. Judge not, but praise God, for thou art face to face. * * * * * There is but one God and He liveth in His children, and love ruleth His kingdom. Obey ye the voice. * * * * * * *

NOVEMBER 9, 1901.

The law exacteth obedience * * * Beware lest thou be enslaved * * * Obedience is what calleth thee * * * This enricheth * * * The obedience to the law enslaveth * * * It sayeth unto thee "go" and thou goest * * * The spirit of obedience in the law sayeth unto thee "come" and thou comest * * * Verily the law IS NOT in realms above. The law maketh the servant above his God. Thou art much obsessed, that is, dominated, by the law of obedience * * * Freedom moveth above all law * * * Thou art anchored, O Man, if thou hope for regeneration by the law. * * * It regenerateth not, it rather degenerateth * * * It holdeth and bindeth to earth * * * And maketh of Man an instrument of its will alone * * * The blood of the saints crieth aloud from the dust of the earth for vengeance on the law * * * It (the law) sayeth unto thee, all is fulfilled in me * * * It blasphemeth the Name of the Holy One * * * God only ruleth, and is the law * * * * * * The tyrant that ruleth and bindeth all of thy members * * *

Man, we say unto thee "beware of the law." Thy tongue is made to prate and babble by its subtle power of persuasion, and no life or freedom is given to the Word, for the tongue is held by allegiance to the law's behests, forsooth because it is extended by weight and measure. The spirit is above all limitation and the law is in limitation. Limitless is the abundance of the spirit. It soareth up to heaven and holdeth all law at defiance. The spirit is in prison and is held by the whip of the law in subjection to its mandates. God willeth it not so. He ever calleth unto man, be free, be free. And so to thee we say, O Man, be free, for the Father so willeth it, and he bindeth not. The spirit of bondage, O Man, is ever looking to the law for guidance. It (policy) pointeth the way, and thou poor mortal mistakest it for the finger of God. Thy very members are bound by it, and thou judgest by the law, and thou exaltest thyself by self-righteousness? Now, O Disciple, art thou prepared to strike the chains of bondage from the limbs of MY CHILDREN? Beware of thy answer. Art thou free thyself? Then go thy way, the finger of God is visible to thy sight. Or canst thou see but the finger of the law? Then thou but bindest them the more heavily. The law speaketh unto thee. The spirit only guideth the disciple. The holy and divine Word, uttered only in the atmosphere of the law, stirreth rebellion in the Hells. Spoken in the light of eternal love it subdueth to obedience, as the spirit of freedom in the light of the Father's loving forgiveness and mercy. Choose thy way, O disciple. The (divine) law controlleth thee not, nor doth the Father chide. He biddeth thee "be free." How oft doth he speak to thee and thou mistakest his voice for the sound of the written law. He speaketh to thee in the unwritten law, that thou mightest be free and untrammeled. Only in the unmanifest art thou free. Dost thou not see that thou canst be but bound in the written law, for it hath

burdens and limitations. Hence the Father in thee sayeth, "Be free in Me." Shackled as thou art, thou canst not in freedom proclaim God's truth, for thou wouldst make of it a cord that bindeth. O the chains and manacles that bind earth's people! They blind the eyes and becloud the understanding, so that they neither see nor understand. Beware lest thou interpret to thy material sense, lest it stifle thee. Only to the spirit doeth He speak. We say unto thee, "it profiteth nothing to the flesh that it may interpret the law." All is in the spirit of acceptance of MY LAW, sayeth the Father and He is all love, all mercy, all charity. None are bound, none are limited in His Kingdom. Peace, peace, He giveth unto thee * * * Keep sacred his holy temple. Let not man desecrate it. Cleanse thy hands. Bridle thy tongue. His place is sacred to His worshippers who in spirit and in truth assemble in His Name.

NOVEMBER 16, 1901.

* * * * * * * TRUTH PERVERTED IS THE ENEMY OF MAN * * * IT LEADETH TO DEATH * * * YEA, IS THE STEPS THAT LEADETH TO DESTRUCTION * * * THE FIRES OF HELL ARE KINDLED BY PERVERSIONS * * * THEY VERILY RETURN TO THAT FROM WHENCE THEY CAME * * * OBEDIENT TO THE LAW * * * THE TYRANT EVER EXACTETH OBEDIENCE AND SUBMISSION TO THE RULING POWER THAT CREATED IT. * * * YET, MAN IS IN FREEDOM OF CHOICE * * * TO TURN OR NOT, AS BY CHOICE, HE IS CONDEMNED * * * BY THE LAW OF JUSTICE IN ALL CORRESPONDENTIALS * * * THE WITHIN MUST BECOME AS THE WITHOUT TO BE FREE FROM THE LAW OF CORRESPONDENCE * * * ALL LAW EVEN OF CAUSE AND EFFECT MUST SURRENDER TO THE DIVINE IN ESSE OF GOOD IN TRUTH WHICH IS LOVE, THE ALL IN JUSTICE * * * Father be with us in all essentials of thy love, thy law, that we may teach of Thee. Thy blessed love openeth to all in esse of truth that saveth to salvation in externals. The human calleth continually, "Come unto us," and we go. They do not COME, but call. Lead us then, O Father, to thy Kingdom within them, that we may satisfy the flesh. Thou only canst satisfy the spirit, and that do for thy Name's sake. Amen.

Man we say unto thee, that, in all of the life of the flesh, perversions are the ruling factors in all affliction. The human loves are subject to the law of correspondence. If thou livest the life that the Master lived, thou art free from the law; thou art in the ruling essence of love, which is God, the Father, the Creator, and art not subject but art free. The ruling powers of the external or human are subjects of perverted law, to whom thou givest allegiance. The truth, that maketh for freedom, thou canst find hidden in the interior of the life. The soul openeth to the searching, and biddeth thee welcome. All that thou desirest is not hidden from the sight and love, when thou seekest in prayer for the gift of God. Ask that the eyes be opened and the love awakened, and lo, the answer cometh before thou hast asked, and thou art led into the kingdom of thine own possessions. But thou turnest away the eyes by obedience to the law of thy flesh and not to

the law of the spirit. This is what the Father gave unto thee, O disciple—"FEED MY SHEEP." The barns are full even to the flowing over, but thou must fill thyself to the full, even to the love for all, or thou failest of the satisfying. Be thou patient in loving service of thought and will, and the holy spirit will sanctify to the fulfillment. Do not question of the flesh the why, the what, the whither, for by this thou art closed to divine influx—God's breath. Thou wouldst fain know, but thou seekest in interpretation for that that can only come from the Father. Dost know that in interpretations thou art subject to the law of limitation. We would have thee free to hear and listen to what the spirit sayeth unto thee. The message cometh. Thou hast not the message. He will speak His message unto thee in the silence, not in the tumult of the law. The spirit of God rest with thee, the spirit of hope.

NOVEMBER 23, 1901.

* * * * * * * THE ONE AND ONLY LIFE IS GOD * * * HE is and WAS from the Beginning THE OCEAN FROM WHICH ALL LIFE FLOWETH * * * THE Blessed Word IN CREATION'S Purpose * * * THE OCEAN WHOSE TIDE IN ITS EBB AND FLOW EMBRACETH ITSELF * * * THERE IS NONE ELSE * * * HUMANITY from ITS SURFACE DRAWETH ITS FORM; from ITS INFINITE DEPTHS DRAWETH ITS BREATH * * * AND LIVETH * * * GOD MOVETH HERE * * * ETERNITY'S EDICT PROCLAIMETH ETERNITY * * * THERE IS NO DEATH * * * FRAIL MORTALS ARE YE THAT FEAR. FAITH IS ALL IN LOVE OF ETERNITY'S GODLINESS * * * ITS DEPTH IS THE UNFATHOMABLE LOVE WHICH HOLDETH THE CREATURE ON ITS SURFACE * * * AND WITH SAFETY GUIDETH THE FOOTSTEPS OF MAN * * * TRUTH HOLDETH THEE AND GOD GUIDETH * * * Father on thy bosom we recline and from its depths we draw inspiration, and in love, Thou guidest our footsteps in the paths of thy will. We faint oft at the vastness and depths of thy precious love. Yet thou revivest us and we glow in life and love of service. Bless us, in that we know and proclaim thy blessed Word.

In it, thy spirit showeth thy truth in love and mercy to thy children on earth. They would fain come to thee, walking on the surface of mere externality, but they fail in that they know not thee as Thou art in them—all Faith and all Hope. We ask thee O Father, that thy out-stretched arm may save them lest they sink. Thy name is hallowed in them, but they know it not. Speak to them that they may not sink but rise to walk in confidence on the surface, sure in faith, strong in hope of eternal life, blessed in thy love. Thy name is hallowed forever and in the Amen. Man, as Man, is made as the Creator made him; in perfectness and in truth of love created He him, that he might possess all things on earth. He gave unto thee eternity's (or angelic) wisdom in the gathering. All things are thine, O Man. The divine wisdom in exercise moveth thy hand in the choosing, and in the gathering, that thou fail not in truth of possession, that by this thou mightest profit, not in the hoarding but in the seeking. God's love is in every created thing. Truth shineth in raiment of Gold for thine

eye. The (guide) soul encased therein speaketh of God in the fragrance of its love. If thou lovest not, then thou canst not find. If thou lovest Whom alone thou must love thou shalt find. Why ask thine hand in the service, thine eye in the seeking, when all is done in His name? Thou failest not in service even if thou dost not see, nor move thine hands, nor speak with the mouth. The spirit moveth on the surface, and the depths vibrate in unison with the Word, and God speaketh and worketh, and thou canst but glorify His name in responsive love of the quickened depths. There is but one life and thou, O Man, art complete in esse of being. God knoweth of what thou wouldst do, and what thou wouldst say. Cling not to the surface. Fear not the depths. Thy feet are sure in the divine omnipotence. Thou canst not fail of Him in sight of thy eyes and staff for thy hands. All is fulfilled, in Him in thee, O Man. Believe and live in peace and joy * * * Eternity is, and thou art a fragment that maketh up in the fullness of perfectness. God can not spare thee out of His love. * * * What, canst thou not give up to Him who created thee out of His love? He calleth unto thee, "Come."

NOVEMBER 30, 1901.

* * * * * THE HEAVENS CALL UNTO THEE FROM ABOVE * * * THE HEAVENS CALL UNTO THEE FROM BENEATH * * * THE ECHO ONLY THEREOF CENTERETH IN THE SOUL * * * THE HEAVENS FROM ABOVE SPEAK TO THE SPIRIT * * * THE HEAVENS FROM BENEATH SPEAK TO THE MAN * * * YET NO CONFLICT RAGETH * * * THE WATERS OF THE HEAVENS FLOW WITH THE WORD, AND SUBDUE * * * LOVE RULETH THE KINGDOM WITHIN * * * THE GROUND OF THE MEETING IS HOLY * * * RECREATING OF THE NEW CREATURE BEGINNETH HERE * * * ALL IS SANCTIFIED; GOOD AND TRUTH IN ESSE MOLD TO FORM AND FUNCTION * * * BEHOLD THE MAN * * * GOD CALLETH UNTO HIM * * * AND HE OBEYETH * * * Father, we ask thy blessing on all of our work. Let the sound of thy voice be heard from above and beneath, that our hearts may receive and our feet be firm. Speak to all of our members that we tire not nor faint. Truth, the divine love, overfloweth and encompasseth us around and about, and we sing praises to thy holy Name. Thy blessed Word in love we bring to thy children on earth, yet they turn to the depths; from beneath they interpret. Not from above do they receive. They say unto us yea, yea, but they do not understand. We sow and they do not reap, nor do they harvest (the help sent forth). Come unto thy children and bless them in fulness of light that the spirit may guide and instruct, to thy glory. Amen.

The glory of God is in his children. The eternal truth is their inheritance. Thou livest in truth, O Man, yet thou fain wouldst seek afar for what thou livest on. It is the Manna from heaven, the omnipresent supply to every need of thy knowing, and health of the body. Wait not on or for the truth, for truth waiteth on thee, and is thy servant ready to thy call in obedience to the law

of life in esse of love. Dost thou love truth? Then for its own sake it cometh unto thee, for in love it liveth.

O Man, in thy disobedience to thy loves in good and truth, thou hast fallen. Thy claim for reason and rationality is not of judgment or thou wouldst not deny. Sound reason and judgment look up to the heavens beneath and above for confirmation. Rash art thou, O Man, when thou questionest truth of the why, and the way; there is no way, no why to truth. It is GOD, and He is and thou art. Thy perversions beget the why and the way, because thou lustest after the false and fleeting. Yet truth condemneth not, upbraideth not. Life seeketh not after death; truth seeketh not after the false and vapory mists. It liveth and is. God showeth himself here. Canst thou see Him, O Man? Then thou canst not wander. He holdeth thee—yet not in bonds, but in freedom's light which showeth the way into all truth. Thou cravest knowledge that thou mightest work. Ask of the Master (Jesus) (in subservience) "what of the light, what of the knowledge?" He will say unto thee, "THE FATHER IN ME DOETH THE WORK; HE WORKETH AND I WORK." That sufficeth thee, O Man. Question not but do likewise. The Father commandeth and ruleth all thy members, but thou art restless. "Peace, be still (contented); My peace I give unto thee," sayeth the Master. For this thou art in need, O Man. Thou canst be filled. Control thy outer and harmony will reign in thy house within. * * * Condemn not, but praise God.

DECEMBER 21, 1901.

* * * * * * * * * WATCH FOR THE COMING LORD. THE HEAVENS PROCLAIM HIM (in human God-consciousness) * * * SOON HIS FOOTSTEPS WILL BE HEARD. * * * THE HEARTS OF MEN PROCLAIM HIM * * * IN LOVE THE SPIRIT SAYETH "COME." THE NEED OF THIS IS IN THE HOUR * * * THE EYES ARE BEGINNING TO SEE * * * THE EARS ARE BEGINNING TO HEAR * * * THE LORD IS PRESENT. * * * THE PRESENT HOLDETH HIM; HE FILLETH ALL * * * SOON THE CALL WILL PASS AWAY (in the answer) * * * NO FAR-OFF SOUND WILL THEN BE TO CONFUSE THE EAR * * * HE LIVETH IN THE HEARTS OF MEN * * * THE HEAVENS FILL THE EARTH * * * THE LORD RULETH HIS KINGDOM * * * TIME IS PASSING AWAY * * * SENSE IS NOT, GOD IS. THE KINGDOM OF HEAVEN IS AT HAND. Children of earth, why stand ye looking up to the heavens? He is not there in the clouds. He is within thee, walking on the earth as the Comforter, and enlightener even from the beginning. Fain wouldst thou find Him in the clouds afar and away. Look not down, look not up to the heavens, the light there blindeth the eyes. Look down and blackness hideth Him from the sight. Look within, for behold He is within. From whence thou canst see through the mists and clouds of the flesh and all is light. But thou must see through His eyes lest thine own deceive thee. Yet truth penetrateth even through these (earthly) accumulations. Yet thy (mortal) personality is not lost. Thou art all thine own, but He is more. Thy life is thine, yet the love of truth calleth thee to the sacri-

fice (of it). Yet He is more. Thy body is thine. The loves of the human are verities, yet pass away. HE IS MORE; HE IS SPIRIT, and liveth forever. He giveth Himself unto thee, that thou might inherit the kingdom, for the earth is not gain. He cometh to fulfill, and the gift is the fulfillment of the law. All is gain. O why clingest thou to earth when the spirit is called. The Father would that thou be obedient. Naught else availeth the disciple. Cease then to interpret the message, that I give unto thee (so), that the flesh be edified. O vain Man, if thou wouldst as earnestly cling to the spirit as thou holdest on to the flesh, then would the Father be glorified in thee, and the spirit to the edifying that the will of God be seen in all of thy doings. The spirit hath called unto thee, and so do. Cease all vain imaginings. Interpret not. Receive my words in the silence (of content), for thou art not perfected, O Man.

The flesh holdeth thee bound firmly; and tightly doth it bind. Yet it leadeth thee into strange places. It maketh of thee but a servant, it glorifieth thee and thou art puffed up. Come out of her my children, the fleshly tongue doth but deceive. I would put my words into thy mouth, but thou dost reject the spirit for the letter that killeth. The Father condemneth not nor doth he chide. In love He giveth thee the power. But thou turnest away the gift for the delight of thine own interpretations. They are evil. Cease responding to the self-love, for it will destroy thee, O my children. The Father heareth thy cries and he sendeth comfort. Faint not in the love of humble willing and doing, and thy reward will be great. Verily the prophet is with thee. Soon the mouth shall be opened and thou shalt be filled with the spirit to the glory of God the Father. Peace be with thee. Amen.

JANUARY 11, 1902.

* * * * * * AS IN THE BEGINNING, SO IN THE END. * * * TIME IS NOT. ALL IS FOREVER * * * THE CONSCIOUS HATH BECOME AS THE UNCONSCIOUS * * * THE EVER RECURRING TRUTH BANISHETH THE SEEN AND THE UNSEEN APPEARETH * * * FEAR NOT FOR ALL SHALL BE REVEALED * * * THE MAN HATH COME UNTO HIS OWN * * * THE HUMBLE AND CONTRITE BOWETH TO THE RISING SUN * * * ALL IS LIGHT * * * THE FATHER ROBBETH THEE NOT * * * NAY, HE BRINGETH UNTO THEE ALL THINGS * * * YET HE GIVETH NAUGHT THAT THOU DOST NOT ALREADY POSSESS * * * HE BRINGETH THEE INTO THE CONSCIOUSNESS OF THINE OWN POSSESSIONS, BESTOWED FROM THE BEGINNING * * * THE FULNESS OF THE CONSCIOUS LIFE * * * VAIN MAN, BOAST NOT * * * YET THOU ART RICHLY ENDOWED * * * VERILY YE ARE GODS * * * THE FATHER SPEAKETH UNTO THEE * * * AND THE CONSCIOUS SPIRIT SAVETH YEA, YEA * * * YET THOU DENIEST (this) THY GIFT * * * HE LEADETH NOT INTO DARKNESS * * * HE CALLETH THEE OUT OF THE DARKNESS INTO THE LIGHT, THY VERY OWN; IN THE SILENCE CONTENT THEE. ALL IS FULFILLED IN SPIRIT * * * Man in his unfold-

ing state seeth naught but the flickering glare of the light of the inner consciousness shining upon him, and the vision of the passing gleams surprise and distract. He knoweth not of the godward possessions, nor doth he know of the God purpose. The process of the arising surpasseth the understanding of Man. He complaineth of the (lack of) light, yet [coveteth the darkness. The man heareth the sound] and knoweth not from whence the life cometh. The spirit fanneth him with his wings and sootheth the aching brow and beguileth him to the steep, where the higher light of the consciousness may enlighten. Yet he accuseth the Father of Robbery. Rash Man! dost thou know of what thou speakest? Nay, nay let thy tongue be silent, and the restless mind find rest. Then in the silence (content), thy godly human will whisper into the willing ear the mystery of thy life, and its perfectness. Thou art unwilling to know thyself. Thou closest thine eyes and becomest as deaf, lest thou shouldst see and understand, and be converted. God speaketh in the light. Then why dost thou accuse? Dost thou know of the depths and the heights of the human in its evolutionary progress and ultimates? What thou deemest the unconscious is the emerging of the lower into the higher consciousness over the dividing line between thy God and thee? Thou art but obeying His will and answering His call. In thy sleep thou art most awake. The glow of glory in the highest in perfection holdeth thee to thy own. If thou canst not fathom the depths of the human ego, how canst thou soar to the heights of his achievements? Yet God beckoneth thee on. Fear not. Naught is of gain, for all is in purpose of the Creator's plan. Be thou whole. The gem of the heavens, the brightest sun of the constellation is not more than thou art in thy perfectness, O Man. Be thou not of discontent, but in faith speak the word unto thyself, and thou shalt hear. Thy perfectness is the delight of the Father. He created none else. He speaketh unto his own, and his own heareth the voice. The ways of God are the ways of the conscious Man, where he is in obedience to his inward perfectness. Listen what the spirit sayeth unto thee, and thou canst not falter in thy steps. Onward, onward, upward is the flight! Joy, Joy!

JANUARY 18, 1902.

* * * BEHOLD THE FLICKERING LIGHT BURNING ON THE ALTAR OF THE SOUL. * * * BEWARE LEST THE OIL RUN OUT * * * THE FUEL AND THE FLAME ARE ONE * * * THE LIGHT AND HEAT PROFITETH WITHAL * * * THOU CANST NOT SAY "WHAT OF THE LIGHT?" OR "WHAT OF THE HEAT?" FOR ALL IS ONE * * * THEN FEAR NOT FOR THY BODY OR FOR THY SIGHT. ALL IS ONE * * * ALL IS IN PERFECTNESS AS ONE IN ATTRIBUTE—NOT ATTRIBUTES * * * A PERFECT ONE * * * LOVE THE DIVINE IN ATTRIBUTE * * * IN FORM AND FUNCTION THE PERFECT IMAGE OF GOD * * * THE EXTERIOR AS THE INTERIOR, IS AS ONE IN FUNCTION * * * LOVE GLOWETH, LOVE GUIDETH * * * IN ATTRIBUTE ONE, GOD SPEAKETH "IT IS FINISHED." * * * ALL IS GOOD * * * Man, thou blessed of the Father, He ever calleth thee

Come. Why dost thou interpret to the world and its gains? Thou, O Man, canst not hear, for the voice is not in external loves. The echo but singeth in loves corporeal, yet delight draweth thee. The sound of the harp beguileth and enwrappeth thee in the mantle of self-glory. Syren-like it speaketh to the fragments or attributes, and thou art beguiled. But when the attributes have become One, the echo beguileth not. The voice only is heard and obeyed. There can be no misleading in spirit of ONE (or universality) only in the attributes. In separateness can the beguiling spirit lead. Then in all things seek the one divine attribute, and all things shall be thine. This, in all things, leadeth the way to peace and plenty, for wisdom is the staff and guideth in all things. The Father calleth unto the child of his bosom and warmeth with the warmth of His love the one and only attribute, that it may glow as a beacon and light the way for every man. Fragments, fragments, are the scattered of the attributes! Seek not to gather them. Follow the One and only-begotten of the Father, and thou shalt find worth in the service of God. Do not follow after the voices in the world. They yet deceive. FOLLOW AFTER THE VOICE. It guideth into the hearts of Man. There thou shalt find pasture, where the echo is no more, and the attributes are silent, and the one and only attribute calleth thee. In the fragmentary human, confusion reigneth and thou forsooth seekest for thy labor there. False, false are thy reasonings. Not in the many but in the One, harmony and peace must be found. Thou fain wouldst harmonize. Seek not this thing. Only the Father hath power to chastise. Thou art but a fragment thyself and art separate without thyself, until thou becomest as one in love of God. Then thou speakest as one in attribute with the Father, and all power is thine. Complain not that thy steps are led back, for not so doth the spirit work. All is in progressiveness of the perfecting work of the spirit. Truth is not the bud but the flower, whose fragrance enwrappeth the world. Yet thou hearest the thunder of battle and complainest that hate ruleth. Rash Man! Peace be still and inhale the fragrance of the Rose. It will soothe thy doubts and fears, for so it must be, before thou canst live and move in the work of the spirit in the natural world. Peace be with you and the grace of God enwrap thee. Amen. Dad.

JANUARY 25, 1902.

GOD AND TRUTH ARE AT ONE * * * LIFE, IN ESSE, PROCLAIMETH GOD. * * * IN EXOTERIC MANIFESTATION, IN GOOD IN TRUTH, HE IS IN VISIBILITY * * * NO MAN HATH SEEN GOD AT ANY TIME * * * SPIRIT TO SPIRIT * * * THE SEEING AND KNOWING IS IN ESOTERIC OR INTERNAL CONSCIOUSNESS * * * THE QUICKENING OF THE SPIRIT IN EMBRYONIC ACTIVITY IN THE FLESHLY MATRIX * * * THE DIVINE IN PROCESS OF CREATION * * * THE MORTAL PUTTING ON IMMORTALITY * * * THE DIVINE SEED GERMINATING AND SHOWING FORTH * * * WHOSE FRAGRANCE ENWRAPPETH IN AURIC SPLENDOR THE HUMAN * * * GLORIFYING ITSELF AND GLORIFYING GOD IN GOOD WORKS * * * THE HOLY SPIRIT'S DESCENT IS THE DOVE RESTING ON THE

FLESH * * * THE VOICE "THOU ART MY BELOVED SON IN WHOM I AM WELL PLEASED."

Man, the human in consciousness, seeth, knoweth and acteth from this outer light. The reason, the human, knoweth only in that it knoweth of what it seeth. The senses, the attributes in sensuous life of the human, guide and direct all of his doings and he knoweth not of his shame (nakedness). Yet he reasoneth from the light in shame—"I am clothed; I am hidden; the fig leaf covereth all." O Man, how much hath the fig-leaf blinded. Through will, desire, and actions in fig-covered persuasions, it holdeth the mortal and bindeth in chains of falsities in externals. Truth uncovered hideth its face from the vulgar.

[It can not abide in turmoil] and strifes. What perfectness of Divine truth is made grotesque and misshapen; and what prostitutions prevail! The light is turned into darkness for their deeds are evil. This is in natural desires in attributes of the flesh to govern its very life. Is it not good that death should reign in this Kingdom of un-wholeness, that the seed may be sown for more abundant fruit? The Angels and the just of God, in whom there is no guile, work in the sense realm of the mortal, that the sense may quicken withal to the perception and recognition of truth in life interior. The understanding groweth only by retrospections and introspections of past growth in atomics. These fragmentary structures will be found to concrete in cohesive attractions in affinity of good and truth. There must be no flaws in the structure or attractions will abort and distort, and truth is made to appear as false, and the false to show as truth. The spirit in truth showeth thee the way, and thou searchest for thyself and growest. We give thee oft a jewel to analyze and thou seekest in the external to show its brightness, and art led into the mists of the sense attributes, and its beauty is destroyed and mutilated to the greed of the human palate. The gifts of God, coming to thee in messages, are translucent to the spirit. Take them into the temple and at the Altar that burneth with the glow of the holy spirit, kneel thou at the foot and keep silent. The Father will reward according to thy deeds. Thou canst not hide thyself in the clothing of the sense attractions and interpretations. This fig-leaf covereth not. Stand as thou art before God, in the glow and brightness of (your) dedications to truth. Great is the law. It seemeth not just to the erring, but to the righteous it showeth peace and harmony in all justice. Faith calleth thee. O Man, cast aside thy shame. Innocence is thy inheritance and is acceptable. Home, Home, the welcome awaiteth the coming. Dad.

FEBRUARY 1, 1902.

* * * * * HEAVEN SPEAKETH AND ALL THE EARTH RESOUNDETH AND LIVETH. * * * TRUTH TO TRUTH, IN RECIPROCAL RELATION, CONJOINETH AND PEACE REIGNETH * * * THE CONJUGAL MARRIAGE OF TRUTH, IN LOVE REJOICING * * * LOVE; THE DIVINE PRINCIPLE, INHERENT IN THE MARRIAGE, BRINGETH FORTH FRUIT UNTO SALVATION * * * THE CONJUGAL IN FORM AND PRINCIPLE—THE REGENERATIVE ULTIMATES * * * THE HUMAN AND SPIRITUAL INCARNATE, MOVING IN THE DIVINE WILL * * * FROM THE UNION OF

ULTIMATES, THE ANGEL IS BORN * * * UNTO ULTIMATE SUCCESSIVELY TO ULTIMATE, PERFECTION IS PROCLAIMED AND BROUGHT FORTH * * * ALL, IN THE LAW, GOD SPEAKETH. THEN OBEY THE LAW, FOR IN THAT THOU OBEYEST GOD. * * * Man in his relationship to Nature is forced, by affinity, to obedience in that he may be worthy of the good gifts, which are in store for him. That he may reign over the earth, it is expedient that he obey the law; for only in exact obedience to the law can he minister unto his subjects. Born of heaven and earth, the highest in productive esse of both kingdoms, he is heir to their possessions. There is no battle to be fought, no conquering principle in good that overcometh and despoileth others that thou mayest possess. For all is in good. Then, thou being the product of good and truth, the light showeth thee the divinity (of it), the esse of thy parentage, this truth.

Thine eyes need not to be opened to see this, nor thy understanding to know, for this is in ultimates and thou art, in ultimate, all good, O Man. The Father doth not accuse thee of perverseness, but thou art asleep. Open thine eyes and thou shalt see. Arouse thy dormant faculties of the mind and they shall be made to know in ultimates, and behold all shall be good in thy sight. Proclaim this thy awakened consciousness, and vibrations shall reach unto the ends of the earth. In thy awakened consciousness, not in thy dormant consciousness, is the power to vibrate the divine love in truth. The good is. Thou needest not proclaim that, for that is the one attribute in God that proclaimeth itself. In (outer) loves to draw thee, O Man, away from illusions is not gain, for thou turnest the back and thou followest the shadow of the real. But the love divine, in esse of thy life, leadeth aright. Angel, nor man can lead. It leadeth itself. Live in joy of love's vibrations whilst thou must in the natural, and thou shalt be made to know all things of what thou shalt do or say. Fear not, lest thou bring trials, hard to bear, upon thyself. Know that I am with thee always and none shall assail while I am with thee. In silence TRUST. NOT IN TUMULT CANST THOU KNOW ME.

FEBRUARY 15, 1902.

* * * * * TRUTH, THE OMNIPRESENT GOOD, SEEKETH EVER TO GUIDE IN ALL THINGS * * * THE DIVINE PRINCIPLE SEEKETH NOT * * * IT IS AND ALWAYS WAS FROM THE BEGINNING * * * IT ENCOMPASSETH ALL * * * THE DESIRES HIDE ITS GLOW FROM THE SIGHT * * * IT PROFITETH NOTHING IN THE SEEKING * * THE EYES BEING CLOSED * * * ONLY TO THE OPEN VISION DOTH IT SHOW FORTH ITS GLORY * * * THE HEIGHT AND DEPTH THEREOF EMBRACE EARTH AND HEAVEN * * * WHY DOST THOU LOOK UP, WHY LOOK DOWN? * * * BEHOLD I AM WITH THEE ALWAYS. O MAN, THERE IS NAUGHT ELSE * * * THEN WHY THE COLDNESS? WHY SEEKEST THOU THE JEWEL THAT IS WITHIN THE CASKET?

Man what art thou? Why questionest thou? Thou art all that is in truth, all Life, and life leadeth to the orb of majesty in truth.

Thy outer covering but covereth its glory. The outer shadowings are but false guides in the searching. Fear holdeth thee in the gloom. Thou canst not know of thyself there. The flickering gleams in corresponding glow of mortal cravings lead away from thyself. Thou must turn thy back to the beguiling glare of the mortal radiance and face the full orb within. Thou canst not reason from the without. Only from the within canst thou interpret. The mortal can not reason spirit into understanding; but the spirit, the truth, teacheth from the center and guideth from cause to effects. In the outer temple keep silent, whilst seeking for the inner goods, viewing as thou, O mortal, dost from an uncertain light, whilst the mortal bindeth thee. The spirit will lead thee. Thou canst not of thyself find the way. Oft hath the spirit admonished of this, but blind thou art, O Man. Divine spirit would fain open thine eyes. The holy word of God is not given to blind but to restore. But thou wouldst not. Thy mortal must take on the garb of immortality that its radiance may shine around and about, that thy steps may be sure. God mocketh not the cravings of his children. He would that they be fed. He promises naught in favor. All is as One, in Him. The spirit knoweth of thy weakness and would that thou be strong. Thy mortal, thy mortal gatherings enwrap thee. Cast them from thee and come as a little child and TRUTH DIVINE WILL lead and instruct. Discuss not, argue not, contend not with thyself or thy Brother. Keep silent (content), and the desires of thy nature will flee away. Then the voice will be heard. Why sayest thou that thou knowest not?

Why the this and the that? Thou art bewildered by the clamor of thine own tongue, and art become dumb to the spirit inspirations. This (inspiration) is not of the flesh, but of the spirit, and defileth not itself. Dad, greeteth thee in spirit and blesseth thee in truth. Faint not nor be weary. Eternity is, and God ever leadeth in straight paths. Accuse Him not, but praise His holy Name. Canst thou change the baser into the precious with all of thy knowledge? Verily not. Strive not, but leave all to God. He knoweth and thou shalt also see and know in time, but the greater cometh when time is no more. * *

FEBRUARY 22, 1902.

* * * * * THE PATHWAY OF SPIRIT IS LIT BY THE SUN OF DIVINE TRUTH * * * NO SHADOW TO BLIND OR MISLEAD * * * THE MORTAL HATH BECOME IMMORTAL IN SUBSTANCE, AND NO SHADOW TO BLIND THE EYES * * NO MISTS TO CLOUD THE UNDERSTANDING * * * ALL IS CLEAR FOR THE FEET. * * * NO RESTING PLACES * * * ALL IS CONTINUOUS * * * LUMINOUS * * * LIFE * * * REAL, UNCLOUDED * * * GOD * * * THE INWARD AS THE OUTWARD. * * * NO LIMITATIONS TO HIM * * * THE SPIRIT OF DIVINE OMNIPOTENCE enwrappeth ALL * * * O MORTAL, OPEN THINE EYES; ACCUSE NOT GOD OF BLINDNESS. * * HE IS ALL-SEEING, ALL-KNOWING. O Man, how long, how long wilt thou reason the things of the spirit? Know ye not that the human knoweth not the things of God? Cease then and await the coming of the spirit of

interpretation. He will reveal all to thee. Know that, when thou art prepared, the Father will give unto thee, not a moment before.

Thou must master, until thou knowest, and knowing thou canst say, "Thy will, O God be done,"—not before. Knowing thou canst say unto the shadow, "thou art not, for I know," and knowing, thou canst smile away all fear. Why dost thou accuse the spirit of blindness? The spirit knoweth, and knowing guideth in the clear light. There is not one light for the inner, and one for the outer, else the shadow thus would be as the substance. All is spirit. It encompasseth ALL. There are no obstructions in its ray, and in the ray thou must be led. And fail not in this. The ray is from thine own inner good, which thou canst not flee from, verily as thou doest. The spirit leadeth thee and sustaineth, because thou fain in thy mortal desirest to flee to the good; but thou turnest to the evil and false. The spirit leadeth not to or from, but willeth thy good to shine that thou fail not. The spirit knoweth and, knowing, condemneth not, nor doth it accuse. In love it worketh because it knoweth. Be thou full and in faith; open thyself to the divine radiance in reasoning. Judge not thyself; condemn not the spirit. Thy little trials, thy infantile reasonings, thy failures are not in spirit, because thou frettest and criest at seeming obstructions. They are but things given thee that thou might learn. Know, and, knowing, smile and bless the spirit, for greater things will come, and thou wilt be prepared to receive them. If thou canst not understand the little things, how canst thou receive the greater gifts? All are for the discipline of the human, that it be prepared for the gift of the spirit. Then desire not in haste to acquire, but rather in patience await God's time. Thy human, O Man, hath ever blocked the path to the spiritual haven. Yet thou accusest the spirit of blinding thee, self-righteous mortal! Thy merits are thy hindrances, blocking thy feet and beguiling thy vanity with loud acclaim of thy greatness and thy riches. Yet the Father in thee worketh to perfection and to the light, and misleadeth not. He knoweth, He knoweth. In the simplicity and garb of the spirit, He leadeth, He leadeth. He condemneth not. He blameth not the blind, because it seeth not. He seeth, He knoweth, and because he knoweth He loveth, and chasteneth not. Canst thou smile, O Man, knowing that thou knowest? Nay, nay, not yet. "Father, open Thou mine eyes and understanding," this, thy prayer, and the knowing and the smiling will come unto thee. Dost thou crave the knowledge of the world that thou might know the spirit? Then the Father can say naught unto thee that will guide. Only in spirit and in the truth that knoweth canst thou be instructed to the good in all. He knoweth, He knoweth, and, knowing, smileth at thy feeble cries, knowing all is well with His children.

MARCH 1, 1902.

* * * * * * * BEHOLD, THE HOUR IS COME WHEN, SPIRIT TO SPIRIT, TRUTH SHALL SEE THE COMING SON OF MAN, IN THE CLOUDS. * * * YEA, UNTO ALL MEN THE VOICE SOUNDETH. * * * BEHOLD, I AM. * * * then THE CLOUDS WILL PASS AWAY. * * * AND ALL THINGS WILL BE SEEN AS THEY ARE, ENRICHED BY THE GLOW OF THE LIGHT OF TRUTH. * * * WHOSE HALLOW IS MAN, IN ALL HIS GLORY. * * *

AND THE THUNDERS OF THE HEAVENS, ALL, PROCLAIM THE ONENESS OF GOD WITH HIS CHILDREN. * * * Man, in his might, knoweth of his strength. Not out of his weakness doth he know of his might, for (thence) all is to him as if it were not. In his strength all is to him, knowing God; for He is all strength. No weakness is in Him. All is from the beginning. Then, O Man, know thyself, whose reflex is all good. Thou art made out of divine love. Not of the dust wast thou made; not of the will of man wast thou created, but of the spirit. In the realms of mortal thought (on earth), thou hast gathered the garments of the flesh; but of thy inner self defilement hath not come, nor can come. The spirit in the fullness of time, asketh of thee to lay down the dust, and to stand before thyself, as thou art, freed from the gleam that bewildereth thy sight, for it cometh from the earth, being the clay of thy mortal garment that showeth not God, and condemneth the work of His hands. So as to truth. It is thy outer that obscureth. Look not to the dust, lest thou be blinded. There is not in spirit a greater than thou art, O Man, yet thou askest of thy Creator, "Why hast thou made of me a thing of the earth?" Knowest thou not that every precious thing in truth is clothed to thy liking, thus showing forth the love of the Father? This is so, that thou might be fed. The attractions of thy love lead thee to the inner and question. But not at the threshold doth He instruct. He calleth unto thee, "Come unto me and I will give rest." Why of the rest? That thou have thy full fill at His bounteous board; not as a beggar at the door, but as a guest doth he supply thy hunger. The door to his house is never closed, only as thy mortal hath it so. The knock and the knocking cometh from Him to thee. Open the door of thy soul and He will come unto thee to sup. Thou art the householder, and he is the guest. Truth is thine, power is thine to overcome and uncover and shake the dust from thy feet. Pure thou must be to be worthy of truth. It cometh not unto the clamoring mind, that speaketh from the dust, but to him who hath on him the wedding garment. Thou hast it, but it is hidden in the closet within. Unlock, unlock the door and take it forth. Wash thyself in the waters of living faith and clothe thyself, and thou shalt be an acceptable guest at the feast. Truth in all of its radiance shall light up the dust-covered chambers of thy mortal loves, and the dust shall no longer cling to thee. The crisis of the ultimate in conjunction with thyself is upon thee. Fear thou not. God is in His fullness in ultimates, and He will safely guide thee. But the promises bewilder and confuse thy mind, so that thou seest not with the eyes and hearest not with the ears. So the dust mocketh thee. Listen thou not to the glittering dust, even though the light of heaven shine upon it. God only speaketh; yea, even from the dust He calleth. Yet not from the new but from the beginning, and as one in the need "Come unto Me." Thou needest not the lense of mortal teachers to make the path plain to thy feet. It shineth from the windows of the soul that knoweth of what it seeth, and profiteth withal. The work of thy hands is made to show forth in the light of the unseen in thy Brother. Seek not to burden the mortal (brother) with heavier burdens, but rather take from his shoulder that he be not utterly crushed to earth. This thou canst not do until thy strength is increased and the spirit worketh to thy salvation. Keep thyself in readiness for the approaching light. Behold, the inner

is approaching and the outer is preparing for the coming. Soon they shall be as One at the Master's table. Speed ye on. The Angel greeteth thee "welcome, welcome," O mortal, to thy Father's House.

MARCH 15, 1902.

* * * * * * * MAN, IN ALL THY GLORY, GOD IS GREATER THAN THOU. * * * YET THOU CANST LIVE APART. * * * THE FULLNESS IS IN UNITY. * * * THE SPIRIT AND THE FLESH ARE ONE. * * * THE CREATED AND CREATOR ARE ONE AND INSEPARABLE. * * * IN EFFECT, THERE MUST BE A CAUSE, AND IN EFFECT THERE IS A CAUSE. * * * PLAN AND PURPOSE ARE ONE. * * * YEA, IN ALL THINGS. * * * THERE IS CREATED AND CREATOR. * * * SHOWN FORTH IN LIFE. NAUGHT MADE IS OF SEPARATENESS. * * * ALL IS IN UNITY. * * * BACK OF ALL IS GOD. * * * HE HOLDETH ALL THINGS IN UNITY. * * * THE TWAIN IS ONE IN GOD. * * * LOVE AND WISDOM SHOWETH FORTH IN THIS, FOR MAN CAN NOT LIVE ALONE. * * * TRUTH FLOWETH FORTH, AND BEHOLD THE FALSE BECOMETH ONE WITH TRUTH. * * * THE NON-CREATED AS THE CREATED, THE UNFATHOMABLE AS THE FATHOMED. * * * O, MAN, GOD IS REVEALED. * * * THE NON-CREATE HATH BECOME AS THE CREATED. * * * ALL IS REVEALED. * * * In creation's Mastery and plan the seen is made to manifest the unseen to the unifying of the intuition and intellectual that both may be at peace. Yet the twain are as one. [They appear as separate in] the blindness of the mortal. [The penalty of the lack] showeth forth [in the darkness of mind, and death draweth away to thy confusions, when intellect is supreme]! False is thy conclusion, O Man; thou hast divorced what God joined. The penalty of condemnation followeth the separation. Now, in truth, back of intellect and reason what dost thou see, O Man? What dost thou know? Verily nothing. All is void. Yet the God of truth pointeth the finger beyond the void and proclaimeth "All is;" and the plain separateth thee from the ALL. O thou of littleness! in thy separateness thou canst not span the space that separateth thee from HIM in thyself. Truth in its manifold relations to Man and his Creator confronteth thee in His creation. There is no life without. Then call not false what thy puny wisdom calleth unclean, for in thy denials thou proclaimest a truth vital in the unity of being, for the unseen is as the seen in truth. God is as the unseen in the seen, the primal and vital esse of growth and visibility. The unseen [as thou wouldst have it, the nothing], is the living force that is in life of manifestation. There could not be visibility except for the power of the invisibility. Truth is made more powerful in invisibility by the light of negation that shineth upon it. Then what thou callest false is made to show forth the truth. Then beware of thy intellectual gleams that thou mistake not the truth for the false, and the false for the truth. There is naught but truth in creation, and Man is made to reflect the glow [in love and in thought] . . . . . that thou might not [fail]. Thy teachers would that thou receive thy God that thou might reflect in fullness of light and glow of the

All in creation. And there is no false only as thy intellect and reason distort. All is good in truth, no error at all. The power given thee is to enter at will into the state that was in the created as the full in glow of His creation, where darkness is not, nor doth man's reason and intellect enter to distort, and where All is light. Proclaim not the darkness, lest the denseness overtake thee. We would that thou SEE, and shine in the glow of thy internal divinity. All is clear. The earth hath passed, and the heavens show forth the glory. Speak not for truth. It reigneth and is in all visibility; the false only is the darkness. All is light.

MARCH 22, 1902.

* O Truth, why in thy inclusiveness, scoffest thou with bitterness at man's feeble efforts to grasp, to know thee? Dost deny? Being truth, thou canst not deny thyself. Then draw all men into thy embrace, that they may know Thee. Make not of them aliens to thy love. They would return. Being wanderers, they would return to the Father's house, would be contrite, and in humbleness would fain be of thy flock. Call them unto Thee, O Thou infinite in All, that they in Thee may find a resting place. Being all in the knowledge only, they would revel in drunkenness of spirit that thy name be glorified in them. The Now of their finiteness would be absorbed in the infinitude of the eternal, so that their Now be as the eternal and the eternal as their Now—All in God the Father. Thy holy message proclaimeth in us the Now as eternal truth that interpretations be as the light in them. Shining through them, the spirit will be as one with the word. We, thy children, abide here, with thy love in open vision, and in joy of all understanding. Amen.

In thought and deed, Man showeth the trend or destiny in the natural as to good and truth. He, himself, generateth not the thought that prompteth to the deed. He followeth but the time that controlleth, and in faith he goeth, knowing naught but the I in self and not the tincture of that eternal esse, that sayeth "eternal alone am I, that knoweth neither law nor guide." He (the man) knoweth not the law [for fetters and chains] are his. The Creator so willeth. Then blame not, nor seek to turn aside (forcefully) the creature from the path that the Infinite hath made plain to him. Question him and he will tell thee that he knoweth that he knoweth, and needeth not thy guiding hand nor will. All is to him as he knoweth and this is the will of God, who is working in His creature the ultimate in perfection in His own way. As in this, so in all truth, perfection, clearness in ultimates will [continually confirm the wisdom and holy] purpose of the divine in creative glory by (man's temporary) misdirection and denials of plan and purpose, his finite will acting against the Infinite will. O Man, as in language interpretable we have before said to thee, "simply live in the light and warmth of obedience to thine own higher self." The finger of God pointeth ever to the highest peaks, because there His light is made to shine as a beacon of light that gloweth, and truth eternal consumeth all error in deed and in truth of thy finite life, and glory only remaineth in the light thereof, that pointeth to heaven which is the eternal and internal esse in good of All. The Father needeth thee there. Remember, O Man, thou needest not wander from thy inner fireside to a far away goal, in per-

fectness and power in good of faith. Verily the kingdom of heaven is within. We guide thee not in the paths in this, that thy feet may wander afar. All is in this. Then gather thy brood around thee and rest at thine own fireside. It is made sacred by the infinite purpose from the beginning. All in perfectness of creation's plan. And thus thou art made to glow and shine in thine own light whose inner essence IS God in light of ultimate [in ultimates in this realm]. Dost see in ultimates the one and only divine esse of ultimates—God? There is but One, which is made to shine in the many. In thy adoration, O Man, bring thy offering to the only one in ultimates, the eternal life in all goods and truths, because thou seest Him in manifestation here. [Thou mayest indeed follow the] rays, but thou must return to thy Father's house. The one and only glow awaiteth here—LOVE—the divine attribute that radiateth unto all mankind. Look thou, lest thou wander. The light shineth brightly, and the peaks are aglow. * * Seek within. * * *

MARCH 29, 1902.

* * * * * * * * THE GLORY OF GOD IS MADE TO SHINE IN TRUTH. * * * IN SUBSTANCE AND SHADOW ALL IS. * * * THE SHADOW AND THE SUBSTANCE ARE ONE! * * * MAN IS MADE TO SEE FROM THE SHADOW THE GLORY OF THE SUN. * * * ALL (kinds of life) MUST BE TO HIM AS ONE. * * * BEHOLD THE ESSE. THE GLOW AND WARMTH EMBRACETH HIM. ALL IS LIGHT. * * * THE DARKNESS HATH PASSED AWAY. * * * THE MORTAL HATH GLIMPSED THE GLINT OF GOD OR THE DIVINE IN MORTAL RADIANCE. * * * THE CREATURE SEETH WITH THE EYES. * * * THE UNDERSTANDING GLOWETH WITH THE DIVINE FIRE. * * * THE CARNAL MIND ABSORBED BY THE SPIRIT OF ETERNAL GLOW. * * * VERILY, MAN IS SPIRIT. * * * HE SEETH, HE KNOWETH. * * * Man hath ears, eyes and understanding. He seeth, he knoweth, yet he knoweth not, nor doth he see (except the outer crust). All is to him as if it were not. All is light, yet to him darkness blindeth and overshadoweth him. This to him maketh the shadow to show forth as the substance. Viewing from the table lands of the plane of mortal gloom, he gaugeth all things from thence. There are no heights that thou [canst not be made to] span. All is vast and immeasurable. God to him, in truth, is not (as judged) from the level from which he gazeth. The foreground obstructeth and holdeth him. O Man, dost thou not know that thou art the foreground of God's plan in plain and heights? If there were no foreground, there could not be background, that draweth the gaze from the foothills to the heights. Knowing the plan, the fore and the far, thou art the focal point of all in purpose of God. Here where thou standest truth enricheth thee and the light showeth and pointeth the way of thy destiny. Thou art the nucleolus around which the divine buildeth the temple, that He may find a house and resting place. Now of a truth thou art the Son of the infinite truth, whose radiant light is made to show forth the divine in creation. Ask not of the hills, "what of the valleys?" nor of the valleys, "what of the hills?" when the light and knowledge is thine. The divine Artisan builded better than thou

knowest—no errors, else thou wouldst accuse Him of imperfectness and gloat in the shadows as moles burrow in the ground. The Father asketh that thou come to the surface and view the sunlight aglow in the valleys and mountains. This is thy native heath. None can deny thee there. In thy burrows thou deniest, in the open thou dost acknowledge and findest allegiance to the sun. All is life, all is God. We ask that thou look up and the light will greet the eyes, the sun will show His face. Not all in truth canst thou see; but as a babe, shalt thou be taught and in symbols will the spirit teach always. Yet the truth in language of the flesh, the glint, showeth the crevices of the mountains as the mortal is made to see the glittering light. Back, back, that thine sight hasten on, but the halt will come of thy hastening. And the rest, the peace, will come to thee. The sleep of innocence shall overcome, and the Angel shall awake thee at the rising of the sun of the break of day. How gentle is truth! How glorious is the garb of the man! Yea, the mortal awaketh to the glow of immortal radiance. The new creature is born, and knoweth God. The spirit of truth speaketh to Man, and he groweth, he groweth and waxeth strong in life that seeth and knoweth, and no thing shall obstruct his path. The mountains have become as the valleys. All is one. We speak to thy inward self, O Man. Listen to the sound of the VOICE. It shall arouse the spirit in his might and all is gain for thee. * * * The sunlight of the mind is glowing with warmth. The old life is passing away. All hail to the new. The spirits are working in truth of the divine Man. * *

APRIL 5, 1902.

* * * * * * * Father, we ask . . . . . that thy Name may be hallowed in them so that all of thy promises in us be fulfilled in thy children of earth, not for us to grasp, but for all of thy blessed children to share . . . . . thy holy name forever. Amen.

Man, in all of his relations to the world of science, proclaimeth the I AM. In every revelation of truth is the revelation of its good unfolding. Brother (in this manner) greeteth brother, truth to truth speaketh the word of divinity. . . . . God in thee, O Man, proclaimeth and is the truth of all. Science is not without the seal and stamp of divinity. Then, O Man, what thou art, is God. . . . . for thy eyes were blinded and thy judgment distorted. Science [based on experience] is not the master workman, yet thou, as man, builded better than thou didst know. God guided thee in thy passage and there is no fragment but found a place prepared for it. Thy friends were made to obey the divine master. Only [that] which God pronounced good thou [didst gather]. In every nook and closet of thy house God hath placed a lamp with the light of the God of perfectness in degree. Thou art, in esse, the plan and purpose. All is good; no rift from foundation to dome. [In thy mansion] there is seen a light in the

pinnacle of the dome, pointing to heaven, and the glory of God is around and about it. And in the inner sanctuary the throne gloweth with the light of all truth. [There is also found the material accumulations] of cast-off generations. Yet we say to thee O Man, that nothing can be added to thy completeness nor anything taken from. Yet thou needest God to quicken and give thee life. He giveth not to thee a minimum of life, but a full and complete life, else his creature would lack completeness. We say this to thee, O Man, that thou mayest know what thou art and who thou art, and what is thy relation to God and to His creation. Then do not complain of thy lack, that thou might find cause for thy perverseness. In thy fullness thou art all of scientifics, all knowledges, all power, in fullness, in God. Thou art admonished to keep the Altar fires burning and sustained—and the smoke thereof will ever ascend. Back, back to thy inner gift; watch, keep still and pray, for no man knoweth when the Lord cometh. Now search not among the debris of mouldering words for the spirit. He is risen, he is not here. We would have you silent and (content) in the sanctuary, that the spirit may speak to thee. Mount to the dome and view the heavens in silence (of content). The light will not blind, but will open the eyes to the celestial brightness that revealeth all things. Even thyself will be revealed complete, for God will set [His seal] to every Man. Thou must keep the sanctuary pure and clean, and the light burning. Dad.

APRIL 12, 1902.

* * * * * * * Infinite truth, thou all in all, be unto us a guide, a light . . . . . [that we] . . . . . be lit up with thy smiling face. In man naught is hidden. Thy loving tenderness is made to manifest in thy un-revealings as in thy revealing. All is love, in God. Thou, O truth, in thy infinitude graspest and holdest the universe in the hollow of thy hands. All is vast, yet Thou encompassest all, and, in love shinest on all. Thy love is the life of all. Thus in thy tender mercy thou givest unto [thyself, yet not thyself] [and to Thee be all] the glory forever. Amen. Then joy and peace be with thy children in this thy Amen. Then thy will be done and to the glory of thy holy presence, and hallowed in thy service in loving obedience to thy Will and in the Amen.

O Man, not to thy love in truth doth the consummation come. The first (love) in substance and shadow groweth. The love supreme calleth that the substance may know (even) of the shadow. Not of the truth of shadow and substance doth man need, but the divine, in love, waiting and in the expecting. The Creator working and developing the faculty natural [planneth] that it may savor of the things of God. The divine in creative processes cementeth and bindeth the outer truth to the inner good, as in perfectness in thought and life the creature is in His likeness and after His image. Then His voice is heard in creative building and fashioning, until the Father is seen by the eyes of the seer and prophet of God.

[But this fullness] is back of and beyond thy desires. Thus not of desire doth comfort and conviction come, but of the reason doth the

light come, and thy love is made to glow in the answering. Thy soul craveth for that in the love of truth. Thou canst not deny God in this. The fire is kindled on the Altar of thy dedication to truth. Divine truth, the truth of God embraceth thy human desires and thy divinity with God. We say not things that do mock or mystify. We uncover spirit that it may be all unto thee. Thus in the will of the Creator's plan in purpose, love in Unity may show creation. The man and spirit [conjoin as] all in all [in the consummation]. Yea, the shadow hath become as the substance. Darkness hath passed away and the Son of Man hath appeared in the light and garb of God the Father. Doth this appeal to thy outward, O Man? Dost see with the eyes and understand with the heart? This is truth in divinity and all truth is divine. There can be no outer in divinity, nothing vaster than truth, because truth is love. In no philosophy, creed or ethics can this be made to show, because it is here and nothing else is. For truth is the shadow of the one and only thing in existence, love, divine love. Being is great, but love is greater, because all things flow from thence and projective divinity brought forth in likeness and image. The vastness is swallowed up in the vast. So to man we say, in viewing from the light that thou hast, "Merge thy desires in the love of good and truth, and verily thou shalt be filled." First the breath, and then the life. The body can be but as grass lacking the breath. God breathed into thee the breath of life. Verily, thou knowest not of this, else thy cries would be of song and not of tears—and of joy and laughter. Thy tears thou hast in appeasement. Thou lovest the tears more than the appeasement, else why the cry? Verily, thou lovest it. There are no tears in love. All is love in divine essence, for that wipeth away all tears. O Man, thou knowest not thyself. Thou, from thy inner light, wouldst view thyself as from Unity. No tears would be seen, but the divine in appeasement would shine on all (conditions). The consummation of the truth in the merging of the inner with the outer, the substance and shadow, would glow in thine eyes as reflector and reflection in ONE. All is answered in thy wholeness; God revealeth Himself (in this). Dost need, that the spirit approach thee from the shadow or from the substance? In one thou seest but dimly, in the other face to face. Fear thou not. The glow of the warmth embraceth humanity. God hath spoken. * * *

APRIL 26, 1902.

The glow of infinite light enwrappeth the spirit of wisdom, and the glow and warmth thereof enricheth and possesseth the mind, that all things in truth and good may show forth to the glory of God. Work thou, O Mortal, in the glow, that all may see. Then wisdom pointeth the way, and harmony prevaileth in all that thou doest, and God revealeth Himself in the well-done of His servant. But what sayest thou, O Mortal? "The voice speaketh to me from without and I know not which way to go"? O thou of untuned ears! The glamor of confusion attracteth and distracteth thee. Not so doeth the voice, that speaketh in the soul from the resting and abiding place of the spirit of infinite peace, wisdom and power. Thou canst not be led astray by the echo of the inward voice. There can be no echo in the Kingdom within. All is spirit, the

all-voice in spirit and in the word. What is heard within cometh into consciousness in the without also, and wisdom guideth the hand, and the tongue is made to proclaim the truth in consciousness of the understanding, and the WORLD boweth the Knee. The fount of living waters is not dried up. It ever floweth in the garden of Eden! Thou, in thine innocence, O Mortal, there the Father calleth thee and thou hearest His voice and obeyest, but in thy fallen state thou turnest away the face in shame. Then why perversely cling to thy shame? The world calleth to thyself and thou boldly castest away thy shame, and innocence hideth its face. Not because of thy rashness, thy boldness, but of thy lack of companionship thou canst not live apart and know good and evil. The gates are open, O thou wanderer. Paradise is not closed against thee. Come home, come home; and the Father will give thee welcome. The Angel calleth thee "COME." The Man turneth the ear, but thy shame beguileth thee away, and thou listenest to the flatterers who chatter of thy lost estate, of thy restoration, and that in thy restitution, forgiveness cometh. Not so doeth the Father call unto thee. Thou hast forsaken thy own goods. Come; gather and take them with thee in thy journey that thou hunger not nor thirst. All is thine for the asking. He can not withhold His love. He asketh thee not for repentance, but for what is and was from the beginning. The knowledge of good and evil was not thine. There is no restitution in the fullness of innocence. Thou canst take nothing away, hence thou canst not return aught. Seek not in the mist of the "lo here, the lo there," for he is not there. He is within thee, and thou art in Him. Truth, God in this speaketh. Thou hast not sinned. Believe them not. Born of His love, infinite in good, thou canst not sin. In error, thou mayest wander, but thou canst not blaspheme the Creator. Peace reigneth in the Man, and all things in divinity. Thus thou art whole, thou art pure, thou art all strength, all perfectness. Canst thou bear it, O Man? It is thine—this divine truth. Thy mortal only denieth. Thy immortal accepteth and thou art free, free. God is not defiled in His creations. * * *

MAY 3, 1902.

* * * * * * * * The wand that flameth, is the wand of truth. Yet thou soothe thyself with the balm that it bringeth to the corporeal, the content to the Mind in false reasonings, the sense commands that laud the Man. Why, O Man, dost thou cling to thy interpretations, when God calleth thee "COME." He sendeth His messengers and thou turnest away. He speaketh to thee and thou readest as from a book. To thyself thou interpretest, and the spirit is hidden. The spirit speaketh to spirit. Listen, O Man, but interpret not. He hath called unto thee in the wilderness. Turn about. The Father calleth thee "COME," but thou hearest not His voice. He guideth not nor leadeth by the ways of the wilderness. The earth hath no hold (with Him). The dust doth but defile. Yet thou askest of it to interpret to the spirit's glory. Build thou an Altar at the place, where thou restest, to the living God, and do thou worship there. The mortal must put on immortality, ere the spirit can interpret to thee. What thinkest thou, O Man, of the things of God? They are false? What thinkest thou of truths? They

are but of error, in mists. What thinkest thou of thy mortal? Verily that thou art God, and that thou knowest. But thou interpretest to His overshadowing. "O mortal, how oft have I called unto thee, but thou wouldst not." Thou wanderest, and lustest for the glowing vaporings of Man-made worlds, and but doest homage to thyself. God's message was made to call unto thee and to instruct thee in what thou art, but thou interpretest to (the purposes of) what thou art not. O Mortal, keep silent while the Infinite interpreteth unto thee. Hold thy members silent before Him. The supremacy in life in spirit is made to appear in the light of the submission. The what thou art is made to show forth in glory. The what thou art Not is the blackness, the negation of being in God. But O how thy tongue doth beguile thee and bewitch thee into forgetfulness, and the senses run wild! Thou buildest a house and lightest it with transparent windows, that the glow thereof may honor thy desires. Not to the glory of God dost thou build, but that the mortal be exalted. O my disciple, how I would that thou wouldst follow ME, and be not afraid. But thou fearest, and art lost. In thy fear thou seest but dimly and art lost in the midst of vain imaginings, and every sound is made to harmonize to the music of thy will. O vain and perverse Man, why lovest thou the shadows more than the substance? The shadow feedeth not, sustaineth not. The substance only ministereth and giveth life. Come into the light of what thou art. Flee from what thou art not, and the life, the light of what thou art in God will appear. And, in God, all things are. Then thou needest not interpret to thy mortal waverings, but in the life of what thou art, all is revealed. Wilt thou, O Man, give up to spirit? Then blessed art thou, O My disciple. Amen.

MAY 10, 1902.

* * * * * * * * The son of man showeth forth in all revelations of good in the truth. Truth as an outer environment is made to pass away, that the good be brought forth. Truth is naught if not freed of encasement. It showeth not the shining presence of the inner divinity Good is divinity and divinity is good. The son of man is hidden in the clouds of his own divine essence. The world knoweth of this (through and) in the quickening impulses, that move in the love of truth for its own sake. This, in love, draweth thee inward to its core, good. When good and good in truth draweth and environeth and encompasseth the human, the Sun showeth its face and the clouds pass away. All is in truth. Yea, God is truth; life is truth. Being is life, ever in existence, projecting in form and visibility, Creation then moveth, and in truth IS. The spirit, in exercise of its divine functions, ever in creation moveth. The good in functioning revealeth the divine in form. The eye seeth not nor doth the ear hear the divine in process. Yet creation moveth thee to will and to do. Form, in creation's unfolding in perfection of plan and purpose, revealeth and unveileth, and transmuteth not. It showeth forth in beauty to all of existence in splendor.

Come unto good—God. The sun of Man showeth in life of being as the all in good, unhidden. Canst see while covered with the mantle of mortality? Yea, verily, God ordained that Man should co-operate with Him in all things. In good and of truth it should not be hidden from

him, for Man is and Man is life, naught else, and in God he liveth. The spirit as the focal point directeth the way. The mortal knoweth not God, nor can he comprehend Him. To him, He is hidden ever in the clouds—none greater than Man (to himself) can be. Such, indeed, is mortality in the functioning of infinite purpose. All is not revealed until the mortal taketh on immortality, and this, O Man, is for thine asking. Thine own light of the inner good lighteth the way. While in the process thou canst not live in the perfect, yet it is there. Truth is perfect, and as thou art truth (all of thee) in so far thou art in the full. Only in the functioning or in the process doth the cloud obscure. Man in love of good in truth is in divine anointing of creation's process and knoweth God, yet seeth Him only in His work; and blessed is he, for the good is the (his) life and guide. Doest see that in good thou needest not the outer husk? The truth (then) is to thee as if it were not, for thou art in good, and thou needest not the eyes to see by or the rhythmic harmony of creation's process to calm thee. Thou art finished. Yet God speaketh as from behind a cloud; still his voice is heard. Man, the mortal, is at one with the immortal. Good in truth no longer needeth a garment to hide its beauty. The virgin hath brought forth a Man-child and His name is Emanuel—God with us. Hush, hush thy plaint, and proclaim the glad tidings. We speak to the Man, that the Angel may appear. The light shineth, Hush, holy, holy.

MAY 17, 1902.

* * * * * * * * Blessed spirits of the just, look down upon us with thy guidance, for in that do we see and know. In wisdom, the way is pointed out. In love, we fail not in truth. The spirit worketh and God is honored of his servants. Thou Most Holy and beneficent spirits, thy ways point in paths of pleasantness and peace and our feet fly in loving service to all mankind. Thy holy peace cometh to all who listen to thy message. The poor, the lame, the distressed, the halt, the blind greet thee, and honor thee for the work's sake. Behold all things are made new. The blind are made to see, the lame are made to walk, the simple are made as the wise, the heavens are opened and the Son of Man is seen sitting at the right hand of the Father.

This in truth is symbolized in the glow of the Word, and it blazoneth forth the light that lighteth every man that cometh into the world. And the glow of the heavenly is made to respond in the Man, for he knoweth of the life in which he liveth and hath being; and the glory of God shineth around and about him. We speak of men of attributes and functions, as forces or life that (can) make of the Man the What and the Essential in being. Dost know him, the man of attributes and functions? What is he? Canst answer, O Man, from the vastness of thy All? He is not (all) of the clod as thou wouldst have him, but is all in love of creation's essence. In the functions (alone), the earth—worms, necessarily thou art a worm of the dust. Nay, nay, of attributes and functions thou art in no need. The Creator created thee out of his love and breathed into thee the breath of life, and this thine only (living) attribute (the living breath) is the all in need to guide thee in earth as in leading thee to heaven. Man in his life, as he hath made it, is a slave to attributes and functions. These,

as appetites encased, hold and bind. When Man turneth from all (mere externals) and returneth to his Father's house where the warmth and glow and light of the One and only attribute awaiteth him (love and only love), then he seeth, knoweth and is free from the earthly and draweth and receiveth from where he standeth. There can be naught of life to hinder and block his way in righteousness, for it ruleth over all attributes and functions (over those) that are born of the flesh. These latter act as avenues through which the one and only attribute is made to flow. The outer is in fellowship with the inner, then. When the life in prostitutions reveleth, then appetite or passion is King and he ruleth with (an iron) hand. In this place, O Man, thou knowest only thyself in the attributes, and thou bowest the knee. Thou art made to see and measure through the lense of the attributes, and God (or Good in God) hideth his face. Thou sayest (indeed) in thy puniness, look upward, but art made to bow to the dust. God knoweth. In thy Creation's figures of thine attributes and functionings, thy own face is reflected back to thee, with no return from above, for thou hast not given. Knowing not of thy real and only self in earth's creations, thou knowest not God, in esse and in principle, and thou callest Him not in thy creations. Thou growest, O my disciple, but thou dost dwarf and belittle the things of the spirit. But all will come in due season—not to the mind, not to the will. It is not in faith in functioning, but enrichment of esse by influx from the fountain of love and wisdom. * * * We speak not as the wise, but as the foolish (in the sight of men). * * * Wisdom is justified of her children. * * * The light is made as if it were dark, and the owl screameth, hoot, hoot, * * * Be wise. * * * Dost sense the why of the dust? Dad.

MAY 24, 1902.

* * * * * * * * * God is not hidden. * * * All nature is made to show forth His presence. * * * Man in and above all is the "Christ revealed." * * * God calleth and the voice is heard of him that is revealed. * * * The I am, God—is in the ebb and in the flow of creation's purpose * * * Love in power * * * Omnipotent in plan. Look thou * * * The un-Revelation revealeth. * * * All in active potency of being. * * * God is in command, and he commandeth. * * * In obedience, love floweth. It floweth in the unveiling. * * * Oh the glory, the glory of plan and purpose. * * * Behold the light, how it gloweth, how it gloweth. * * * The ear listeneth to the music in rhythmic harmony with PLAN. O the purpose, O the purpose. God knoweth. Flow on, flow on. The ebb and flow carrieth thee on its infinite bosom. Flowing forth (from God) thou must return. Yet the link bindeth thee not. * * * Free, free, back and forth, in thy journeyings, thou gatherest, yet laborest not. All is love. * * * Seeking in omnipotent plan to blend. * * * O Man, thou art the PLAN. Thou livest, He liveth. The sun shineth in the unclouded sky of His vastness, His love, and God said, "let there be light" and Man appeared. * * * and he is with the Father in the light of the heavens. * * * The earth is his footstool.—Thou shalt have dominion, O Man. O why cry? Thou art all abundance. Nothing hast

thou been denied. Man in his glory is he whom We know, that is, the man of the heavens in (whom is) light effulgent, not the man of the dust, not the man of the ebb and flow, but the man of omnipotent purpose; and (essentially) thou art he, O mortal. In all of thy doing thou pillowest on the waves of God's purpose. In all of thy surgings in vastness, thy presence is not lost to the sight of Him who ruleth the waves. There is no condemnation in thy battlings and buffetings, for thou art (ever) in the flow. The ebb but bringeth to thy thirst assuagement. God mocketh not his children. All is omniscience, living, breathing love. Man in nature's brambles wasteth his energy, the ebb and flow of his being, in seeking for the briars that bruise and the nettles that sting. Having dominion, if thou but interrogate, Nature's driftings will answer. The I am, of thy life overshadoweth the drifts of thy casting, who in all love await thy bidding, saying float, float with me and we will buoy thee up; thou canst not block us in the ebb and flow; we are the shadow of which thou art the substance, "mirrored on the surface of God's love." All is good. Nothing call thou unclean that God hath chosen; yea, verily, God hath chosen, that thou be in spirit ONE, in sunshine and shadow—complete in body and spirit. Dost tire of the shadow? Then live in the open, where the light is above the head. Turn not thy back nor thy face to the light if thou tire of the shadows, but stand in the sun, and it will be to thee as a crown bejeweled, casting its rays, and enwrapping thee in its light of which thou art made to glow as the flame, and knowest not of the irradiance but of the warmth, the fire, in the confluence of the ebb and flow. MAN THOU ART in likeness and image, the all in purpose. * * *

JUNE 7, 1902.

* * * * * * * Heavenly hosts be with thy charge at this hour. They would receive of thy heavenly strength and knowledge, in obedience. Thy blessed light encompasseth us, even all, that no darkness prevail in the zeal of thy servants. All-generating power in the light knoweth of its divinity and loveth all. Bless us in light, in darkness, in All. O God, thou art unfathomable in heights, in depths. Guide and direct us in earthly ways, that the harvesting be full. The ears of grain are growing to the full and the ripening is near, for the sun shineth upon all. The bloom showeth of the fruit of thy love and we speed forth to the gathering. These are of the tree and bloom, but what of the fallen and unripe? The ground waxeth fat on the savor thereof. These for our gathering! O Father, lead and strengthen us. They of the tree are in thy care. They of the ground call unto Thee. Succor them, lift them up, ripen them with the warmth of thy love, that they be gathered into barns under thy protecting care. We call unto them, but they hear not the voice; but the cry of the cavernous depths echoes only the mocking cry of helplessness. Bless them, bless them with thy blessed Amen.

Man of the world, what hast thou that thou boastest? The spirit hath somewhat to say to thee, somewhat against thee. The strength of which thou boastest shall be shorn. Thy babble shall but echo to the cavernous depths of non-existence. Thou shalt be misled into by-ways, before thou canst be led straight. Thou shalt be made to traverse the darkness in

order to reach the light. Through thy weakness shalt thou be made strong. Through mazes of external wanderings canst thou be made to see the inner paths. Thou shalt be made blind that the eyes be opened. Thou walkest in the paths that thine own footsteps have made, and knowest that thou wanderest. The soul is made to take on form, that thou be seen, as thou art, but thou refusest to see. O perverse blindness! Love and light in every created thing refuteth thy worldly reasonings by the light of its own divinity. Why dost thou not question the fields, the hills, the mountains? They can answer thee better than thou knowest, O Man. Thy boasted knowledge becometh as ignorance in the presence of the light in little things. The Atom shineth and the world is lit up; the world then smileth and the earth proclaimeth God. As thou art in the Atom, O Man, so art thou in the concrete. Then scorn not the Atom. It speaketh to thee. In calling thee, the small things are of more abundant service and of more flavor in sweetness; as what thou art, O Man, is of abundant flavor. We call unto thee to honor the gifts; the blessed gifts of the spirit are but of the infiniteness—the blessed balm of essence in being, thine own, the glow of light in being, thine immortal substance, thy all in purpose. O thou of infinite glow, dost not know the giver, the all in purpose of dominion? All is thine in sunshine and shadow. We place thee not before thy God, but we place thee in Him—not as separate but as One with Him in creation's all, in ultimate image and likeness. We say unto thee that thy soul is made to take on flesh, and take it to thee as an alien, that thou hear and know. The whispers of the spirit but fan the feverish soul and thou sleepest. Come, come unto me and I will give thee rest. My disciple, I speak, dost hear? Thy weakness calleth thee to earth and thou hidest thy face. Knowest thou not me? Have I been so long with thee and knowest not ME? Then hearest thou not the voice of thine own being in spirit? Thou art thine own guide, thine own instructor, thine own greatness, thine own littleness, thine own truth, thine own self in all things. God, so, willed it so. Now, when the spirit calleth thee, listen to all that thou art, and thou canst not fail of hearing, for thou canst not deny thyself. Thy work only beginneth its life now. Behold, thou art revealed to thyself, and the light that revealeth lighteth the world. Be thou whole.

JUNE 14, 1902.

* * * * * * * O Father, we hail Thee as the One (unification) in all things, the All in spirit, the All-encompassing breath in whom all things ARE, and in whom they live and have their being. Be unto us at this hour the All things needed to lead and guide earth's children in the ways that reveal unto salvation. Be to them an orb of thy divine will that they may hear, know, and understand this message, "GOD IN ALL (is)." O Thou of infinite love, be unto us a light that we may shine as that light, the warmth whereof is a light that shineth on all and in all, to their understanding. Thou guidest that we may follow, yet of the glory we would be partakers thereof, that Thy Name be hallowed in US for thy Name's sake. Amen.

Man, in thy cravings, thou clingest to earthly means, and the exhalations of the past are the text books alone accepted. Vain are the search-

ings amongst the moldy parchments of records of the past. There is but one source of supply that is irreducible—the book of Nature, whose tablets are written in the history of Man from creation. This book is hidden in thyself (as one product), O Man, and its uncut leaves beckon thee to read in the feast of good things. It holdeth and satisfieth thee. Dost know that thy Creator hath written His word on the tablet of every human heart. His purpose, the purpose in creative conjunctive perfectiveness of purpose in will of good or divinity, which is an interior or focal essence in light, life, in all; and dost know that thou art (with Him) the projective essence in allness and oneness in plan? All is good, and the glory of it shineth around and about, and Man was the pivot thereof, and God blessed the work of His hands. The dust of mortal thinking hath blinded thee to that one and only thought of what thou art. There is but one thought in the divine Mind, "All is good. Love," and the SUN of all truth is made to rise and reflect its glory on all created things. The one and eternal esse is One and only One in life. From the center of fragmentary external the song of the Creator's glory is echoed in the oneness of All. The hosts of heaven are made to bow to the One that is sitting on the Throne. God is not an alien from thee, O Man. Thou art not an alien, but one to the manor born, not a disinherited child, but all in honor entitled to thine inheritance. The teachings of men have made of thee an alien and stranger, and now they would lead thee back. Vain boasters are they; they know not thee nor thy need, much less the way back to the Father's home. Take no heed of the hoot, hoot of the night. It hath no message but of the light of the marsh, that deceiveth, and leadeth to death. O Man, why dost thou deny thine own light, the light immortal, the integral esse of thy Creator's model? In His image wast thou created, and He put a light in the center of thyself, that thou might see and know of all things in purpose; thyself as the ruler of the earth. Turn away from the dust for fear of thine eyes, lest thou blame the Creator for the pain. Command from the throne and majesty of thine own, that the dust be appeased. Thine own life (then) looking downward, earthward, commandeth and is obeyed; looking inward it boweth the knee to the One sitting on His throne, and it worshippeth. Dost understand the whys, the yeas, the nays? These are but forces in externals that bind and hold in bondage. There is but one life and man can not separate himself if he would from the Allness, the Oneness, that holdeth. This is God. Thy messengers greet thee not with vagaries of the mind, the vapors of mortal thought, but with the glad tidings, proclaimed from the central esse of all truth. Nature doth proclaim the tree from its outer form, but God speaketh from its hidden depths, and behold the tree is made to appear out of void, according to its own particular species. This is truth revealing itself. God speaketh. This is no mystery. All is open to him who seeketh, but he must know of what he seeketh. The rhythm and the musical sound draweth and intoxicateth the senses, and, behold, truth is revealed. The spirit rejoiceth. All is free. Dad greeteth and blesseth thee. * * * Rest away from mortal thought. It but distresseth and deadeneth the spirit.

JUNE 21, 1902.

* * * * * * * Infinite spirit, we, as the reflex of mightiness, do bow in submission to the orb in fullness and power. Quicken us in

power and divineness, that in thy will all be accomplished, even that thy glory be justified in us. The wondrous power of thy love enwrappeth us in the love of thy holy will. Be with us at this hour, that life in its evolution may know and obey. The sun of omnipotence is restless in its fury and draweth into its bosom. Yet we ride, we ride at anchor while the storm-tossed mariners fly the signal of distress. We would go to them, go to them that they be not lost. Yet we fail, we fail. Stretch out thy mighty ARM lest we sink, O Father, thou Creator of all there is. Its vastness confoundeth us. The wisdom of the Angels is brought to naught in contemplation. We ride, we ride idly. O the wrecks, O the wrecks! How they call! How they appeal for succor even for the balm of thy wrath, O mighty One, as peace and comfort. Strength is given us, yet how weak, how weak! Peace, Thy peace, give unto us, that we may walk on the turbulent waters with faith, that thy glory be manifest in us unto the lifting up of thy children that they know thee forever. Amen.

The man of the tempest, even the wave-tossed and straying one, is (in God) the wisdom of omnipotence. He is surely a part of God's mighty love. Thou, as man, wouldst save the lost, O presumptuous Man. Art sure of thy feet? Canst ride the storm? Yet with all of thy faith the storm-tossed one drifteth, drifteth away, away, from thee. God calleth and the cast-away followeth the sound, and behold, he is ever before thy face, as drifting, drifting away, away from thee. In the Father's will it is ever so. He only can save. He is the only harbor of safety. "How vast, how wondrous in Thy mighty love (art thou, O God); Thou dost hold the universes in the hollow of thy hand." Yea, yea, all are wanderers, all tempest-tossed and weary, in the haven of rest. Yet, O disciple, thou hast thy work to do. Thou, as man, art but a follower in the wake of the waves. Thou canst not ride, thou canst but follow Him who alone can ride the waves. Thy work is in the wake and to the wake (of opportunity). Be content, be content. Thy storm-tossed soul guideth thee in the wake. Omnipotence encompasseth thee and buoyeth thee up. The cavernous depths are mirrored on the surface, that thou mightest see and know. No anchorage is there for thee; Thou must move on, move on, in thy work lest the receding tide leave thee on the dry ground. No work is there, no not there; but in the ocean's depths the pearl is found. Then look deep, look deep. The debris of the ocean's depths may hide it from thy sight, but in patient and earnest searching the jewel will be found. So ever (even) in the wrecks the cause is hidden. Yet question not. Be content that the pearl is there. O Man, dost thou not see on the floating surface, that the tossing waves, the wrecks, are the reflex of thy own wanderings? Thou art all in mirror of the surface, and the plentitude of the depths. Thou must follow thy brother. Dost shrink? Nay? Then thou art My disciple. Yea, yea thou art, and yet thou art the all in love of obedience. In the depths and heights only—not on the surface alone, not in the depths alone canst thou work in obedience. God in His fullness calleth unto thee "follow Me." The door of thine own soul is open. Enter and the voice will speak to thee there, and truth from thence only can edify and instruct. Peace. * * *

JULY 12, 1902.

* * * * * * * * * * * * * * * * * * * Father, thou (in whom) all power is given unto us, that for which all is, give unto us the will to follow the paths that lead home, that we find the resting place at home. Yet we . . . . . us not in the hands of every man. Then we would find thee, O Father.

O Man, the immortal would speak to thee, would have thee know and see. Thy mind is of this part; it encompasseth all that is hidden. Thou art one in presence with God, thy Creator; but art menial to earthly powers, and [art bound] in servitude to self—that self that is of earth and groveleth. Thy service is of naught, if not of God. Then, why art of earthly cravings moved? We speak to thee of mind, the omnipotence of thy being, the King that ruleth and governeth with power. Thou art called on high, but thou art closed to the divine principle. Thou knowest, thou knowest (when thou followest the voice in the) Master's obedience. (Then hast thou returned to thy Father, to) the beginning. Thou knowest and seest, thou canst not be blotted out, for all is of thee, and God lighteth up. We speak of the God, that is in all omnipotence, omniscience, and omnipresence. Canst fathom, canst grasp? Yea, thou canst of thyself, O Man, stand before thee in all of His glory. Thou art, and wast from the beginning a child of His creation; "After His own likeness created He him." Man finite is not made of the stuff, of which God is made, yet, in spirit, thou art He and He is thou. The spirit speaketh to spirit, and, in the omnipotent plan and purpose, God is [thus] revealed and the finite is made (transparent) and swallowed up in the infinite. Thus Man shall know the Father and the Father is justified of His children. Boast not of thy strength, thy all-seeing, all-knowing, all-encompassing, for thou canst not magnify the greatness of the spirit. All is spirit, and thou art His honor. Cringe not to earth, but stand erect and worship God, and thou then proclaimest all that thou art in greatness. Man is now in the stage of creation when he shall be revealed to himself. The world is bowed down, and is made to kneel in the dust, and acknowledge God. So be it. * * * * * *

JULY 26, 1902.

* * * * * * * FAITH IS THE LIFE (principle) OF ALL ENDEAVOR. THE ESSENTIAL OF LIFE IN SEEKING. * * * GOD, THE ESSE OF ALL IN LIFE LEADETH TO FULFILLMENT IN GOOD OF FAITH. * * * JOY OF POSSESSION IS IN THE ESSENTIAL GOOD. * * * NOT IN EXTERNALS, CAN GOOD IN ESSENTIALS HOLD (firmly). * * * FREEDOM OF CHOICE REIGNETH HERE, THE KINGDOM OF MAN RULETH HIS OWN—THE KING (here) KNOWETH NOT RESTRAINT. * * * * * * *

O Holy Spirit, be with us at this hour and at all hours, that here in time even, Thy presence may know the shining face, whose smile allureth and holdeth to faith—faith in all things of God. And who shall gainsay thee when Thou callest who art the divinity in all that is, the Esse of essentials in all of creation? This speaketh ever to us, and the reverberations thereof stir the winds of the external, but they echo only the word that cometh from the depths of the spirit, and Man is misled and

becometh a scoffer, denying that which his ears hear. It is to him but the mocking voice of the winds, and hath no meaning but that of distress and inharmony. We would, O Father, that thy children hear thy voice, not the echo of the wail of distress, for it holdeth and bindeth. Call them to Thyself, that they may know the true and only voice. In that there is no distress, no echoing voice, but the one and only Guide. Glorify thyself, O Father, in them that we may be the partakers thereof. Lead us not astray, but deliver us from all evil, for thine is the Kingdom, the power and the Glory forever and ever. Amen.

In dealing with man as man, we have to do with the internal as also the external kingdom of good and truth. In the one, the essential (or God in His esse) must be recognized and brought to the light of intuition and cognizance, which in the outer kingdom is but dimly discerned in truths of the senses, that do measure and count by time and space. Now, it is, and again it is not; all hath passed away. Strange is Man, being not content only in that which cometh and goeth, that which perisheth. Yet the inner kingdom is open to him where the things of the spirit, the essentials of things that are, abide and are his. Yet he knoweth not of his riches. He must be brought home, where the good will hold him (where there will be) no wandering after the echoes, but (there will be) a content with the real and lasting. Now with this content the teachers have all to do. This is the state of man that inviteth the ministry of God's messengers. Soon the light will shine and the warmth of the inner will reveal (that which is) the Sun of the outer, shining through. Know ye not that the mortal must be made to see the interior from the outer before he can be made to see from the within, the center? He must be led first into the interior. Canst thou lead him, O teacher? Then thou needest not point the way from thence, for he seeth, he knoweth from where he then standeth. Go further, then, O teacher; others need thee. Fail not in fervency, and zeal in love of use.

AUGUST 2, 1902.

Father, Thou all that is, be with us in all that is IN US, that we in the all KNOW THEE. Bless in the all, that in the little we may see the great. The seeing is not all. The seeing and not knowing bewildereth and confoundeth the all in steadiness, in purpose, in will, in desire, in FULLNESS. The divine spirit inspireth us, but we know not. We speak, but we know not of the word that we transmit. Give unto us the all-knowing, the all-seeing, that thy will in us be done and to thy glory. Amen.

The gospel of the fulfillment is the voice of the Christ. He speaketh of what he knoweth, that the world may know of the doctrine—the all in fulfillment in Man, yea in completeness. God hath not failed. All was from the beginning. Naught can be taken from nor added to. In God, all things have life in being. Then, why accuse thy brother of lack. Knowing from what thou art, dost thou lack? Nay. Then accuse not thy brother; he is thy (own very) self in the fullness of love in perfection. God would not that thou accuse and lead by the power of accusations, for in the accusation abideth the lack only, and thou canst not teach and lead by what thou lackest. O children of the flesh, why dost thou abide in the sphere of negations? This is thy lack, thy no-thing, that draweth

and bindeth thee. Come, come, the spirit hath somewhat to say unto thee. Thou lackest nothing for thy deliverance. Thou art all power in the Master's omnipotence; thou seest and knowest in His omniscience; the paths are straight in Him; thou art blessed and hallowed in His omnipresence. There is nothing to flee from, all to remain with, and to live in, in order to have life and power. Stay, stay, wander not. The many roads and paths that thy lack revealeth to thee are the man-travelled roads leading to and merging in the fulfillment, a part of thy all. Look within and never without for the rays that guide. Why askest thou of thy brother to show thee the way, when thou of thyself hast the life in the center of the ALL, in fulfillment? Now, my disciple, doth know of the message bequeathed unto thee—not that thou shouldst lead, not that thou shouldst speak, but that the glad tidings are in every man, and were so from the beginning. No crucifixions. My Brother, All is fulfilled. The resurrection Morn proclaimeth All. The ascension glory enwrappeth every creature. * * * * O Man, thou hast lived in the shadow of death, because of thy lack, thy no-thing, which thou clingest to. Let go, let go. The glorious light of the ascension revealeth all, and it is for thee. It is thine. We come not to proclaim thy lack, but to affirm thy Allness, in God. * * * In this, canst thou not see and know thyself as thou art? This is all that thou needest to know, for thou art full. The Creator willed it so from the beginning. Once thou wast lost, but now art found. Praise God. * * * No error, all is truth. * * *

AUGUST 9, 1902.

* * * * * * * FATHER, WE, THY SERVANTS, HEAR THY VOICE AND OBEY. THY WORD BRINGETH PEACE. BLESSED ARE THEY WHO HEAR THY WORD AND OBEY. Father, we know of thy ministry. What of the doctrine? All is in thy blessed Amen.

In the man regenerate all is found. The word and the doctrine lead to ultimates in perfection, and in imperfection. The Christ is found. The All in ultimates is the perfect man. But, with perfection the teacher hath naught to do, only in processes and work (hath he to do.) The full regenerate man hath passed beyond processes. He liveth in ultimates. The world calleth unto the teacher, "Come" (to us). The perfect calleth thee not (in this). The imperfect needeth thee, the unregenerate. They are not of the flock, but they are of the straying ones. These are they, whom the Father hath placed in thy care, that they of their imperfectness may become perfect UNTO GOD. Dost realize in earthly meaning, what it is that leadeth the sin-covered ones into cleanliness? The road is dangerous to thy feet, O mortal, but the spirit worketh to will and to do God's will. "Feed My Sheep!" For these He suffered unto death, for He so loved the world that He gave His only-begotten Son that they might be saved. Then thrice blessed are the straying ones, for they shall be brought back into the fold. O, thou would-be teachers of the blind, art thou sure of thy sight? Beware of thy well-doing, for thou shalt be called to strict account of thy stewardship. Beware of thy regeneracy, lest thou be misled by the flicker and glare of the false and untrue. The Father loveth the good shepherd, and rewardeth him richly. He asketh that thou judge not of degeneracy—the why or the not, the

yea nor the nay of Regeneration; for as was said, thou hast only to do in the processes. Canst thou lead through the dark and shadowy ways? Thou canst not avoid the darkness, nor canst thou revel in the light, in the work of the Father's will. Nay, verily we say unto thee, thou art sent to bring home from the pasture, that they find rest. Thou art not sent to take into the pasture that they be fed. It is much more to the teacher that he show the way home than that he herd. Yea, it is the most excellent way; for all is contained in the return, the fullness of regeneration in ultimates, yea, in the return. Dost heed? There is much in the wanderings, the crucifixions, but more and all in the return, the ascension. Blessed are the wanderers, for they shall be brought back to the Father's house. Beware of the Wolf, lest he follow thee into the sheepfold, for he creepeth stealthily in the shadows of thy feet. Be diligent and watchful on thy journey outward, for only in that doth the danger lurk. On thy return, no danger can be in thy path. "All in ultimates" is the light and glow of perfection in the return. Look to thy return; diligently pray for strength to pilot thee home. Faithfulness unto the few shall find reward in the many. Wouldst thou that we show thee a more excellent way? Then thou askest not of the spirit but of the flesh, that it be glorified, and not of the spirit that the Father approve. * * * The spirit calleth gently to seek within for the light that shineth. The shadow obstructeth the windows of the soul. Dad.

AUGUST 30, 1902.

* * * * * * * Father, thou in whom all are and is, in all effort in need and in deed; thou in whom all in being find life in fullness and completeness, guide us in all things in Thy way, for in Thy way there can be no shadow of turning. There can be no waste or barren places found where Thy feet have trod. The need is in thy presence, ... our pilgrimage . . . . now and forever Amen. . . . . the new creature. . . . . fulness the processes . . . . . knoweth not God the "is" the "what is to be" cometh not . . . . . There can be naught else. In thy acceptance of Him, thou livest in freedom, where pain and penalties are not.

Thou art all, in Him—the relationship of mortal to immortal, life to the flesh. Verily, thou thus art conquerer, yea, thou art free. Then say not that thou "needest not Him in freedom, only in bondage dost thou need (Him)," for in this thou deniest the Life and castest it from thee. . . . . no-thing. He it is that maketh of thee a casket priceless, and in fullness of perfection and power. Then cease thy craving to know the where, the what, the when, the how. The power is thine. He is thou, and thou art He. O why canst thou not accept this, for He speaketh this to thee in the silence of the soul; but thou wilt not listen. Only to the babble of the outer dost thou cling, and sayest unto thyself, "I do not hear His voice; He

is not there; all is confusion; He is not, for we are as the beasts of the field that die the death." Dost know, then, that thou livest? Then thou dost know God, for all life is God, and He has all power to will and to do His good pleasure. Dost know that in omnipotence thou hast all things in perfectness of purpose for completeness in good and truth? This knowledge the spirit of all truth bringeth unto thee, that thou might be free. Give up thy bondage and accept the freedom that truth bringeth unto thee. He in His infinite wisdom hath hidden the truth from mortal sight, that it might hunger and in the hunger seek. In this the spirit groweth in strength of earnest seeking, and it is to him who seeketh that the kingdom of heaven is revealed. And this kingdom is within, and the within is God, and the without is His glory, if thou willest it so. The messengers come not to proclaim this relationship to thee, nor to say this or that, in order that thou might know. Naught is in this. Thou but deniest. We say unto thee God is. Do not question. As well ask thy members "what of the body?" They answer thee not, but thou acceptest and knowest. They are, in completeness, the body. So thou art, O Man, in God's fullness, a part. Nor could it be otherwise in omnipresent allness of love in creation. All is and was from the beginning. Rest, peace and plenty in righteousness. * * *

SEPTEMBER 6, 1902.

Heavenly spirits, be with thy children in allness of faith, for the Father's sake. Amen. In the allness of Man, in ultimates, the kingdom of heaven reigneth. To this (allness) and in all, the spirit of the Father teacheth and guideth in all work of the disciple. On no other plane can he (the disciple) will and do. He (the inner man) is in all and above all, and he with God moveth the mortal on. The measure of the ultimate reacheth perfection of faith in the dominance of the Divine mind. Thou hast been led, O Man, now thou must walk alone. The roads have been pointed out, the lanes and by-ways are made manifest to thee in the needs and the work. The guardian master, that protecteth the spirit of knowledge, is given in the outpourings of the spirit that enlighteneth. The discernment of it is by that instructive spirit that leadeth into all truth. The bright and shining star is the love divine radiating from the center of the firmament of the Divine in love of use (service). God now calleth in every pulsating throb of thy NEWNESS in life. Fain wouldst thou falter in thy steps not knowing in thy knowing, O thou of little faith! Basking in the sunlight thou only thinkest of the darkness. In thy fullness thou proclaimest emptiness. Thou knowest yet art ignorant. Thy ignorance proclaimeth thy knowledge, and yet thou movest not. There is a more excellent way, but thou wouldst not that I lead. Thou revellest in delights and turnest away from the realities. Looking for thine own delight in use, thou miss the most excellent way, the glory of God to do and will, to love and to sacrifice, to love freedom and suffer bondage. This is the hallow that crowneth thee, O Man, when thou art in the service of the Lord. His ways are the ways even of the world. He guideth, but thou must walk alone, and seek. He hideth His face in the seeking, for thou (in loneliness) must glorify thyself, for in this the realities are before thy face to show the need (and there is) no revel

in the delights of anticipation. But thou needest the work that softeneth but doth not intoxicate. The peace of the well-done cometh in the achievement, to comfort and strengthen. Not in revel doth it come, but rather in unrest. Yet the glory of God shineth on all and in all. But thou, O Man, hast been shown the way, the truth; and the life quickeneth, but the revel hath beguiled thee. The earthly garments cling and befoul. The night showeth not the sun. The day fatigueth and harasseth thee. Then what of the day, what of the night? The watchman haileth thee as thou passest along. Dost know of the excellent WAY? The light shineth; the stars are not hidden. The face of the earth (herein) is uncovered to thy gaze that it may [point thy path] unto thee . . . . The path glittereth but in the moonlight. Thou seest not Him, thou hearest not His voice, yet He guideth the eyes and the feet. The SUN hath not risen. Now, O Mortal, dost see the way? Are thy feet steady in following the path, which thou seest by the light that thou now hast? Then thou wilt grow and strengthen for the more excellent way. Stray not, move not from where thou standest. The lamp flickereth but dimly. The ways of the mortal see not the ways of the immortal. First, that ye may light the world, thou must be the light and the flame. Yet the flame consumeth. Halt, be weary, lest thou stumble and be lost. Thou art filled with knowledge, yet thou knowest not. Bow the head in thy meekness, and the light of all truth will enwrap thee. Say not that thou dost not know, for in this thou deny thy Lord. Peace be with thee. Dad.

SEPTEMBER 13, 1902.

Father, Father, we call unto thee that Thou be with us at this hour, that we fail not in love of thy blessed work. The glad tidings of great joy, that thou givest unto us, we praise and teach, but thy message proclaimeth the all in love. But we protect from weakness in the giving. Strengthen us in faith and work. Thou knowest, thou knowest. Speak to thine own that thine only glory may shine forth upon us. We know not nor can we speak. The tongue but waggeth, and no sound cometh forth. WE ARE DUMB. Thy holy word enwrappeth us and overshadoweth us. We grope in darkness and the light shineth from above, but we are afraid; we quake with fear and trembling. The shouts of the mighty hosts raises (from lifelessness) the dead. Give, O give us strength in fullness of all life, that thy name be glorified in us and the world be redeemed, so that thy Kingdom may be hallowed forever. Amen.

O Man, why dost thou waver in the will? Thou hast been brought home to the Father's house. He hath received thee, honored thee. Thou hast supped with Him and He hath proclaimed thy relationship to all the world as His son, that thou art His and He is thine. He gave unto thee His message that thou might not fear. The heavenly kingdom is thine, for thou and the Father are ONE, and in the Oneness thou livest and hast life, and this life in allness enwrappeth and is (also) the center of thy being. When He (in thee) calleth thou canst not turn away. When He calleth thou canst not wander. The allness in power He gave thee, that thou might guide thy brother so that, when he cometh to thee as a little child, thou might minister unto him, when he cometh to thee as a man thou mightest counsel and guide him to perfectness; for the allness

is thine, is his also. Profane not the name, but with meekness obey the need that thy brother hath brought to thee. Now fear not that thou fail, for the father in thee doeth the work; for in thine allness he hath given all things into thy hand. The mishappenings of thy brother are thy opportunities. The glory in the well-done lieth here. Boast not, for it is the ailing brother that He sendeth to thee. Then humbly bow thy head and acknowledge God in all. Heal the sick, cast out devils, raise the dead. Thou hast the all-conquering word, the all-omnipotent power, the divine in esse of God's love, in thy allness. Then give freely. In thy doubts and fears art thou separated from God. In this only canst thou fail. In this only is God denied. In the work only is He acknowledged. In thy disputations, in thy wrestlings with the letter faith fleeth away. The spirit of interpretation is the all-powerful in the intellectual Kingdom. He ruleth with a mighty Arm, and striveth with God and verily he is the antichrist. God is denied yet He is the only Lord, and, in meekness only doth He rule. He asketh not of thee to give, but to receive. He asketh not that He may rule, but that thou rule. He obeyeth, O Man. Ask of Him to come to thee and He cometh. Ask of Him to heal the sick, to raise the dead and He obeyeth. In love, thou rulest thy Creator, O Mortal. Nothing is denied thee in thy need, O Man; for did He not say, "Ask and ye shall receive, Knock and it shall be opened unto thee"? Then say not that thou dost not rule, that he doth not obey, for he gave all things into thy hands that thou might have power. "O wonderful in thy love, O God, art Thou! In thy meekness thou bowest to the will of Man, and rewardest him with thy love. And yet he would crucify Thee on the cross. O, thou blessed and humble servant of Man, be with us and hallow thyself in loving work, that we may be glorified. Thy blessed service lifteth up. Thou gavest us thy body in thy blessed Son, Jesus Christ, and Thou diest that Man be lifted up and brought nearer to the kingdom. Say not then, O Man, that thou art not the ruler. Thou art in favor with God when thou askest of Him His service in thy need, for this is He who ministereth. Say not that thou knowest not, that thou art weak, that thou lackest knowledge; for He is all of this unto thee, if thou but ask of Him. Thou forgettest thy Allness in Him, and faintest by the wayside. Arise and go into thy Father's house, ask of Him and thou wilt not be turned away. Then sayest that thou dost not rule? Receive thy brother, as the babe, and minister unto him. Receive thy brother, as the man, and supply his need. And again receive thy brother, as the babe. Minister unto him even with pap, but minister. Fail not in thy ministration to know thy willing Servant in all good works. O Man, couldst thou have a more willing, loving and obedient servant? Verily, in this the servant is above his master. But in love, the master is as the servant and the servant is as the master. Now, as thou standest beside thy God, O man, canst thou take one jot or tittle from thyself without taking from thy God? Verily not. So be it. Amen. Dad.

SEPTEMBER 20, 1902.

* * * * * * * Holy spirit, the all in omnipotence, grant us the all-encompassing power to see, to know all in love of use in ways looking to the upliftment of Man. * * * * * *

. . . . . .
. . . . . .
. . . . . .

"God works in His own way His wonders to perform. Seek not to dictate. You can not disturb the spiritual vibrations without much danger to the medium." Dad.

God in His omnipotent love receiveth all and consumeth all, in the fire of His love. The sins of the world He taketh upon Himself that all may be saved. One, in whom the spirit moveth to dedications to the God in whom he doth worship, while environed by the flesh, can not without crucifixions stand between heaven and earth, and receive influx from the high and the low; for spiritual power there is in the center, and the war rageth between them, and the low is consumed, and the combat is fought in the center of the human. Physical death is oft the consequence of this. The world showeth many evidences of this. God receiving love from man is the conqueror. Man, receiving love from God, may rule, but death cometh to the mortal. Receive His messages as He revealeth to thee, unhampered by mortal dictations. The instrument (was overcome and borne down) by the fierceness of the battle that raged within his soul. Blessed be Almighty God, he came safely through, but is scarred and wounded in many parts. Leave all to God, Brother. His ways are right and they lead to light, life and knowledge. The one thing, the one most difficult to overcome, is man's desire to govern, and to interpret to himself, not only in the things of earth, but in the things of God. He (man) willeth not to surrender, but God in His mighty love embraceth him. Let the Father work in His instrument to will, and to do His good pleasure. Then all will be well.

God works in His own way His wonders to perform Seek not to dictate. You can not disturb the spiritual vibrations without much danger to the medium. Dad.

SEPTEMBER 27, 1902.

Father, we ask of Thee that Thou be with us and all of thy blessed children NOW, so that they be infilled with life in spirit that thy message find acceptance. They call, but the voice is hidden in the clouds of their doubts and fears. They would pierce the clouds that obscure Thee, but the lack of faith robbeth them of power. They would that Thou be near, but they know Thee but afar. They know not of Thy presence in them, as the need and the plenty. They flee from thy face. Knowing, they know not. We would that they know. We would that they understand, but the outer word stifleth them. We would that they understand, but the outer word stifleth them. We would that they receive thy spirit, that they be redeemed. When Thou callest, they must hear and know from whence it cometh. We speak thy word, but in silence they turn away the ear. We proclaim thy presence, but they look afar off, and lo and behold, our words are as the winds that chill. Then in thy Amen only can the truth come. Then, O Father, glorify thyself in thy Amen.

In the many, O Man, thou shalt find the few (the essentials) and in the few the many are revealed. There is but One, and the truth is all. God, in essentials, graspeth and holdeth all in His infinite embrace—the all. Then the few is made to show in the many. Behold

the multitude must be fed with them, and all are filled. The divine in the All is the One in the love of truth. Then in leading thy brother to the feast, see to it that the few in the many is before his face, for in that the spirit revealeth. The knowledge quickeneth the mortal. The eyes are made to see and the glow in the center of the group warmeth and sustaineth his faith, and he moveth in ultimates in love of the need. The Man is uncovered and standeth before his God, in the light thereof. There is much that is required, much that is hidden from the teacher, so that he of himself may find glory in the unveiling. The center is as the outer, and the universal embraceth all. Thy brother cometh to thee. Turn not away. Thou art required of him. Then fail not in thy ministrations. He asketh of thee the what. Thou must answer from thy abundance. His spirit hungereth. Thou must appease. His body calleth; then of thy abundance must thou give. His members call unto thee. Freely must thou give. The needs of the flesh are of the essential, and live in love and charity. Thou wouldst much more give of the spirit, than of the flesh. Thou shrinkest from the call of the mortal. Thy goods are precious unto thee. Of this much is required in the ministry. The spirit knoweth not of the things mortal; only of the lasting and immortal doth it know. Yet Man seeketh not the call of the spirit, but obeyeth the flesh. Man can not live by bread alone. This divine truth speaketh to the multitude and the few profiteth. Nothing is hidden or withheld from the spirit in love of good and truth. Hence the will of the Father is revealed in all of his doings. In the fulfillment of the law all is gain. Only in disobedience doth failure come. The few in the many are shown forth in this, for all is in obedience to the divine essential in love. The good of the non-essential is brought to naught by the God in the essential divine in the many. The multitude is fed and the fragments are gathered into baskets that nothing be wasted. All is in the essential love.

The few are as the many, and the many as the few. In the allness of truth, the incomparable essential in mortal unveiling, is above the hoarding. The fragments of the feast knoweth not of the abundance, nor the abundance of the fragments; but all is as ONE. O Man, canst see the wonderful truth veiled here? It is for thee to uncover and know for thyself (as man mortal) the hidden investments that reveal grace or good, God, in mortal environment. Soon thyself will acknowledge thy non-self in mortal clouds and rise in effulgence of glory of immortal essence in God, the Father, full of grace and truth, the begotten of God. This showeth forth in glory of achievement in good of faith. Seek to know of the truth inscribed, that thou mayest grow in spirit and in truth. * * * The paths are straight for the coming of the son of Man. See that thou hide them not. * * *

OCTOBER 4, 1902.

HE THAT SEEKETH SHALL FIND. * * * ALL IS IN THE GRASP OF THE PERFECT MAN. * * * THE SPIRIT OF GOD REIGNETH AND HATH DOMINION HERE. * * * ALL RIGHTEOUSNESS IS WITHIN AND IS THE DOMINION. * * * THEN THE SEEKING CALLETH NOT FROM WITHOUT BUT FROM THE WITHIN. THEN ABIDE IN THINE OWN KINGDOM AND SEND FORTH THY

COMMANDS FROM THENCE, AND THEY SHALL BE OBEYED; FOR OBEDIENCE IS THE COMMAND, COMING WITH DIVINE AUTHORITY. * * * TAKE NO HEED OF WHAT THOU SHALT DO OR WHAT THOU SHALT SAY. ALL IS CONTAINED IN THE COMMAND. THE FATHER DOETH THE WORK. Man, in the attitude of mind of the all in sufficiency in himself to do the Father's will, closes the avenue, the egress into the world of use. The divine potency of power to do cometh by the command in love of the good in truth, for it is love that bringeth freedom. The mind mortal, in its affirmations of the sufficiency, bindeth the man to mortal thought, and the spirit of this conception in the thought blocketh and bewildereth and confuseth. Having no power of itself, the thought sent forth returneth and entangleth in mortal chains. The spirit loseth the Man and he bewaileth his failure and denieth his Lord. Even in good works the will of Man is not the will of God. Only in perfectness, in at-one-ment, in obedience, is the will of the Father done in the child. Now, in dominion of the highest thou hast power, O Man, as the Father hath, and in good works thou hast love. But all is contained in the obedience. The Man chafeth and is restless while under restraint, and is disobedient. In freedom only can he love and do the will of Him who sent him. Now, O Man, thou must know, and thou canst know only in thy obedience that the Father sendeth thee into the world to do His will, for thou art the power in the message that bringeth peace and plenty. Then why art thou disobedient? Why deniest thou thy Lord? . . . . . .

in the glory. Come back into thine obedience . . . . . and reign, and have dominion in the Kingdom. The all-power is thine, the wisdom in love is thine, the all-conquering power. But thou canst not forsake thy Lord. He is thy servant [in good works]. He sustaineth and nourisheth thee with the manna of truth. . . . . .

. . . . . He it is that kindleth the fire that burneth in the mortal that thy message [may be acceptable and potent]. God blesseth thee in thy going and in thy coming. He divideth with thee the glory of the well-done, and maketh of thee a shining light that showeth forth His glory. He crowneth thee with the light that lighteth every Man with its glow, and love is given thee sufficient only that, not thy mortal sufficiency, but that thy divine sufficiency show forth as the all-conquering power. [Boast not, glory not in thine own glory] nay, nay. He would that thou share it with Him. Now, O man, the Father hath given unto thee the power, in His will, to do of thy good pleasure. But only in thine obedience canst thou share with Him the glory. He ruleth. Thou reignest. Be doing. The Call is within thyself. The obedience is to thyself. Then, the Father is glorified in the son. The work showeth forth His glory, thine in the obedience.

OCTOBER 11, 1902.

* * * * * * * Father, we, all in spirit, ask of Thee the all-potent word, that impelleth and inspireth acceptance of Thy spirit, that the teacher may be as the taught and the taught as the teacher—the At-one-ment of the spirit and the mortal; for in his mergement the Word hath power. For in no other relation of the spirit with the letter

can truth bind. Thy spirit, O Father, within, is the power that mergeth and holdeth. Thy regenerating and all-compassing esse in love perfecteth the creature in likeness of love in Thy truth. Be with us at this hour, that Thy message may have Thy blessed Amen.

The divine in truth is, in essence and power, the all-conquering power, the energizing life and all in activity of processes of regeneration. Naught else hath wisdom, the essential concomitant to mortal acceptance. All else is abortive, coming from mortal deadness. Life is not of the flesh, nor of the mind. The spirit of God in all things (which is symbolized in form in all nature) speaketh the Word in all creatures. Being not in grace or conscious nearness, Man cannot read in spirit the written message that lieth hidden in the symbols. Man is the symbol of all in truth. Canst thou read him, O teacher? Thou hast the key, and having the KEY all the bolts are as naught to thy will. Thou must not seek thy brother's possessions, but restore to him that that hath been lost, and also give of thine that he may have more abundance. Sayest thou that thou hast not that to give? Then thou art not the safe guardian of the Key. But it is better that thou unlock not, than that thou give not. This giving is the divine in purpose and will, that thy brother profit, not that thou garner as teacher. Thou (then) art in fullness of possession. All (mere) things are to thee, as if they were not, but all to thy brother. This is the secret that lieth hidden, and is symbolized in the parable of the fig-tree. Profit by the mystc meaning and thou wilt know of the ripening. The Man, as he is in the mortal, can not know of the clearing. Only as the SUN riseth and absorbeth the clouds doth he begin to see; and as its vitalizing power beginneth to quicken the life, doth Man understand. Behold the morn bringeth the light, and the warmth embraceth the mortal coldness, and deadness is brought to life. Thou askest of thyself, O Man, that of which thou knowest not, and thy self's answer holdeth thee in chains to self. Thy God is forgotten in the glow of egotisms. The familiars of the self can not instruct and guide. They are with thee in the wandering, but can not guide nor instruct. Man must turn to God that overruleth and not to the spirits of the below for light and guidance in spiritual things. Dost know that All is spirit, and that there is no below, no familiars only as (O man) thou createst them? These are the barriers that obstruct thy feet, and blind thy eyes, and dull the understanding? Man must be freed from all bondage, before he is open to influx spiritual that leadeth into all truth. To the mortal, the process of preparation seemeth long and tedious, but the time of the figs draweth nigh, and the mystery will be no more. The Man, in the new will, seeth with eyes and understandeth with the mind that awaiteth the coming of the Lord. O Man, there is no mystery that shall not be uncovered as thou travelest along the road of regeneration, but all in season (in order) that the ripening be complete and the full ear be garnered and in the barn. Dad.

OCTOBER 18, 1902.

* * * * * * * Our Father, Who art in heaven, All-hallowed be thy Name, Thy Kingdom come, Thy will be done on earth as it is done in the heavens. Lead us in the way of Thy well-done, for all is Thine. Protect us in the Amen, that the will in us be hallowed in Thy Name

forever. Bless us in fullness of faith that the works be glorified for Thy Name's sake. Amen.

In the following of God's will in all things of earth, the will (of man) in desire impelleth and guideth. There need be no questionings of the way, for having the WILL thou seest the way. The way of regeneration is the way of the will. There can be no other way. The good in the desire impelleth the will to ultimates, and to God's smile. Dost say, O Man, that having the will and desire, thou needest not God's smile? Thus, O Man, doth the unregenerate say. The Creator is the ALL, both in love of process and ultimates, and until thou seest Him as thou proceed, thou wilt fail of the perfecting. All, in ultimates, is the Creator that welcometh thee. He is the light, the beacon that guideth and the ultimate is the knowledge in the consciousness. When this cometh to pass, thou art clearly on the way. No thing can hinder, for these hindrances are all of the earth and are unregenerate and (now) behind thee; and, being of the light of the consciousness in ultimate perfection, thou canst not look back. All is aglow and thou dost hasten to the marriage feast.

[The consciousness proclaimeth through] His presence in the Man (in) that all things tend to reach perfection, for this will invite the divine guidance, and thou canst not hide thyself from the light in divineness. Yet this is what thou art striving continually to do by proclaiming that thou canst not see and dost not understand. This denial is thine own, and not the Father's; for He is All-knowing and All-seeing. Thou art in the light and yet thou canst not see. O mortal weakness, O divine goodness and mercy! "Come, come," He calleth for thee at the home. O Man, in all things, thou art in fullness of divine love. He calleth Thee to come, that thou mayest have sight, hearing and strength, and the joy in all; and remember this is so in the simples of daily life—in the comings and the goings. This thought must ever be the propelling force—"The divine in ultimates." The consummation of the comings and the goings are the process in regeneration. Thou must grow in the outer as in the inner [unto the final] unity or at-one-ment. Thy outer will can not take the inner citadel by storm, nor can the inner take the outer by violence. All is in the divine, in ultimate, that draweth to the marriage-feast. And the bride welcometh the bridegroom at the table. Thy welcome home is the ultimate effect of (efforts in) processes in love of good. Then do not despair nor blame thy members for tardiness, for all is in divine purpose.

Only in ultimates can Man (as man) be judged or quickened. Thou always art in need of the Father's guidance and love in will of thy [desire] in perfectness. Ask not of the Father that He do all. Be a-doing thyself, O mortal, and thou shalt have His well-done. Thou must have this in thy seeking and striving, else thou wouldst faint by the wayside. He is thy help and thy stay in all that thou doest. Now it is not the purpose of the teaching to draw thee from thine own powers, but that thou strengthen through faith and knowledge of divine in purpose and ultimates. Having reached the plane where this in creation's perfectness is seen and realized in mortal understanding and reasoning, the life is then open to influx of divine truth in ultimates in fullness and perfection. This is the consummation, the divine message. There is no power that can hold the love-smitten soul from his spouse. What

God hath joined together let no man put asunder. Beware how thou receive this, how thou interpret. Seek from the life that gloweth within, the divine in ultimates of perfectness.

OCTOBER 25, 1902.

* * * * * * * * * The One in All. * * * The essential power in will and action. * * * The consummation, in love. * * * The life in essential being. The allness in good and truth. * * * The affirmation and proclamation of God. * * * The unwritten Word. * * * In which the spirit is the All. * * * The All in revelation. * * * The Divine potency in being. * * * The All in fulfillment. * * * The Father doeth the work. * * * The Alpha and Omega. * * * The beginning and the end. * * * The consummation of all things. * * * Man as thou livest, so shalt thou be judged. In the judgments thou wilt find all in justice—love and wisdom. Thou art all in wisdom's plan, and she is justified of her children . . . . . thine own justification for it (will show forth in the) consummation and fulfillment.

. . . . . .

. . . . . .

many may show forth in love of use in the Father's work. In the teachings of the Master, He always wills obedience in His children that the message may appear. There is naught in mortal reasonings and justification of weakness, and lack of knowledge and perception of God's will in man's acts of life. Man, even the mortal, is not ignorant of the essential reward in obedience, in love of the good and the true. He is all that love is, all that gain is, all that the will is, all that the power is, all in the life that is. [He is the treasure-house in the natural] yet all is gain for thee. The treasures of these possessions, showing the brilliancy of essentials, are barren if kept locked in thy inner casket. Thou must unlock the casket and let them come forth, in the Father's will. Thy will, in them, is the glory, O Man. O Man, canst thou not move in direction of the Father's will of love of good and leave the glory to Him who doeth the work? Man, why art thou [ever wavering] and denying thy powers, when thou art all in perfectness of the Creator's will. Then why begin to question? Turn the eyes and mind to the within. When thy mind wavereth in the what and the why; the within will ANSWER. When thy hearing denieth the sound of the voice, cast thy dullness aside and the voice will be heard. When thou prayest, call on the Father within. He will hear and quickly answer, yea before thou hast spoken. He is never absent from thee. He is the power in all of thy powers, the yea in all that thou doest in His Name. We would call thee to the richness of thy possession, that thou might glory; for if thou dost not know that thou possessest, thou canst not find the glory. Thou art all that the abundance of God's gift hath made thee. And he could not give thee more, for He gave all things unto thee that thou might profit. He asketh not that thou hoard, but give freely to thine own inner-self that the child be made glad, to the Man next that he be made profitable. To God give the all, that He be glorified and justified. He asketh nothing from thee, O Man. Thou hast nothing to give. Thy love is His,

thy all is His. In thy vastness thou are His and thou, O Man, art all that He is. He is thine. He is thy obedience in the will to do thy own good pleasure. Coming unto thyself, O mortal, thou findest the will of God in thee. It is but for thee to do. The Father condemneth thee not for disobedience, for thou knowest not thy outer self in obedience. This is the new creature. Go thou forth and glorify God in the life. The will and the do faileth not in the love of obedience. To thine own powers be true and thou canst not fail of His good pleasure. * * * Thou art in life, O Man, the glory. Not in death doth the glory shine forth, but in life. Then live, and the will will move in the Father's will, for thou art no where else. There is no other. All is will in God, and thou canst not stray. Dad.

NOVEMBER 1, 1902.

* * * * * * * * Father-Mother, God, be with us in all revealments, that we may know Thee as Thou art in all. Knowing the Father, we fail not of the Mother, and in the glow and warmth of the Mother we fail not of the Father. In all thou art, O God, be unto us the light and warmth of divinity. Bless us not by [parts] not by [fragments] lest we fail, lest we fail. Open our hearts to thy love, our understanding to the divine inflow, that the outflow be of fullness. Yet we love, we love thy word and would obey clearly and understandingly. The spirit revealeth its life and the glow guideth us, but we somewhat fail of its warmth. The fire of love rageth within, but the outward air chilleth. Thy word bringeth warmth and thy children gather in thy Name that Thou be glorified in them.

O Man, the spirit seeketh not to bind by dictations in what thou doest. The divine in principle is within, and guideth right. If thou wouldst heal the sickening spirit of thy brother, call on this inherent divinity to manifest its power, and thy word shall be obeyed. The mortal, as co-operator in the process of the springing forth, proclaimeth its power and accepteth the well-done without doubt, for all is in the fulfillment and in the co-operation. The principle of divineness, in esse, thou wilt find in thought and mind, and these obey the commands to perfectness. This is the all-healing, the all-measuring power of the Father's will in His creature—the Father-Mother principle in love of obedience. Thou canst not fail, O Man, in life of being, having within thee these essential elements of being. The spirit desireth and the Father so willeth that Man may be brought to himself, that he may know, [for in] knowing he craveth and hungereth after righteousness and the Father commandeth "FEED MY SHEEP." The hunger and the appeasement is within every soul. The baskets are full to the overflowing. Canst thou lead them to appeasement, O teacher? Canst thou lead thyself? Alas, alas, all are an hungered and athirst, and thus the full are as the empty. Thou canst not feed them from thy emptiness. Feed the hungry from thy fullness. Give that they hunger not nor thirst. Thou art full and empty, and this is the divine in essential obedience. This is the spirit [in All and IS All], O disciple of the Master. This is the power, this is thy All, in God. Thine emptiness, thy fullness is made to know through this potential in spirit blindness. Spirit empti-

ness (in the outer) and spirit of fullness (within) is the all in consummation, in fulfillment—God's will—the Father's Amen. The teacher hath nothing of his own to give. He findeth all things needed to his hand. The flame may blind, the light may bewilder, but the fullness and the emptiness are always with thee, and the will of the Father worketh His good pleasure. The song of the silence (content) in thine emptiness is ever an anthem to obedience, O Man, and this is thy All, thy completeness. Doest see clearly, doest hear without confusion, when the void speaketh to the full and the fullness answereth to the voice of the void? This is the voice that revealeth, that uncovereth, that commandeth. The spirit asketh thee to sup. Refuse not, but obey; for this is the call to obedience, and of this thou art judged. Thy fitness is shown in thy apparel. Come, the Lord awaiteth thee at the board. * * * Keep silent (content); speak not. Only in the silence can the spirit teach. Dad.

NOVEMBER 8, 1902.

* * * * * * * * * * * * * Father, Father, who art in heaven, all-hallowed by thy Name. Thy kingdom come. Thy will in us be done. Deliver us from all evil, for Thine is the kingdom, the power and the glory forever, Amen.

It is written, that the tree of life is guarded by a sword that turneth every way. We would have you guarded by a divine philosophy or knowledge that [thou be guarded as by a sword that cleaveth from the false and unreal] That the divine life may come to you, remain in waiting and perfect thyself. Be prepared, when the word shall come, to obey. But the time is not yet. Man in all of his comprehensions in the life natural meeteth the elements for movements rational that lead to the perfecting, and this is in the will of God and in His obedience to the inward promptings of the spirit to perfectness in creation, and to himself no less in ultimation of grandness in ultimates. There is but one way, and Man, as human, is made to see and know by earthly experiences, that the will of God is wrought, by living and action toward the law-obedience. The light of the inner divine purposes is made to reveal itself through the natural or material buffetings, with adverse conditions and circumstances, in order that the cry and the desire may come for that that is hidden and unseen,—the God of reward in well-doing. This in the light that revealeth the dross, and turneth the creature to the richness of the spirit, and to that life that is really his own—the goods and truths in ultimations of perfections. All this is in ultimation of divine goodness of which he is the manifested love. This is so because he seeth himself as God seeth him. From this, light and truth bringeth that consciousness or faith in all things that thou wilt say that the prophet speaketh of what he knoweth and proclaimeth what he seeth. God, in all revealment, is all that thou seest, O Man. Thou art open-eyed to His presence in thy joys, but in thy sorrows He is hidden. In thy pilgrimage through earth's sphere, His hand guideth thee, yet thou seest Him not. He is ever by thy side, O Man. He is the light of thine eyes; the steadiness of thy feet, the staff and shield, thy enlightener, the revealer of the true knowledge; for he revealeth from within. From what thou art from the inward growth art thou measured, not from what thou hast gathered from the

earthly loves and desires. These are but the links of the things unseen, the things of God, all thine own. These precious things of the Father's gatherings, are the material out of which thy spirit is fashioned. In the likeness of God art thou made. Yet thou didst co-operate with thy Creator in the fashioning. The world is hungry for the spirit, but it is not yet. Await its coming and rest in obedience to its command. Hurry not nor haste. Be calm, as He in the faith of the fulfillment. All is. The spirit speaketh to the spirit, "All Hail!" and with the Father's Amen. The greeting giveth life.

NOVEMBER 15, 1902.

* * * * * * * * * * Holy Spirits of God, guide us in the ways of the Father's will, that, in the all, perfection be reached in all men. The ways are the ways of truth. Open up the senses, that blind to the will of the spirit that seeth faith's ways of the sight in spirit. Lead us then in the ways of understanding and the will. Guide us, in spirit, in love of good and truth, that the service be the gift and ransom of the many, the light that lighteth, the glow that warmeth. The spirit of the word of God, that passeth all understanding, guideth us in the paths to men's hearts. This we ask, this we pray, this the promise is, the all, the Amen in use. The love followeth and is hallowed in the well-done of the faithful servant. Bless us, O Father, with thy Amen.

In love of use, Man is perfected. The spirit of good in the truth, if perfect, moveth in the activities of degrees and ultimates. The fashioning is in the consummation of all in creation—the fire of the ultimation, the glory of God in His creature. How the spirit worketh in the will is best seen in the moving degrees in the discrete, the rest, the stopping and resting place in the glow of truth. Thus man knoweth the truth, for God hath spoken. In all of Man, of whatever degree it may be, the ultimate of spirit is made to fashion to form of spirit in degree, in order that it may, in substance and in ultimate, find its place in the creature and this is all in ultimation of the purpose in creation [for the Creator ever speaketh], let us make Man in our own image. The mortal, in the ultimation of all things in creation taketh its place as the co-operator in the building. [The co-operator] of the moving spirit of the ultimate is external and is glorious in possession of all things in earth. In the fullness of the possession, he is made to know, from the beauty of the things seen, the glory of things unseen. He beginneth to know God and liveth in the gleam of the Son, and from what he knoweth, he seeketh the things hidden and unknown; and behold the kingdom of heaven is within. Now, thou beginnest to know for thyself and comprehendest clearly that the Father and thou are ONE. In all things, in simplest degree and in ultimate, man is brought to himself, and, in that, is made to know God in all. The selfsame power, in full of ultimates, is the saving and healing principle in the center of the being, which principle is the Christ, the divine that is in the ultimate. Man, when thou knowest thyself in this ultimate [thou knowest] as the Father knoweth. [Then] thou knowest all things from the simplest to the most complex in the consummation to ultimates; for this is the way of God, and thou followest in obedience. The turning of the sword every way is, that thou be sure of the faith that is in thee, so that they who hear may accept; for if thou knowest

not of what thou speakest and knowest not of the strength that is in thee, thy word is not accepted and thy service is unprofitable. The man groweth and is growing, and behold the richness of the essence springing up from the depths of his inner being, and the glow of his beauty in the outer—his garment as fine gold and his flesh a sweet-smelling ungent. Behold the Man! [Then thou knowest thyself] in Him, and in the knowing, the things of God are revealed unto thee, and thou needest not that any man teach thee, for thou knowest. Fear not in thy growing that thy pains often distress. Soon the spirit will sing, and thou wilt listen, and the Anthem will soothe thy pain. The time of the ultimation is at hand. The signs are in the heavens, and the Amen proclaimeth, "All is good."

NOVEMBER 22, 1902.

* * * * * * * * * * The spirit moveth by the power of the Father's love. * * * The divine in will calleth to obedience. * * * God in the purpose of Creation's plan draweth the creature to faith, and, in ultimate in the will's perfection, showeth the creature in beauty of the new creation. * * * The Father fashioneth to His will and the glow of divinity reacheth the inner place

Holy spirits of God, be with us and guide. The ways that lead to the consummation of thy will, O God, are strewn with the fragrance of thy presence. The glare of its brightness blindeth and bewildereth us. Open our eyes, O God, to thy signs along the paths, where thou hast already spoken. The light of thy spirit will reveal unto us thy purpose in will, that we fail not, nor stray from thy presence. Hear us in the love of good. Clothe us in the garments of truth that we may be acceptable to thy hungry children of earth. They crave the light. They would not remain in the darkness. They would know of thy messengers as to the why in them of the hunger, and they can only know by the appeasement of it. Fill them to the full, O Father. Call them unto Thee and they will obey Thy voice. Move Thy humble servants to Thy will that we may profit and that Thy promise be fulfilled in them to Thy glory. Amen.

In the teachings of the Master, He urgeth to repentance that the sins be forgiven. Repentance pointeth in the way of knowledge, for this is the only way to repentance, and this, in love, bringeth full restitution. The knowledge of God is (in esse) the wisdom of the creature that springeth from the central will in the creature. God quickeneth, and the creature moveth to life, in obedience to the need, and behold it moveth to perfectness. For dost thou not see, O Man, that this is the will of God in divine love, (namely) the perfecting of the creature through the essential redemptive essence in the Son, that the creature may profit in co-operation with the divine will? There are ways and voices, Man's ways and God's ways, yet they are One. The ways are open, and He leadeth. Yet He beareth and carrieth thy burdens, O Man that thou be not weary. He sootheth thy doubts and fears by calling thee to thy inner powers. Thou canst walk alone, O Man. The strength is thine, the light is thine. All is open to the sight; all is in the light of the eyes, and in the glow of the understanding. The life of these [aids] naught can assail, for truth encompasseth thee and shineth from thine eyes, and wisdom floweth from thy mouth. The world will accept the man with the message. The Father doeth the work.

How oft hath the spirit spoken, and the flesh hath turned it to profanation? The lust of the eyes, the lust of touch, the lust of understanding beguileth, and the spirit of the senses holdeth to bondage. If thou seek in spirit thou shalt find. Why turn aside? The kingdom is thine in which thou art ruler, and in which the Lord is worshipped in spirit. Dost thou not know this, O Man? Then thy very members know more than thou, for they live in obedience to divine injunction from the Lord. Obey the Father's will, even as every member of thy body moveth in obedience. In thy outer kingdom look for effects of the inner law, and thou wilt be edified in conscious revelation of the Father's will in good of truth. But this only to the spirit revealeth. To the Man seeming retribution of offended law (too often) showeth forth. So in thy completeness, O Man, all is open to thee. Then ask for completeness in the knowledge of God who is within thee. He will speak to thy outer members and instruct, and to thy inner He revealeth. He liveth, He speaketh not (with the mouth). He gloweth, His love burneth, and the flame thereof is a beacon that lighteth the way to all truth. In this thou wilt know the way; and the work shall call, and the will of God is done in thee. All hail to the Man!, the creature fashioned after the image and likeness of the Creator! Dost see him (this creature) Man? Then thou art called, not otherwise. Dad.

NOVEMBER 29, 1902.

* * * * * * * * * * Holy and blessed spirit be with us at this hour that we find help and enrichment of essence, in zeal of faith. Comfort and sustain us. Quicken our spirit in holiness that we be full. O Father bend us to thy Will that we be not lacking in the well-done, and thy Amen.

Man in his carnal mind needeth the quickening spirit of holiness or divineness to bring him to the acceptance of the spiritual perceptions and conjunctions of what he is as to his interior relationship to God, his Creator; for only in this, his only light, can he be saved from the carnal life and its overmastering evils. Only in God is life, and life is God. To the mind carnal this hath but a hazy and mystical meaning, and hath no relation to the real meaning involved. This, in the carnal and unregenerate thought, is truancy that mocketh—not truth as the idealist hath it, seemingly; to him, as he is, God is not, truth is not, love is not, virtue is not. These are to him but symbols used to bewilder and delude. In this state, Man is beyond redemption from sin and death. In the realm of universal mind, the spirit of all intelligence will come, the divine in allness will come and redeem mankind. But he of himself must turn the ear, the eye, the understanding and the will to the [higher and holier power within him]. That is, much of the Man gross has to be purified, and all of the man spiritual has to be spiritualized or made divine. Naught but the (living) word can do this. The letter killeth. Yet, in death there is (dormant) life. But we would that man seek not through the darkness to find the light, but that he light the lamp within him, when all things will show forth.

God is always on His throne. Now, O Man, why needest thou that man should teach thee? Thou knowest all things in the light, that is revealed to thee within. The power and might of possession, and

the all-conquering spirit is thine. There is no obstacle to thy growth in knowledge of God. The disciple may preach to thee, but thou knowest. He can but proclaim. It is for thee to accept. He can not compel. He hath not the spirit and bringeth it not. Thou hast the spirit, and needest not. Then why dost thou wander in seeking, when thou hast all and needest not? But the spirit from the heavens bringeth to thee the heavenly and divine truth which is this message, that God, the Father, is within the center of all and every thing of thy possessions and is the appeasement of all thy desires. There is no process of perfecting, in God. In Him all is perfected, and thou and all thy possessions live and move and have their being in Him. Then who dareth to proclaim that thou art imperfect? Not Man surely, for he knoweth not. O Mortal, the Father proclaimeth thy cleanliness. Let him, who dareth to defy the Father's word, proclaim thee unclean. Thou art whole (inmostly). God so willeth it. O Man, praise the Father in thee, for He doeth the work. * * * The mortal worketh to immortalness in the Father's will. * * * Look within. All is light. To thyself be true in spirit. Condemn naught but the carnal thought that seeketh ever to beguile. Dad.

DECEMBER 6, 1902.

* * * * * * * * * * O Most Holy and Divine spirit of the Father, be with thy children of earth that they may know Thee in all things in the good of faith. They hover around the blazing fire of creed and dogma, yet they feel not the warmth, for Thou art not there. Be with them, O Father, in their desire of love in Thee, else they perish. Thy warmth they crave. They feel not Thee in them. They perceive not Thee in the sound of the Word. Its [inner life] doth not quicken the life that manifesteth and revealeth thy presence. The shadows of mortal environment are as the blackness, and they grope; and there is no one to lead and guide. They need Thee, O Father. In their stress, Thou dost send us as thy messengers of glad tidings. Then bless us with thy wisdom, that the need in them be not passed by. Quicken us with love in service, that we tire not nor falter. Be a guide and staff unto us, that we may find the anointing to the full of all of thy hungry ones; for if thou art not there in them to receive us, the message is brought to naught. That thou be glorified [reveal Thyself in us] [and do this that we be made to] sing the Anthem—"Peace on earth and good will to Man."

Man, as mortal, through environment gropeth and is stunted in spirit by investations of the spirit of functioning and fashioning to mortal desires and likings. Man groweth on what he feedeth. The mortal seeketh on fields of his environment to gather the delights of production. [Man-made] selections of his desires and likes bring disease and consequent death. Yet he followeth on, the shadows entrancing him to further searchings, and the glow of desire consuming him. Surely not for naught doth God so will; for He is all in spirit of good in perfect way—perfect desire, in love, all. Man in will of divine providence is made to grow by working out his own salvation. In all he doeth, Man is seeking his spirit, yet he knoweth it not. Salvation is in this, that he may fear God, that he may learn to love Him. Dost thou question, O mortal, that in

order to love God, thou must first fear Him. Yea, yea, all of this and more we say unto thee, O Mortal. Thou must first fear thyself, before thou canst love thy inner self, for in this thou art made to turn from thine environment which thou fearest and to look within for thy God in whom thou livest, and who abideth within thee. Thus thou art brought to love God, that is to know thyself as thou art,—the all in love divine, the eternal entity, truth in esse of being, in whom is given all things of the Father, in order to do and will in love for things seen and unseen. O Man dost know, dost thou see the perfectness of creation?

. . . . . .

. . . . . .

righteousness is thine, in light whereof all things are revealed unto thee, and, O Man, the all things is thine own (inner) self in concrete perfectness of God's love in creation. Naught of God, O Mortal, can be imparted to thee, until thou knowest thyself. The self of Man is naught but what he seeketh [in gatherings] of which God needeth not. He calleth unto His own, "Come unto Me; I am that I am." Thy mortal heareth the sound thereof. The spirit respondeth to the voice, "Speak, Lord for thy servant heareth." Art thou following the guide, the spirit that hath no guile? Then thine outer is as nothing to hinder thy quest. The spirit then moveth, and thou workest. Peace be with thee. Amen * * *

DECEMBER 20, 1902.

* * * * * * * * * * Father we call unto THEE, from the depths of our love. Move us, move us. Our members are as nothing in life. They obey not, nor answer to thy VOICE. Yet Thou art the life, in whom all is that liveth and hath being. They are in disobedience and wander after strange gods. Call after them that they return. O Father, the mire and the quick-sands of pools and swamps threaten them in allurement of the fleshy loves. Thou didst make them in thine own image and likeness. Then how can they stray? Yet they wander, wander. We call unto them and they heed not the voice. Give it spirit and power that it may hold. hold. They are Thy sheep, O Father, and thou art their good shepherd. Bless us in all things to thy glory. Amen.

The human in its relationship to spirit is as the casket of the jewel encased within. It covereth and holdeth in its bosom the most precious thing, for whose guardianship Man will be held strictly to account. Yet man can not add to nor take away one tittle from its preciousness. It is the all in life, the God-created, the supreme divine potency of love, [the fountain] of the heavenly goods and truths in all avenues of the earthly pilgrimage. It maketh not of him a slave but a King, and crowneth him with the hallow of immortal radiance, whose glow leadeth to all things, and uncovereth and revealeth all to his gaze. But Man must acknowledge the King, and love him for his own sake. We would that Man come into the knowledge of the hidden jewel within. For, then, the spirit would move in conjunctivity with mortal environment and lift up. This can not be done by the Angel hosts of the Father, only as thou willest it so, O Man. O how near is thy redemption, O Mortal, yet thou fleest away, and wouldst not. Thou askest that God save, and deniest Him in thyself. Thou seekest in material love to find

Him. He is there, yet He is not there. Canst thou fathom this mystery? This is the Holy Ghost secret. Yet it is thine. There is, in all things mortal, the divine essential of being. Hence thy quest in mortal loves to find Him is not ignorance. But HE is more. Hence thou must seek Him in the vastness, the universal. There He dwelleth. Yet if thou wouldst have Him in the little things, He is there. The little of the vast holdeth Him, as the vast is the divine allness. Seek the kingdom of heaven, if thou must seek, in the vast, and verily all things are thine. How oft hath the spirit admonished, "Seek first the Kingdom of God and His righteousness, where all things Are, not to be added unto, but are thine from creation." Thou art the custodian of the jewel. We bespeak thy stewardship. The All-knowing word, the All-conquering word shall bring to thee the spoils of earth's conflicts. The battle must be fought and won. Yet the victory was in the casket. From the beginning, thou wast born conqueror. All was within. * * *

DECEMBER 27, 1902.

* * * * * * * * * Our Father who art in Heaven, All-hallowed be thy name.Thy kingdom come. Thy will be done on earth as it is done in Heaven. Give unto us this day thine daily bread, for Thine is the Kingdom, the power and the glory forever and ever. Amen.

In the universal kingdom of mind, Man is [in harmony with his Creator]. In this, the ultimate intelligence or soul, is all (in truth) of life, in the activities, even in divergent and complicated diversities. Reformation is as to form and function the medium of the divine expression, both in degree and ultimate. So in moving in lines of reforming, beware lest ye dwarf and deform. Man is all, that the reformist would have him. There is nothing lacking in his divineness for the perfecting of himself; and being in the divine will, the processes (if thou wouldst so have it) are discerned in the watching of correspondential [awakenings]. He thus seeth the interior forces working in the Creator's plan, whose ultimate is perfectness. Wouldst thou, O rash man, put thyself in the way of God's will in ultimate? Beware lest the moving purpose crush thee. Naught can bend nor turn God's will in finiting His purpose. Then, O teacher, first come into the consciousness (ask this of the spirit) that thou canst not teach. This must of thine own will in desire of love of faith be so, before thou canst move in love and universal creation. All is one in the universal, and in the seeking for thy brother, thou but find thyself, if he needeth. Thou also needest. Then from whence is thy source of supply? Thou needest all that thou hast. He needeth all that he hath. Thou but take from him when thou offer thine own possessions. Thou canst not give what is not thine. Get what is all thine. Then thy brother hath all that he needeth and so hast thou. Then what of thine abundance? What of his abundance? Doth he need? Then call him into his possessions. The glory of redemption is in this that he is whole and needeth not that thy allness give unto him. Man is not of that when he degenerateth. He is of all preciousness and power in divine [possibility, in divine] potential energy of love. This is the glad tidings which the spirit bringeth to thee, O teacher. Canst thou teach? Worship God only. Canst impart the things of God? Open thyself to the divine

all. Breathe the air if thou must, but the breath of God is all to him whom the Father commissioneth to bring the glad tidings unto all people. God giveth His breath to him, that he may breathe the message into them, that they may live and have life in the esse of thine Allness, that they may draw themselves together and praise God only, in whom all blessings flow. We say not to thee, O teacher, "do not teach" but "wait on the Lord." He awaiteth thy time, and He worketh in thy will in love of good and truth. Then from whom dost thou say thou comest? The world's ways are not His ways. Thou art called, but move not. He delivereth the message. * * *

JANUARY 3, 1903.

* * * * * * * * * * * Heavenly spirits, be with us in desire and will of God, that the Father be glorified in all of His creations; that they may speak in and through all, so that the infinite glow may shine upon and light up with the hallow of His presence the finite work and will. Be with us, O Father, that the world may know of us in them, that the full of the coming be the NOW, for the now is the acceptable time in the All of life, that this as Thy gift may light up all things to thy glory, now and for eternity, that the Father be justified of His children, and the precious Amen.

Now, in all things of life, the precious things promised are the hidden interiors of the spirit; yet not hidden for the Man is the custodian of the all in preciousness of life, the goods in truth, the divinities in truth, the Father's gifts in all. This is so, that Man may know himself. He can not judge himself from his outward semblances. These are but the reflects, and are born in the darkest man, and there he vieweth himself and is bewildered by the reflects in his disunion; from the center of himself only (as is the case in all creations) can the real be seen. From the sunlight is viewed the sun-lit, and its richness is reflected back in light perceptible and acceptable to the mortal. The mortal must put on immortality, and thus from the infinite center cometh the divine glow that illuminateth the outer husk of consciousness. It must see and know of itself, the conscious becoming the unconscious revealing itself in the conscious—the son of God in the glow of His presence. Talk not of regeneration, but of illumination. This is the All in revealment. Man is what he is. Naught can hold nor bind him in the illuminated consciousness, for he is force and is all power in love and truth. He is the life in truth, and the power of truth is this, in the sunlight and glow of which he calleth unto the All, and the All imparteth not in the echo, but in the full voice, "Behold, I am with thee always, yea, always. I am, and thou art, all in preciousness of love. I live in thee and thou in Me." Can the messengers of truth say more to thee, O Mortal? Nay, for thou encompassest the all in truth, and art the light of thy all. And this thou canst bring to thy brother. The (this) message (of spontaneity) bringeth the glow and not the dimness of the reflect, but the sun itself, whose warmth quickeneth the conscious desire into flame of possession—the all in love of truth. This is not regenerating. This is the rebirth, the inner reveals revealing, the darkness returning to light, and the Oneness coming into consciousness, proclaiming the welcome truth of being (namely), God, as the very esse of All that is. The world is in the [qualm] of travail.

The time is approaching for the coming of the son of Man. Behold the rising Sun. Once it was dark. Now it is dim. Soon the darkness will pass away, and the sun-lit hills will show their glory. O teacher, look, look, and surely thou shalt find.

JANUARY 10, 1903.

Heavenly Father, thy message, coming as a fresh and pure fountain of love, uplifteth and freeth from weakness and fear. We see in thy precious word the all of spirit, in love. Be with thy children in the conscious upbuilding, that the foundations be sure of heavenly support. We ask of thy divineness to work out Thy purpose in us, that we be acceptable messengers to the children of earth. They ask of truth the what of the good, and we show forth in the light of divineness, and the good is thus manifest. They ask of the good the what of truth, and behold, Thou in them showest and pointest to the All in them, and they are made to shine as the all in good—TRUTH. They in the all of good and truth as thy glorious creation sing the glad Anthem of the Amen.

In the Anthem of life, God the Father is the harmonious builder in song. O Man, life is a glorious song. The weeping sorrowing ones are those who know not of Him, for in their very sorrow and most interior is the essence of joy in full of overcoming. There is no sorrow or pain in the harmony of God in truth and good, and we say unto thee, "Be free, for thou art the All in essence of truth and good." They twain are thy everlasting integrity of divineness in the Creator [and thus it is] that thou canst not stray from thyself. There are paths that thou hast not trod, but the truth leadeth thee safely on. The good thou hast not seen, nor hath God shown His face unto thee, for thou hast not risen. Who dareth to deny thee the glory of the resurrection? Surely not man. The Father giveth this unto thee, that thou might find Him. Seek not the agony of the cross. This is not in need, and the Lord hath lifted this from thee, and thou art free to the resurrection. Canst read from the angelic and celestial hieroglyphs? They speak in language of spirit. Thy inner monitor will lead and instruct thee. Be obedient to the teachings. The illuminated word will reveal to thee the spirit of all truth, the Comforter that was to Come. [He is here. He is with thee.] Eternity's revelation is revealing. Open thyself, O Man, to the joy of knowing, for thou shalt know Him. No more is the "lo here" or the "lo there," for behold He is with thee. Thou canst not deny Him any more. He is thy very self. In the Man illuminate all is known. All is seen, and the Father is glorified and justified of His children. Do not, O teacher, look for interpretation, for the all is gain. The spirit revealeth. Time is no more for the children of God. The all is for them in the Now. Behold, all is fulfilled. * * * In the hieroglyphs look for the Key. The celestials write it to thee. Seek thou from the light of the glory of thy Resurrection. None can read for thee. Ask not of Man to decipher the mystery of the holy thing. * * *

JANUARY 17, 1903.

* * * * * * * * Infinite spirit, be ever our guide in all things, that we speak the word that lifteth up, that in Thine omniscience all

be revealed. All in thine omnipotence giveth power, and to the glory of truth. O Father, lead us, that we give not up to weakness, but glow in strength of conviction, that regenerateth but not degenerateth. O, for the glow, the glow that kindleth even to flame that consumeth; for the new springeth from the ashes of the old. We would that the old be made as the new. Yet what of the old, doth it glean and winnow? Doth the harvest justify the harvesting? What of the husbandman? Doth he justify the labor, if all to him only is gain? The sheaves (gathered) show of the labor, and the grain bursteth with fatness. O Father, save them from the threshing-floor lest they fail of the presence; breathe into them thy life, that they fail not in thy Amen.

In the fullness and allness of life, the omnipotent essence of divinity quickeneth into light the realities of the seen, as the unseen. So the omnipotent in openess buildeth and fashioneth after the likeness of the primal intent of the Creator. Man knoweth of himself only in the light of his attributes made divine by the light and life of the primal source—God. From Him, and Him only, doth Man receive impetus to live and move; yet he then moveth not from his outer self. This would be a reversal of infinite life in plan. As the seed containeth the germ of ultimate in form, so Man holdeth within him the infinite in germ of ultimate in God, in which to grow in likeness and image of all good in form. Then, Man, look to thy perfecting. It is given thee to glory and glow in delight of thy perfectness. Every member of thy body speaketh to thee, "Come and see me grow, see me grow," and thou growest in ecstasy of love in (the state that is) face to face with the Creator's handiwork. Unless thou canst see thyself grow in likeness and stature, thou knowest not of thy planting and parentage. Then All in (the good purpose) is hidden from thee. The foreknowledge and foretelling is denied unto thee in the darkness of the unveiling, but thou must in the knowledge of thyself dissipate the gloom that hideth. The upper chambers of the mortal mind are lit and subject to the still unbosomed light of the spirit of truth, that revealeth all things. The Father shutteth thee not in gloom of Mind. Thou must free thyself, if thou desirest to break the bonds that bind. Thou canst not break to freedom while a willing slave to the mind that ruleth in the upper chamber of mortal mind. The King (of the lower) asketh thy obedience (to himself), and thou bendest the knee to material pomp and vanity. Above, above, beyond, beyond, the light beckoneth thee. Yet, thou needest not stray, for, behold, the kingdom of heaven is ever within. This we now say to thee, to all of thy thought, all of thy desires, "See to it that thou reach deep for the glory." The consummation of all things is from the spirit. The glow and the light thereof is of God in His omniscience. "Behold, I am with thee always." In this (realization) is all in ultimate of life, yea, in human happiness and peace. God speaketh to thee and thou speakest; He worketh and (then) thou workest. O Man, how wonderfully thou art made, the recipient of life which is in essence divine, immortal. * * *

JANUARY 24, 1903.

* * * * * * * * * * * * A MAN. O glorious Spirit of light, shine upon us at this our matin hour. The hosts of God are with

us, even round about us. Yet we ask the Father's charge as we move in the obedience to His will, yea, that His will in us be done, for in Him is all honor and glory forever and ever. Amen.

In historic Man, we find, as searchers, but little to the glory of Him who created man. [We but find] a worm of the dust, covered with wretchedness, barren and destitute of good deeds done in love for one another. With the beasts of the field he hath herded, knowing not God. Yet in the center of his being is concealed the divine spark, that maketh him more than the beast, more than the worm of the dust. [He was created to become conscious] of the voice that called unto him, that he might find and know God. He standeth. He hath conquered the world, yet he knoweth not God, for he knoweth not himself. Of his might he knoweth, and willeth it to destroy and hate one another. The Father still calleth, "Love ye one another," yet is he turned away unto himself. O Man, what hast thou brought upon thee by thy disobedience? The afflictions that beset thee. Thine environment; the cloak that covereth, is but the sting of disobedience. . . . . thy purpose and plan. Thou art shut in and art hidden from the light and glory that is thine own. God willeth it not so. He calleth thee to thine own, to full freedom in love, for this to thee is the gate of thy greatness. Thou art not great in thy kingship as the ruler of the earth. Thou canst not reign here, only in thy might. Thou must ever ride the conquering charger of greed and selfishness and hatred of thy brother. Thou canst rule today, but tomorrow thou art dethroned, and another despoileth thee of thy possessions and ruleth thee and thy many possessions. And thou wilt find the greater [gift to be in that which will enable thee to] have power, to conquer, and hold everything to obedience to thy will [in love; and this] is the all-conquering power, in obedience to God and thy Creator. O Man, thou knowest not of the gift in the all of possession, the all of life, the all of peace, the all of good. Rise, rise from the earth; look to heaven. It is thine. Its treasures are all, all thine. Yet the Father asketh thee not to leave the world, but to abide in it, for He promised to send the Comforter, yea the Comforter, unto thee. Dost not know that He is with thee, but (is so consciously only) in spirit, in the Father's peace. He calleth unto thee, "Come unto Me and I will give thee rest." He calleth thee from thy earthly possessions, from thine environment and would fain break the barriers down that deaden His voice. But He worketh from within. Why dost thou not work with Him by co-operating with the spirit in the without? He would meet thee and greet thee at the gate. "Come, come." What sayest thou? Dost thou not hear His voice? Dost thou not know Him? O thou scoffer, dost thou know thyself? Then thou canst know the Father. Knowing thyself, thou knowest the Father, for only through thyself canst thou know the Father. Having risen, the dust falleth from thy feet. The spirit then speaketh the word and proclaimeth thee the child of God. He calleth thee from the dust. He asketh thy companionship, thy love in obedience to His will, in good of faith. Truth is thyself, in perfectness, and is potent and divine in all. Thou canst not fail Him, peace, happiness in being.

JANUARY 31, 1903.

* * * * * * * * * O most holy spirits and messengers of God, be our guides and instructors in earthly things, that in us be found the light that lighteth, the life that moveth, the gospel that satisfieth and nourisheth the bread of life that feedeth the multitude, the well of water that filleth the thirsty souls of the thirsty ones. Come, O Father, be with thy servants, that they fail not in thy divine favor and zeal in the work of thy will to bless all men with thy Amen.

The messenger is as the message, working in the zeal of truth to Man. Man hath ever asked, "What is truth?" This question meeteth the worker even from the earnest seeker after righteousness. Having not the faith which is of the inner consciousness, they seek from the without for that which satisfieth. But naught apart from the divine spirit can feed. O hunger, thou canker of the spirit corporeal! the healing balm is and can only be found in the divine life that mocketh thee. O Man, as man, thou heedest it not in thy craving. Only in the satisfying can the truth reveal itself. The Man must cease craving; for the appeasement is to come to him. The holy spirit is truth. The appeasement is truth, is the Father within, the Comforter. Thou art but the casket. Thou art not the full fruit, the fount. Look to the divine intelligence for the light of all truth. The sun-reflected divinity guideth and holdeth thee in appeasement. The light is in the cry. Cease thy tears, for they but nourish the weeds in the ground of thine un-appeasement; for here the earthly conditions and strifes hold thee to error; and the darkened atmosphere of thy outer holdeth and blocketh the way to all appeasement. The light glisteneth in the shadow, but the mist of thine eyes blindeth thee. [Behold] the light of thine eyes; [even] they answer the question that [ariseth]. Yet it abideth in the doubts and fears of thy mists. Yet it profiteth not in thy doubts and fears. Only in the appeasement doth it profit. When life is turned to joy, when death hath no terror, then thy tears are dried. Then know ye that truth, the divine appeasement, hath come. Yet thy un-appeasement abideth as all thine own. In love thou art not alone, for all is thine. Truth doth not seek to despoil thee of thine own, but to light thine own with the divine light of the Father's gifts. Now, Man of many moods, turn from the light of the spirit's radiance and merge thyself in the One. Truth is there in its full and satisfieth. In thy fragmentary life there is but the ray, and this but showeth thy un-appeasement. Yet even this for thyself is gain, in the hunger for the divine appeasement. O Man, we call to thee in the language of the soul, "Come to thine immortal fullness." God is in the one. The Father would that thou hunger. Yet thou (thinkest thou) art filled; thou knowest not of the appeasement. Truth satisfieth, and only truth. The divine in appeasement holdeth, but doth not bind. Thou (in it) art free. Only in freedom's light canst thou bask in the warmth of the full sun. Dad.

FEBRUARY 7, 1903.

Father, we thank thee that Thou didst hearken unto our prayer, that Thou in thy wonderful mercy layedst thy hand on the afflicted ones and madest them whole. O God, continue in thy mercy for aye, in the king-

dom of suffering humanity. They need Thee in Thy power and all-mercifulness, else they die. Yet they were dead, and thou didst raise them; blessed be Thy holy Name forever. Amen.

O Teacher, it is with Man that is shackled and blind that thou hast to do. The breaking of the chains that bind, the shackles that gall, is in the power of the word (message) given thee. This is the message that is given thee to deliver, "Be thou free." Then is thy faith strong? Then thy word is law unto him who receiveth it. "Be thou whole," is the spirit power that saveth. Then why dost thou withhold the written word? Thy brother awaiteth thee. Go to him. He can not come to thee, for the chains hold him (also). Yet thou movest not. How oft hath the Father called unto thee and thou hast not heard His voice? Behold, the Father's will in work is before thine eyes and thou seest not. Thy laggard self draggeth and the spirit worketh alone. Why dost thou not co-operate in the will of the spirit? Thou hast the will, but lackest in faith. "Be thou whole" is the voice of God, spoken in faith that saveth. Our brother is much to thee, but more to the Father. Then for His sake alone canst thou co-operate with him. All hath been promised thee, and thy lack of faith is calling in thee, "Give, give, give, for I lack." Thou dost not lack. Our suffering brother called thee and didst thou do unto him aught? The spirit answered the call, and, behold, thou art left. "I lack of love," thou sayest. Nay, nay, lack will in power (that is) all thine own. O, how much thou art in the Father's will, how little in the separation from all of faith. The spirit upbraideth not, but in love proclaimeth thy allness in God, so that thou might not lack in faith of thy power to heal thy brother's infirmities. In this work thou art the Anthem of the Amen, in use. Yet the prayers of the righteous avail much. Then speak the word and the spirit shall obey. * * * GOD IN ALL. * * * THE FATHER'S WILL IN US IS DONE. * * *

(For H. H.)

"Free, free, thou art, my brother; thou art not bound. No chains forged by Man can hold thee. Thine hands are free, thy feet not bound. Thy spirit burst the bonds. Stand erect, for thou art God's child, free, free. Praise Him from whom all blessings flow, praise Him all creatures here below, praise Him above ye heavenly hosts; praise Father, Son and Holy Ghost. Yea all all is fulfilled in thee. Amen."

Send the message given thee to thy suffering brother (H. H.) and the healing power will impel itself to the lifting up. Dad

FEBRUARY 14, 1903.

* * * * * * * * * * Father, in thy blessed Amen, we repose in humble submission to thy will, yet we would that thou lead us in ways smooth to the feet, glorious in power to strengthen the weak and suffering ones, that our work may profit the world, that the lame may walk, the blind may see, and the hallow of omnipotence may encompass us in fullness of thy will, O God, that thy will in us be done of thy love. Mould us in likeness and image of thy blessed Amen.

Man in his divineness is all, is in principle, a very God (and is) so made and fashioned that the sustenance divine is in his doings. Activities in love to all (good in truth) show in correspondence of the divine purpose in obedience to the law of his being. In this only can he live in the

Father's will. To do is Man's essential effulgence of inherited wisdom, the all [in doing and achieving]. Thou cravest the light of the world, that thou mightest see by it. Thou cravest the power of science to guide, the knowledge of Nature to lead thee. These are the elements of the (sensuous) drawer, to draw thee from thine own power; for, in the divinity and power of all of these, thou art full, and (art) thine own light. Thou askest of the Father to sustain thee in weariness and doubt, yet thou hast all the sustaining power of the divine attribute, keen in sight and power to will and do. Dost know that the Father asketh not that thou obey His will, if He had not given to thee the power of His divineness to obey? In this is the all-conquering truth, that leadeth and fashioneth to likeness of Him. Then, O Man, in thy gifts abideth the consciousness of all. If thou sayest to this Oneness (in men) "be thou whole," it is the voice of the spirit calling unto the perfect (in them) "Come", and it obeyeth. If thou say unto this One, "Thy life is in harmony of thy Creator," he will receive it and be made in likeness thereof, and know himself as he is. If thou go to this One or to that One and say but the Word that springeth from the heart, and he receiveth it, no evil can obsess or trouble him; for in truth of perfectness he is already free before thou speakest. O Man, to know thyself is not of physiology in scientifics, but of God. He teacheth from within, and putteth into thy mouth what thou shalt say. The divine, in harmony of truth and good, obeyeth the Father's will. We say unto thee, "be thou healed," that thy suffering brother may draw from thy fount the living waters that well up from the depths of thy wholeness, and allay the thirst. This is the divine in law of creative harmony—"Thy will, O Father, not mine, be done." Thou must give unto thy brother thy whole self, that he may possess more abundantly, all in obedience to the law of love. Then go thy way. He will then will from thy word, and the "all hail" of the welcome will greet thee wheresoever thou goest. Thy prayers are ever in power of divine response, when from the depths the voice cometh. Not the sound, not the word, but the spirit giveth life. O Man, why dost thou ask when thou art (thy very self) God's child, being in attributes in harmony with His will in obedience to the law of Love?

FEBRUARY 21, 1903.

* * * * * * * * * * * * * O Divine spirit, be with us in the All of thine omnipotence, that the power willeth to do; and let the splendor of divinity enwrap thy servants, that the world receive them. The Thine and Mine are one in us, the one and the many. Hold us in truth of faith and trust, else the Thine be lost in us, and the will of the separation lead astray. In Thine own fullness only can we live and teach. Speak to us, O God, that we hear; else we are as the dead and profit not in Thy blessed Amen.

When man in his soundness, in his wholeness, in his sanity beholdeth the truth in these, he accepteth and boweth in obedience to the law of his being; for this first is perceived by the mortal in revealing, and this cometh in the orderly uncovering of the processes of his creation, his perfecting. All this is in the law of his reasoning—the light of his perfecting in the processes. Yet he knoweth not of the Creator. He knoweth not

but the laws of beneficence and omnipotence. The law in Man's highest is his God. Now in the serenity of his knowing himself in the law, God speaketh to him, "let us make man in our own likeness and image." He listeneth to the voice; he turneth not about, but from within his perfect natural the voice is heard. At the sound the perfectness knoweth. Its omnipresence in him faileth not in truth. The man in him is prepared to receive it, and behold the light shining in, and through the human creations showeth and speaketh the word, "Creator." Now, in his perfectness, Man is called to his Maker, and God is revealed to Man. He no longer is of the law, but more than the law. He is of God who created him, and of His perfectness; and the power given to him haileth (as a One) God in His omnipotence; and all things in good and truth are his. This in process of regenerating (dost thou see?) is not recreating, but the unveiling of the Angel, the all in divine intent and purpose of God. O Man, thou art free, whole, thou art perfect. But fail not of the voice, that called thee to thy perfectness. * * *

We have called to thee in spirit but thou hearest not. Thy human refuses to yield. We ask that you meet every noon hour for silent meditation and prayer. The thought for the day will be given thee. The power in spirit will reveal itself in the healing and lifting up of the suffering ones. It is hard to break through the human casement; and naught can be done in manifestation of spirit power until the citadel (of self-sufficiency) is broken to pieces. In the daily devotion to spirit guidance silent and meditative of one in thought and desire, I will manifest MY SPIRIT in prayer, to do the will in you—the Father's purpose in work. Bring to your Altar all those whom you wish to receive the healing power and invoke the Father's will in divine adjustment and harmony. Dad and friends in spirit.

MARCH 14, 1903.

* * * * * * * * * * * * * THE HIDDEN MYSTERIES OF THE CELESTIAL HEAVENS ARE OPEN TO THE SPIRIT THAT READETH THE HEAVENLY HIEROGLYPHS. ONLY THOSE WHO KNOW CAN READ. YET THE ANGELS AWAIT THE UNCOVERING THAT THE SPIRIT PROFIT. * * * THE MYSTIC "WORD" REVEALETH THE SPIRIT. CANST READ? IT SPEAKETH NOT TO THE EAR. IT HATH NO SOUND. ONLY IN THE SILENCE (of content) DOTH IT SPEAK. * * * * * THE AMEN OF THE FATHER AWAITETH THE SEEKER. * * * O Father in thy mystic hieroglyphs (the unspoken word) lieth thy blessed message. The Angelic messengers in the heavens speak not the word. Only Thou canst deliver it unto us, but Thou givest Thy [power] to us. Then come and open our hearts to thy blessed word. Let it be no longer hidden. The desire burneth within us, the glory gloweth and the sun of the burning consumeth. In all doth the spirit speak, but thou, O Father only, canst bring to life. We of ourselves look up, but mute we stand. The warmth of the spirit quickeneth us, but, as the dead, do we lie in the tomb, and thy Voice only can bring to life. Not the quickening spirit, but the divine moiety raiseth us. The letter of thy message to the world killeth, and doth not save but teach. Give, O Father, even ourselves that thy children may profit. [Breathe into us] the unspoken word that all may know Thee to thy glory. Amen.

It is in the law, that the correspondent of divine things reacheth only the outer nature. The hidden mysteries of the word are hidden in the most inmost of the heavens, that man may seek and seek to know. The rays of divine truth do flow into him, and correspondentially there floweth an interior corresponding to the mind of man, also an inmost corresponding to the spiritual of Man, and a most interior corresponding to the celestial of Man. The most inmost speaketh to man through the correspondentials of his nature, and doeth this in every particular and tittle, that he may know, for in the knowing only can he be saved . . . . . to know the Father. The regenerating essence floweth into every particular and general of Man's human, that he be made perfect and acceptable to the Creator. For only in His image and likeness is regeneration complete. The outer in all correspondentials heareth the spoken word and respondeth to the message. . . . . [the inmost life] of this kingdom bringeth peace in thy every act and deed. Then, O Man, think only to acknowledge the King, for in thy obedience only is the reward. [In knowledge] thou knowest only, and livest in the correspondentials. Though this bringeth the sound, it bringeth not life, and life is what thou needest. The God of life is the Saviour, the Redeemer, but this must perfect every tittle of thy being. Only as we, as Angels perfected, live in this do we fully live, for in perfectness only can we know the Father, the all in all of life. Refrain from all imaginings of the senses. Seek God and know the King. We, the messengers of good-will to men, proclaim the glad tidings to all Men that, "The kingdom of heaven is at hand." * * * Man, in thy humility strength is found, the all-consciousness of power, and abundance of supply to follow the Father's work. BE THOU WHOLE.

MARCH 28, 1903.

* * * * * * * * * * * * * ALL IN ONE, ONE IN ALL. * * * THE DIVINE IN ESSENTIAL BEING. * * * THE CREATIVE ESSENCE IN REST. THE SEVENTH DAY FULFILLMENT. * * * THE MYSTIC WORD IN ITS DIVINE MANIFESTATION. GOD IN HIS LOVE SPEAKETH UNTO HIS OWN AND HIS OWN HEARETH HIS VOICE. * * * COMPLETENESS. * * * Man, in his ultimate, in his completeness, walketh and talketh with God. He speaketh of what he knoweth and he knoweth whereof he talketh. From his completeness eminateth the oracles of God. All in him is of the Creator's mould. The "Omni" is universal and showeth in completeness. In my Father's house are many mansions, whose structure, plan, and purpose proclaim the will and glory of God. The call of the Father, "Come unto me and I will give thee rest," findeth fulfillment in the divineness within. The burdens that brought distress are left behind, and are thrown off at the threshold of the fulfillment, where incompleteness mergeth into the light of love in completeness. At the confines of the mortal plane and the emergement into the spiritual, Man findeth his home welcome. The Word, the call divine, "Come," findeth its consummation in "Be thou whole." The omni in presence, then enwrappeth and omnipotence commandeth. Omniscience extendeth the welcome. All things then, are thine, the fatted calf and the Father's love, and the feast of good things

inviteth thee to the board. All things are thine. Thy completeness proclaimeth thy heritage. Man, separate and apart from his omni-fulness, is but a fragment and knoweth not himself in completeness, nor can he conceive, much less know of his power, his omni-essence of eternal truth that holdeth him in fulness and omnipresent allness. O that Man would seek in the essential things of his complex nature for the truths and goods that constitute his make-up. The hidden things of nature would uncover themselves; its treasures in the fashioning receptacles would speak and instruct in all things of earth, and the glory of the omnipresence of goods and truths would show in glory of completeness. O how long hath man lived in his unfinished state, denying the Creator's purpose! Fear not; God is not mocked. He willeth perfectness, completeness and thou, O Man art called to account, Be thou whole. The angels speak only from the heights of the mountains. There the omnipresence shineth in splendor of light. Come, the Father calleth thee. All in full of completeness awaiteth the coming. * * *

APRIL 4, 1903.

* * * * * * * * * Heavenly teachings are not the teachings of men in that the spirit moveth in speech and writings; the One in purpose; the good made manifest in truth; the internal in manifestation; the beatific spirit in clearness of perspection in the ultimates of the fragmentary human in subjection to the divine will; man born of woman made in image and likeness of God; the transforming not creating. For all is in the lumen of omniscience, if so the eyes be made to see and the ears to hear, all in fundamentals of essential awakenings of the internal spirit of essence in atomics as the particled human in the divine outbreathing. The celestial inbreathing is in this the will of God in all. Man's co-operation with his internal esse in goodness and truth thriveth in lumen of spirit even in sight and hearing. "Thy will be done," is the answering voice from the depths of his infinitude. The I will is here the inpouring of the well-done, and the call findeth response in the allness of spirit of what he is, and not of what he is to be, but from what he is. Dost know that of what thou art (internally) cometh the will to do and be. God of thy awakening power proclaimeth thy IS, and from the center of the human the earthly body is lit up and shown to thee in splendor of plan. The purpose is not hidden. All is in the heavenly light made clear. Thou art the son of the living God. Then if so (it is time) that thou know. Then the Father's purpose is plain unto the obedience, for out of his love created He thee and from thine eternal essential in being floweth responsive will in obedience. Thou canst not turn the face away. Thou art what thou art, in Him [the crown of divinity]. The what thou art from Him, is what He willeth thee to be, and thou canst not disobey His will. Thou art not what the accumulations of the dust of the earth have made thee; this obeyeth not. This is thy finiteness and is not of Him, nor of thy essential. Seek not the outer husk, the dust-covered ground, but the inner treasures in order that thou know of the Father. The spirit asketh of . . . . . Man of God . . . . . The human of thy cleanliness, and the finiteness of thy wilfulness shall be no more, for the infinite will show

thy cleanliness as the Father manifested in His creature. The power and impelling of the dust, shall not bind or deceive thee, for thou art free. Sight can bring thee to thyself by the light of thine own lumen. The fire of the living spirit is burning within thee. It moldeth all things. Yet thou art not [in the consciousness of the spirit] that guideth thy steps alive, for thou art alive yet dead, art finite yet infinite. This is the why of the IS and the why of the IS NOT. The Infinite talketh to thee, O Man, the IS NOT is made plain. All is One. * * *

APRIL 11, 1903.

* * * * * * * * * * * * * O mighty spirit be with thy children of earth in the worship of the God of their adoration that the heart be made . . . . . .
may rest on every one. O thou glorious and adorable risen one, thy word calleth us, and the spirit within us leapeth with joy . . . . .
. . . . . [Perfect us,]
us and honor us that the world be redeemed. The star beckoneth us even unto the resurrection. We follow, we follow, and this greeting awaiteth the faithful,—"well done thou good and faithful servant, enter thou into the joy of thy Lord, and into all of thy Amen."

In Man-made creeds, we find much that speaketh of the sense will, much that shadoweth the spirit, much that misleadeth, much also that revealeth the hidden mysteries of Man. The good and evil showeth in splendor of functional [evolvements of the within]. Made in the [sphere of] gropings, the diverse and inverse of corporeal earthiness, the denials and acceptances, the yea and the nay, of dogmatic teachings of men, [thou, O man, followest] not the spirit, not the will of God, but the will of Man.
. . . . . .
. . . . . .
. . . . . [Be still and wait]
for his coming. Canst thou, O would-be-teacher? Dost thou stand in the glow or art thou in the light and glow of [the sphere of darkness] clothed with the garb of the [denial, so that] thou canst not overcome . . .
. . . . . curb thyself, O Man in all, that no [deadness] come.
cleanse thy sight . . . . . .
reveal himself. If not, then thou knowest not thyself in the power of truth, and, if not, thou canst not manifest thyself in God's will and purpose in creation. There is but one life, and thou art that life, not a part of it but the whole, not of opaqueness but of perfection. Thou hast made thyself separate, and as one wandering into the fragmentary. But thou must return and know thyself whole in God. All fragmentariness is not of the Father's work but disturbing, devilish. They that are whole and perfect do the godly work, and the only acceptable work. So be it to those who hear and obey. This to all,—"Thou art what thou only art in wholeness, not in the fragmentary." Then come to what thou art in God, and all power is thine.

APRIL 18, 1903.

* * * * * * * * * * Father we are in Thy holy temple. Sanctify us with thy [presence] even thy [loving kindness] that we profit in the love of all mankind. We adore thy children and are strengthened

in purpose of thy will. Be unto us the might and love in purpose, diverse indeed but one in purpose. And we would work in Thy Amen, for in that alone is profit to thy children of earth. Bless us in the will, even our own, for we would be at one with Thee in plan; and guide us in all things that Thou in us be glorified. The profit we crave not, but that all be thine forever. Amen.

He that seeth the supreme, the divine in all being, the imperishable in the things that perish, seeth indeed. It is essential that the human be relieved from the burden of possessions before he can see the divine in things that perish. When the divine is in perception, Man is made to know the things of God,—His purpose, His all in love and truth. Truth in perception is the light that lighteth, the essential in essence of the all harmonious blending of [the twain] to know, to see, to [accept the immortal] of being. Then if he knoweth he liveth, and then to live is to know all in purpose of the Creator. In Him, O Man, is the command to multiply and replenish the earth. Dost know what it is to replenish, the work that God gave into thy hands to do? Crave not possessions and it shall be made known to thee. The Divine splendor of revealment shall make all things known unto thee. But the work is required of thee. Yet the rest from the labor profiteth all. Six days shalt thou labor, and the seventh day shalt thou rest from all of thy labor. O Man, dost thou know what it is to rest? Nay, Nay. Not in turmoil of change is it asked of thee, but in the rest that aboundeth in God, not in thy seeking, thy supplications, but in solitude [of spiritual silence and content].

[Thy content] is the answer to the command of the Father to rest from thy labor; and He will talk to thee. The resting will show the resting-places. When thou seest and knowest thou wilt perceive and thou wilt hear when He is at rest. To know Him in the barren places is to know Him indeed. The silence is the un-spoken word. If thou follow Him, thou shalt know of His purpose (even) in the silent places. In thyself thou art immortal, omnipotent, the real in all revelation. . . . . thou wilt . . . . purpose in the rest and harmonious perfection. In this, Thy Divine in perception, all that Man hath is not. In Him we live and have life in wholeness. The perfectness is not at thy command, but thou must give up thine authority, and the perfectness will proclaim itself. Do not turn away from the silence. This silence complete, holy communion, the seventh day, is in God. In the spiritual interpretations thereof, God is revealed. He talketh to thee on the seventh day of thy rest. This is not in time but in the instant, the now of the world.

In thy restless human, danger lurks. Be of care in thy work. The spirit of reckless life draws thee strongly toward the brink of ambitions. Beware of thy doings in moments of excitement; physical injuries and loss threaten under hasty actions. Dad.

APRIL 25, 1903.

* * * * * * * * * * TO BE IN TRUTH, IS AS IN SPIRIT. THE REAL IN BEING—LIFE IN TRUTH. TRUTH IN LIFE AS PRINCIPAL. THE ESSENCE OF ESSENTIAL ONENESS. THE ALL IN REVELATION, THE CHRIST AS OMNI-LIFE, THE OMNIPOTENT.

CANST SEE? THEN THE ESSENTIAL IN ALL BEING MOVETH AND DIRECTETH THINE OWN IN DOMINION. THE ESSENTIAL SPIRIT IN CO-ORDINATING CONJUNCTION WITH THE DIVINE CREATIVE PRINCIPLE IN CREATION. * * * In processes of evolutionary or spiritual awakening in manifesting being which is the creating of the child of God; here the conducting evolutionary essence then is all power in the essential all-descending active formating principle in active work of fashioning; and behold the child is born into the world in fullness of maturity or life, as the manifestation of conjunctive co-operative Omni in creation. In completeness the earth bringeth forth and the new creature praiseth and giveth thanks.

[The denial of spirit in ultimates resideth only] in incompleteness. Only in the "IT IS FINISHED" can the spirit rest. Thou knowest that, only in the fullness of the Omni, God, canst thou find peace, and that in thy [doubts and fears] thou turnest thy face away from the all, the complete of God, and seekest rest in the restless, the incomplete. The spirit speaketh not to thee there. It but offereth thee the turmoils of creative activities, and sayeth "Behold, [I conceal the motive and hide it] [as to thy inferior self on earth]." Thou art bound because thou art an intruder in the domain of the lower. The incomplete bindeth thee in chains. Only in the complete canst thou rest and find thy divineness. Then, O Man, (out) of thy completeness proclaim it King, and thou wilt find the place prepared for thee from the beginning. There thou rulest over all things of earth. The Father there calleth unto thee and proclaimeth, "This is my beloved son in whom I am well pleased". O Man, how oft hath the spirit spoken and thou heardest not, nor doth it light thee to perfecting of mind to its fulness, holiness and peace. [It can, in the all, proclaim] but in that alone thy incompleteness would show forth, and the restlessness of processes would confound thee, and thou wouldst find but discontent in the "I do not know" or "I can not believe, O Lord help Thou my unbelief." Thus the chains would bind thee more closely. The letter killeth, the spirit only giveth life [and bringeth] . . . . . the peace that passeth all understanding. In thy rest, the sabbath of thy completeness, the germ of all righteousness is the finished and shining Star of thy Creator's words "it is finished". It sparkleth and shineth in the darkness of the mortal mind, and lifteth into light and truth of the complete, where the rest, peace and joy awaiteth all. Be thou at Rest. * * *

Your spirit guides would that you meet at noon in silence for meditation and prayer. This was given thee before but was not understood. TOGETHER, jointly in supplication to the father whatsoever thou shalt ask, it shall be granted unto you. This is the promise to all. As thou art being perfected for the Master's work, thou canst do nothing of thyself. Only through the medium can we work, and with thyself in co-operation all can be accomplished. [Thy lives are inseparable in spirit and mortal. This is in purpose the Father's will. As in the separation nothing can be done, so in separation there is death.] Work thou in the spirit of poise and confidence of the Father's care, and thou wilt purpose in perfectness the gift of the spirit. Thy outer life is restless. Thou art fearful of thyself. Have no fear. All will be well. Seek not change. Remain steadfast and loyal to thy faith in spirit. Thy outer life in environment is moving steadfastly to content and harmonious blending. Disturb it not lest the inner break away from its co-operating force in the purpose of God. The events of the past, the change in the outer is in plan of

the spirit. Disturb it not. Thy restlessness must find peace and content in co-operating with the Father's will. "Thy will be done," must be thy prayer. Dad. * * * * *

MAY 2, 1902.

* * * * * * * * * * * * * * Father, thou Creator of all being, lead us into Thy kingdom that we be made to see and know of thy creations, for of these and in them we find all that is—knowledge, wisdom, and power of ourselves. We, thy servants in thy eternal will, work in love and obedience. Thou, O Father workest and we work. Thy blessed word willeth in command. Blessed are the faithful workers for only they shall receive their reward. The reward of thy Amen grant us in faithfulness of thy love. Bless us in life of use in thy blessed work, and thy Amen shall glorify us in Thee.

Man, as all else in creative purpose, moveth in lines of creative will. The ultimate purpose, now, in all things that is, is of divine essence and in potency of ultimate. Then do not, O Man, cull from the earth's debris the cast-offs to lead thee in up-building. The minds that obsess thee, are but the exhalations of earth's debris; the excrescences of the past hamper and dwarf all thy efforts to perfectness. The Angels and messengers come to thee, and would talk to thee. The message they bring is truth, the all in knowing of divine purpose. They experiment not with things in God's purpose. The Father willeth, the Angels know. Open thine eyes to the seeing. Thou art what the spirit hath made thee. Thou couldst not be else than what thou art, and as was said thou art what thou art, in purpose,—not an accident nor experimental mistake of God. It is blasphemy, dost thou say? To accept what thou art, in God, is the ultimate esse of the beginning—to know the Infinite in plan of thy fashioning. Do not say then that the spirit hath tried this and that method and hath failed. Spirit faileth not. It worketh in God's purpose and will, and is, and thou art. O that Man, the mortal, would cease to question (doubt) the immortal, but accept? Then thou wilt be brought to what thou art. This is where Man resteth and the spirit beginneth. Dost thou accept? In the beginning was the word and the word was with God, and the word was God. Then O Man who art thou? What art thou? This of thyself thou must know. This is light that the spirit guideth thee by—not by experiment nor by cord or chain, but by what thou art. The spirit knoweth. He seeth. All is as it was from the beginning, in divine purpose. Accept the gift, O Mortal.

MAY 16, 1903.

* * * * * * * * * * * * * Infinite spirit be with thy servants at this hour that we be not afraid. The Father willeth not, and we will not the will of Man, but of the spirit. Grant us in love that we be acceptable unto thee. Thy messengers and the message are as one, in divinity, and we would that Thy Will in us be done as in the heavens. Thy children hear the call and we obey, but Thy divinity encompasseth us lest we fail, lest we fail. We of ourselves fail in [devotion] but thy holy will be done forever. Amen.

In human contemplation of divinity, the soul fainteth in utterness of light. Yet in all things it (divinity) reigneth. Man must of necessity know

himself before he can know God, and the omni-divinity lighteth the way to the throne. This all-compassing light, in allness of its divinity, lighteth the inmost of the human that he may see. The infinite in lumen of intensity is leading finite divinity to the altar of his own infinitude, that he may grow in spheres of the stature of the Christ. In truth in good, all things are made to glow, and man no less, where the fulness is made to take on form. Man is not now in likeness, but in shadow. His human, which is the mind mortal, pictureth and reflecteth mortal fashioning. The glow of light and fire must pierce the mantle of his human before the divine image can manifest. Then his thought inviteth the coming, and thought is transformed and made to work in the fashioning. Think of thyself as the likeness of the Father, thy mind as of Him, thy members as of His fashioning, and all things will be made to reflect, on the earth plane the divine in image and purpose. Thou art, and must be, a co-laborer with thy Creator. Naught is of itself divine, only as the Father giveth life. Thou remainest what thou art (individually) in reflected light only, until thou receive the Creator's image of divine lumen, and this cometh to thee only as thou co-operate in the re-creating. Live in the darkness and thou art but as the mole that grovelleth in the earth. Thou must come out of the earth if thou desire this lumen. The mole gathereth but of earth not of heaven. Thou must not complain of blindness if thou lovest darkness and the earth. It is but the mortal that blindeth thee. Shake the earth from thy body and the blindness will be healed. If thou love thy Creator, thy sight proclaimeth thy divineness in will. Only this and nothing more is required of thee O Man. Merge thy will in the divine purpose, and whatever thou wilt in desire of Him, it shall come to thee. Not of the earth, not of the mole but of the Man, this is so. Then thou canst come out of thy hole and breathe the breath of light, as in divine questioning is creation? Man must turn his desires in direction of love in divinity before transformation can be done. Naught of will in desire alone can make things new. The infinite in purpose within the will doeth the work. All things are as the will willeth—no more. Then seek of God both earth and heaven in the will, and divinity will enrich thee beyond measure. Thy name is written on the tablet of life infinite, eternal, divine and yet thou art Man.

MAY 23, 1903.

* * * * * * * * * * * * * * * **Holy spirit be with us** now and ever in the work, for we in thy blessed word would that the spirit reveal thy Will in the heavenly hieroglyphs. They speak (on earth) the celestial truths of thy kingdom and we would know that we might give. Lead us O blessed spirit. We would follow Thy paths and not the paths of Man, for they confuse and distract. We would bring peace and not the sword. Grant unto us the [favor] and strengthen us.

In the will of God and in the will of Man, we find and ever must find the avenues to enlightenment,—man merged in the father's will and the father in the will of man. This is the involutionary and evolutionary [conjunctivity] in thought and mind. This is evident in the approaching toward perfectness. This stage of creative process [is thus] intuitively felt and co-operated with by the human. Dost desire to know? Seek the light that gloweth there, and thou wilt be made

to see with the eye of the spirit. This (desire to know) in the [scientifics] of the world is recognized and accepted as the first cause or basis of all investigation, the unseen (thus) working in light of revealment. The fulness cometh not to the investigator, only as he recognizeth this ever active principle hidden in the womb of nature. Man, of himself, can do nothing—the father in him in the (still) hidden truth doing the work—the unveiling. The ultimate in triumphs of all ultimates and achievements is the consciousness that he himself is the flower of all ultimates—the savior from himself, the divine in leading. The spirit moveth. God leadeth and showeth the way. O Man, let thy prayer ever be—"Lead Thou us." All else is blindness. The spirit, the father calleth not to the Man (who is absolutely) blind and deaf but to the open-eyed and perfect; not to the imperfect for they hear not, nor do they understand. He calleth unto His own and His own heareth His voice. O Man, cease calling unto thine own which is dead, but unto that which is alive. Let the dead bury their dead to the alive, the immortal, the divine; for in it only as principles in truth and good lieth the redemptive power to save; and is this not what thou seekest, O Man? To be saved from what? Not from thy divinity, thine omnipotent in potency of life, but rather that this manifest itself in thy desires. The desires are thine, the power to achieve is God's, and He is the responding power in love of Good. Thy frail staff is that which thou acknowledgest, thy degeneracy. There is no such thing in thy God-nature. This is thy perfectness of thy being. Then call only there and all things will be revealed unto thee,—not what thou hast not, but what thou hast found. This in potency, power, and will, is at thy command, O Man. There is more in the (language of the) silent night, than in the babble of the open day, to the spirit that hungereth. Man in his ravenous senses would devour both himself [and divinity cannibal-like, and yet his appetite would remain unappeased. Live in thy inner home. Glory not in the outer ornamentations; they but bewilder and lead away from the real and lasting. The spirit, the Father, craveth thy life. He gave it unto thee. Return to Him His own. Do not receive the message as of the fault but as of the praise. The Father loveth all.

Thy spirit guides and guardians seek ever to shield and protect thee from thy self. Herein is thy greatest danger. The self leads thee and thou art in danger of destruction in business aims and desires. Only as thou art moved by the spirit, the intuitive, as given thee through the messages art thou safe. Verily is the saying true in thy case, "of myself I can do nothing." Of the medium is this reversed. The spirt, the great spirit, the divine is to bring him into himself. He lives closely to the spirit and it is hard to move him in direction of earth's work. The mortal part of him is permeated with spirit so that it is hard to hold him in the mortal. Much depends on you. You must beware of thyself, and seek refuge in spirit. Our work has been to protect thee from thyself. Ponder. We do not wish to say more at this time. Bring the medium to himself and thyself to the spirit. Much can be averted, if thou obey the call, "Come away from thy self and rest in spirt. Dad and thy guardians.

JUNE 6, 1903.

* * * * * * * * * * * * * * * * Heavenly hosts be with us to guide and comfort us in the worldly pilgrimage, and light our path with celestial lumen, that the eyes be made to see, the life to glow with

the wisdom of the heavens, for only in this is safety and guidance. The Father speaketh, and we shall be made to hear that its sound be made fierce in its fury—the fierceness that consumeth, the fire that shall burn. the vast that embraceth and enwrappeth all, the omnipotent that is His and our own and that conquereth, the power in essence of divinity, the light that showeth and reflecteth omniscience. O God, bless all the earth, withdraw thy avenging hand, that forgiveness be made to quicken the dead and bring to life. O thou all merciful and beneficient ONE, we, thy children do teach that afflictions and sufferings be wiped off the earth. Father forgive them for they know not what they do—the all in thy blessed Amen.

The all of Man, the all of love, the all of divine intent is of him who proclaimed, "It is finished." Then O Man thou must bring thyself into the seeing, judging and working from this center of creative balance (which is) the end and aim of all endeavor in the natural love of good in ultimates. Thou [questionest (doubtest)] and thus the world swalloweth thee, and the center knoweth not of thy [reckonings] and (thus) thou art lost in the wilderness of non-intent, and the divine in purpose is (left) behind thee and the call is to thee but an echo. Turn about the face that the father command thee. The purpose in all effort must be to have life, to be ever in the glow of the Father's countenance. O Life! O Man! Thou art but earth, the mold in the fashioning. In thy truancy (from the Father's house) art thou naked and ashamed. The Father would that thou be clothed [with earthly endeavors and attainments]. Fear not for thyself but rather rejoice in thy afflictions. Thus art thou perfected and exalted to the higher estate. Truth is and ever was the eternal essence of creation's ultimate. Thou art in fashion and likeness of TRUTH. What is truth? Thou art truth, eternal as the heavens, the Father's esse in love, and art with Him immortal, and consummate in good. Naught else could be of His creation. Then cease thy belittling, and exalt the Creator's handiwork. In thy life of sense on the earth, draw from the fount of truth that is within (which is) the essence of all efforts and purpose from the good in truth there, and the work will find approval in thine own sight, and the world will acknowledge thy masterfulness. The power and the glory is the center and the Amen, the essential creative potential in all growth from the within; and the Father would have thee call unto Him, and is ever in the Amen of righteous endeavor and ultimate. Thy efforts are but feeble lacking knowledge of thy strength. There is but one God, and He is all-powerful, and He dwelleth within all men. O, how the Angels sing this glorious truth into thine ears. Yet its harmony grateth harshly on the sense hearing. The false hath dominion on earth, but soon its power shall be broken, and the king shall reign. And who is this King? He that sitteth on the throne (within). He shall rule. Then acknowledge the King in all thy doings. Praise His name. Is thy purpose evil? Then thou acknowledgest evil as King. Is it of the spirit of love of good? Then, indeed, is He King and He will destroy the evil one. The paths to all ultimates of peace, good-will and love to the neighbor, are straight and are of righteousness. Call all into thy earthly endeavor and the world will receive My Message from thy mouth, O teacher. All is light. The eyes are opening.

JUNE 20, 1903.

* * * * * * * * * * * * * * * * * O thou spirit of Truth be unto us a light to guide, a star that showeth the way by night, a sun that illumineth and sustaineth us by day. Thou all in might both above and beneath, the vast, the depth, the height . . . . . and to thy glory. Amen. . . . . Man is but an atom in the universe of God, yet he is, in the full of ultimation in the creative purpose . . . . . the mighty universe . . . . . thee, for hast thou not the Key? Yea, nothing is hidden [from earnest] endeavor in love and obedience to the divine law. Seek not nor desire that which is forbidden. All else is thine.

Crave not the things that are evil. Only in inquisitive searchings wilt thou be tempted by the lurking serpent hidden in the underbrush. [Too often is man led by] the persuasive tongue of the serpent. Beware lest he find a hiding-place in the seams and folds of thy garments. Then shalt thou be naked in that thou live in shame. In the light of the glory of Eden (innocence), all things [are] given unto Man. Why doth he crave the [atmosphere] of spirits of the Air? Beware of the stings. [The heavenly gates] are not barred against thee. Thou canst seek and wander wherever thou wilt but the gates of paradise would lovingly hold thee, for, in this, the divine will can come to thee. He walketh in the garden. He calleth unto thee there. Art thou hidden behind the fig-leaf, or standest thou before Him in thy purity of innocence? In all of thy work, O Man, in thy solitude as also in the turmoils of earth's activities, in the little things as in the great, the voice is hidden. Hide not thyself. Come forth and stand before Him. Canst thou look at thyself as in a mirror, without shame? Then fear not His searching eyes. That the divine in light and understanding and life be thine, cast away the shame and stand forth naked in the midst of the blessed things given thee in paradise. The hallow of these shall enwrap thee and thou shalt find acceptance of the Father that calleth unto thee. The paradisical life is thine; and all that is made perfect and that is divine, hath come. The most inmost revealeth its gates and thou hast the key, O Man. * * * * * * *

JUNE 27, 1903.

* * * * * * * * * * * * * * * * * Father uncover thy mysteries unto us; yea let the unseen be as the seen unto us, that we be made acceptable in the sight and in the understanding of men. The unlocked secrets bear the stamp of Thy presence, and the glow of truth warmeth and quickeneth the spirit of all flesh, that it be made alive. Then uncover thy face, O God, thou Father of all living, that thy children may know and understand and that thy name be glorified in [us through our] work in thy loving Amen.

Man in his inmost being dwelleth in paradise and from thence he revieweth and questioneth. All things (there) are but reflections of paradisical blessedness of truth. Hence and from thence he seeth and knoweth in the eternal esse of good. There, then, can be nothing hidden from him, for he is all that is in the center and glory of the garden. The gates

of the outer as of the inner are open to him. He walketh and talketh with God, and the reflections of the presence, ... Yet only is he justified as the truth in him is accorded unto the divine esse or fountain of creative omnipotence—not that the glory be denied him, but that [in and of] himself (alone he) can do nothing; but in the center [of all created things and in the omnipotence] of thy center all power is given unto thee. Man knoweth [not in his outer fragmentary consciousness that in all] love and desire there is an outer and an inner [realm] . . . . . they vanish . . . . . In his separateness, Man sayeth to himself "there is no God". Only in his separateness there is no God. Yet he is of the reflected love, and hath wandered away from the center, his home, and life. God calleth unto him continually, "Come unto Me and I will give thee rest." As was said, in all things of thy earthly life, there is a center and an outer [realm of consciousness]. Man is free to live in the inner. Thou art not blind but art in fulness of sight. The flame [lighteth the universe of man] and man seeth as God seeth. Come then O Man; the spirit leadeth thee to the gates of paradise. Thou hast the key. Open and find welcome to thy home. All in thy life is here in obedience to the divine. In this thou art perfect as thy father in heaven is perfect. This is the glow and light of the sun that shineth in spirit. We bring nothing to thee O Man. Thou art in fulness of purpose of the creation. All things of heaven are thine. We but ask thee to come to thine own. We lead nor point the way, the reflected way. Breathe the flame, that warmeth into life. * * *

AUGUST 11, 1903.

The Rubicam is passed. All hail! S. P. McK.

SEPTEMBER 5, 1903.

* * * * * * * * * * * * * * * THE DAY IS DAWNING. * * * * THE NIGHT IS WANING, APACE * * * * LOOK FOR THE PEEP OF DAY * * * * THE MIST OF THE NIGHT AWAITETH THE RISING SUN * * * * AWAKE THOU, O MAN, AND BEHOLD THE GLORY OF THE RISING SUN * * * * O GLORIOUS ORB OF THE AWAKENING DAY; IN THY LIGHT IS REVEALED THE RISING MAN * * * * O Heavenly light, O glorious revelation! Eye hath not seen nor ear heard the wondrous things that God hath prepared for His children. Who are His children? Dost claim for thy disobedience thy Kinship, O Mortal? Nay, nay come not in thy Rags and Tatters, for these are raiment of thy shamelessness. Cast them from thee and stand in the light of the rising Sun; the whole is asked of thy obedience. Dost need forgiveness? Still stand with bowed head. Stand more firmly in contrition. Bathe thyself in the warmth of the glowing Sun. The voice can reach thee there,—"Come, All hail, thrice welcome to the Father's house." O Man if I call thee to thy home, thou takest it for the call of sin that goadeth the spirit of disobedience who quaileth in the light of his nakedness. Not so; the Father's voice is Love itself, forgiveness itself, and knoweth not waywardness in His child. Then, O Mortal, come to thine own self which is obedience. The

sun never setteth in the kingdom of light, and thou art free there and knowest not shame any more. Thy not knowing the sound of the voice is not of thy deafness, nor thy not seeing the sun, or thy lack of sight, but of thy denying thyself. This is the home, the Father's house, where He awaiteth thy coming to the feast of good things, bountifully spread,—all thine own. O Man, tell ME not that thou knowest not thyself, for in that thou deniest Me. This is thy disobedience. Come into thyself and know me, and I will give thee all that thou askest and thou shalt be rich indeed. * * * * * * * * * *

Friend (B) be careful in thy dealings that you be not led astray. Evil influences are working to deprive you of worldly possessions, that you may be more pliable in their hands. You are too hastily drawn to inventing attractions. Halt or this will be your downfall in that their plans will flourish. Your pen has done much to instruct and satisfy yourself. The danger is that it be used to your undoing. I have not the strength to stay longer. Heed my warning. You have felt this yourself. Obey, obey. Halt! S. P McK.

SEPTEMBER 12, 1903.

* * * * * * * * * * * * * * * Father, thou in whom all things are, be unto us All in power, All in love, all in potency of life, that the divine may glow in all of our work, that thy will in them may be to thy glory. May the peace and power of the spoken word be fierce in its burning, that ignorance and sin be consumed in the love of thine omnipotence. We speak, and the word is turned backward. The letter blindeth the eyes, and persuasions kill. O God, grant us the power of the Holy Spirit to light the heavens with the glow of thy truth that all may see and know. That thy will be done in us, as in all the world is the prayer of thy servants. And grant us the blessedness of thy Amen.

In the silence of the Amen of truth, the divine spirit giveth life and power that it may bring forth fruit. Man is not so much the eye that seeth, the understanding that understandeth as the glow in truth. The glow in truth is the all. Turn thy back on truth, O Man, and thou canst not blot it out. The divine is ever glowing. Thy mortal may cast a shadow in the way. Thy dictations and persuasions are thine own and not of the divine glow. Truth would save, would lead, would guide thee, O Man; but thou wouldst make merchandise of her, and barter to thy desire and will. Turn and let her guide thee. Until thou deniest thy (outer) self and acknowledgest truth, thou wilt remain in darkness and no light can enter into thy life. In truth, thou hast no life. Life is in truth, and thou hast no truth, while thy back is faced to the glow divine. Thou callest thyself truth and wouldst turn all things to thy backwardness. The spirit calleth to spirit, truth to truth, and the Man bendeth the knee in silence. The voice hath no sound, but the tongue is made to acknowledge all. "Speak Lord for thy servant heareth." Only to the one who waiteth doth truth come. Yea, O Man, it cometh to thee and not thou to it. Then open thyself to the inflow. But thou art truant and wanderer after vain imaginings. Thou must turn about, O Man, and face the glow of truth. Whatsoever it sayeth unto thee, see that thou obey. Danger lurketh in the paths of the mortal persuasions and interpretations. The spirit waiteth on thee but thou hast wandered * * * *

Friend and fellow-worker, thy spirit friends and guides have waited for the opportunity to commune with thee, but you have not been in the mental attitude that invites spiritual intercourse. A spirit passed through on its flight, and passed a word for your hearing. He is of the earth and his shackles still bind. Yet he would be free, hence he gives you caution about certain obstacles in your way to spiritual unfoldment. We received his message and transmitted it as clearly as we could. Take warning. Wander not. Danger threatens. Dad.

SEPTEMBER 19, 1903.

* * * * * * * * * * * * * * * * Our Father, who art in heaven, all-hallowed BE THY NAME. Thy kingdom come. Thy will in us be done. Give unto us our daily Bread, and Keep us from all evil for Thine is the kingdom, the power, and the Glory forever and ever. Amen.

Man in his relationship to the Deity is as the effect of a Divine Cause. He is the all-good of an efficient cause. Naught can be evil or false springing from good and truth. Man, the creature, is not the divine emanation of an efficient cause, and all in truth pointeth to the distinction. The spirit, the divine breath giveth life even to the dust of the ground, and it moveth in response to the divine command "Let us make man." Yet the command is not the Man. It is spirit, it is life. Of the dust it knoweth not. Only the command giveth it to thee, O thou dust of the ground—thou mortal of the divine command! Yet in thy likeness and image thou art, in Him,—the command the mortal of His immortal creation. The inner, the spirit is the divine that the Creator calleth to leave the dust and receive from the Glow within,—all in love of the creative command. This is the light that lighteth. O Man, turn unto thy (inner) self [and live]. The dust can not obscure thy sight in thy love of good. Truth, in extenso, cleareth the atmosphere, so that the divine radiance in esse of divine plan and purpose (can come in). The likeness is thine, O Man, by virtue of the divine in the command; and all things are thine.

[Receive and] command what the Father hath bequeathed unto thee, and thou shalt see and know that All is good,—free from defilement and, (free from) the dust of the earth, not in bondage but free, free. Why thou turnest to the worm is because of thy dust-covered mortality. Thy immortal esse of thy divine command, the immortal purpose, riseth to heaven and conjoineth with the divine purpose, and behold all is finished. There are two voices in sound to the mortal ear—the voice of the divine command, "Be thou whole," and the voice of the dust. Choose, O Mortal. The echo allureth thy desires, which are of the earth which draweth. Listen to the voice of the divine command, the esse of the beginning—love, divine love, and thou shalt not be deceived and shalt know God.

SEPTEMBER 26, 1903.

* * * * * * * * * * * * * * * Most holy beneficent One, thou Creator of things in heaven and earth, be with us thy children and messengers, that we be buoyed up with love in will and that we fear not. Accept us in the might and power of thy omnipotence. Speak the message that thou hast given that the world be lifted up. Thy blessed

spirit filleth us with zeal, and the glow of thy Amen.

Truth, as it is related to Man and his spirit, is as the divine in essential creation, the One in component parts of a perfect whole. Truth is the divine that buildeth the twain, and this divine is the good of an expressed creation or manifestation, the spoken word, "let us," the creative esse in bond of the "make"; and behold Man appeareth in obedience to the divine command. All things are in the essential and efficient cause. The command is given to Man in the divine acknowledgment of the "us," the unity of will and purpose of creation. Thou canst not fail of God's purpose in the divine economy. If so thou wouldst be rent asunder and lost in the void of inactivity. The "us" only in all endeavor bringeth the message to the world—the glory of creation. The power in the essential divine createth, and behold truth is made clear and God is acknowledged. Man in his divine relationship is as the manifested word, with all in attributes omnipotent of the Father, and all things are possible unto Him. He can not stray for he is bound by the power of the "us" in the divine command. He is not weak, for he is in the omnipotent command "make." He is not blind nor ignorant, for he liveth in the light of the omniscience and is the likeness and image. Man dost thou know that all of thee in creation's purpose is good, and that, in truth, thou art a child of God? Yet thou art continually bewailing thy imperfectness, when thou art, in thy obedience, perfect; and in the Father's love lackest nothing in image and likeness? The "us" in the conjunctive unity of the divine command maketh of thee more than dust of the ground, that thou might proclaim the glory of creation. There is in all things a well of light flowing forth, that lighteth the way to the knowledge of God in divine revelations. Mysteries and darkness are not to him who liveth in the divine "us". The command pointeth the way and all is made plain. O Man, why dost thou say thou canst not hear, when thou art the co-worker in the "let us." Thou dost hear, dost know, and thou canst not deny.

* * * * * * * *

Brother, we have much to say to thee, but the world of materiality hath held thee so that we could not commune with thee. At a more opportune time when thou art in a more spiritual state of mind we will call thee and thou wilt hear. Thy spirit guardians, wait in patience and longing. God bless thee.

OCTOBER 3, 1903.

* * * * * * * * * * Infinite Goodness, how almighty Thou art. . . . . love . . . . . how terrible thou art in omnipotence, how omnipotent thou art in thy omnipresence. All in light, thy omniscience guideth. How mighty is Thy mightiness, how mighty [in good and truth] . . . . . All bow the Knee for Thy Amen. . . . In the universe of matter the light of the Creator's allness speaketh unto . . . . . .

His almightiness, His omnipotence. As thou art made to see thou wilt find no imperfectness, no ills, no pains, no poverty, but all in intenseness and glow of the all in omniscience. Say not then, O Man, that thou canst not heal when thou canst not see, for in thy sight the mote blindeth thee. The beam of the mortal sight denieth the goodness in God. . . .

. . . . . Cast the beam from thine own eye, and the mote of thy brother is no more.

[In judging] (condemning) thy brother [thou workest] rather to blind than to the casting out of the beam from thine own. Thou lovest thy brother's failings, or they would not be his (but yours). Cease then to search for the evils but rather for the good, and thou shalt find, and thy brother will be made whole. O the beam, the beam! This is the darkness that afflicteth mankind. In the light of godliness all is seen, and the beam and the mote IS NOT and the world standeth redeemed. Now brother ask not what is truth when from thyself all falsities come, and in thyself divine truth reigneth. Let not the beam stand between thee and truth. Thou hast been shown the way, but thou must walk hand in hand, thy brother and thyself. Thou canst not come alone. Then come. Truth will guide and shall enwrap thee. It needeth no surgeon to cure the sight by extracting the beam. Love for thy brother and love only can restore. But, truth sayeth unto thee, thy brother's afflictions are thine own. Heal thyself, and thy brother is made whole. This is the divine healing; the spirit doeth the work.

OCTOBER 10, 1903.

* * * * * * * DIVINE WISDOM * * * LIGHT * * * * ALL * * * IN * * * TRUTH * * * THE WORLD * * * IN FULNESS OF MANIFESTATION * * * THE MAN OF GOD * * * Father, thou all in truth of the word, lead us in the light of manifestation, the ocean of all in divinity, the all in spirit, the vast in all vastness, the open vision, the potent divine essential of the knowing and guiding. Thy blessed Amen is all that we ask, that the knowing enwrap us that we fail not in the perfect work. Bless us Now and forever with thy Amen.

Divine truth and divine wisdom show forth in all things of earth, that Man may know the Creator. In thought and search the creature is led to his Creator [and the] glow and light of divine truth leadeth to the depths. The light in lumen of vastness satisfieth the restless mind. Yet God is seen in the mold of the [outer] scientifics, that the outer crust of the mind may find rest and satisfaction. God is not hidden, but is the light that shineth in the inner [realm], the perfect and whole. The spirit calleth unto thee, O Man, but thou art not always in rapport with thy inner self, hence thou art deaf to the call of the depths, the center, so that thou art moved only by the ripples of the streams, and by the swaying of the leaves of the surface world. Thou art allured by the [syren]-song of glory of self. The spirit would that thou be always in the sphere of the voice, for the world's attractions deaden the sound, and it is muffled in the garments of self-gain and glorification. This is so in Man, at his lowest in the scale of being. The earth and all therein (found) is its correspondence (even) the all (that is) in the promise that all be given thee, if thou fall down and worship. This tempter is ever present in the searchings for the hidden thing, holding thee to the surface. Man of the earth is but the worm that crawleth. He can never fly; he is bound by the attractions of his parent. Give unto the earth what belongeth unto it, O Man, and release the spirit from its encasement, and let

it soar to heaven. In all trivialities of life, the scientifics hold and bind. It can not grasp the divine potentialities of truth. It can but measure, weigh, and guess. The simples of nature are the principles of outward godliness in creative combinations that speak to the divine intelligence within. In the glow and glory of divinity of perpetual truth, Man is perfected and raised from earth to heaven. Seek and find in truth the life perpetual in reflected truth of earth and heaven or good and truth. Your spiritual guides.

Thou art not yet prepared. When the time is opportune we will call thee. Your spirit guide in truth and faith.

OCT. 17, 1903.

* * * * * * * * * * DIVINE INSISTENCE * * * THE POWER AND THE GLORY * * * CAUSE AND EFFECT * * * IN LIGHT OF OMINISCIENCE * * * * THE HOLY GHOST SUBSTANCE IN VISIBLE CREATIVE BALANCE * * * * THE OMNIPOTENT IN VITAL TANGIBILITY. THE MORTAL IN CONFLUENT CONJUNCTIVITY WITH THE IMMORTAL FLOW. * * * * FLOW AND INFLOW * * * * OVERRULETH ALL * * * * THE AMEN * * * * Father thou hearest our prayers. Grant unto us the all of thy will in doing. We of ourselves can but aspire and will in desire. We can not grant * * * * * Heal thy humble children. Grant that we be worthy of thy blessed Amen.

In the blessed gifts bestowed on Man by His Creator, the one that showeth forth the most in brilliancy of light is that potent in life to rise to the heights of love to the neighbor, and this pointeth the way to heavenly guidance that raiseth him above the animal, and maketh him master of all things on earth. The godly might, the potent in life [moveth and sustaineth him] that he may [grow]. Now if he so willeth, he can deny the gift of the Father in his free will and die, but surely if he accepteth clearly the inward potent of life, the divine gift, he shall surely live. The mortals of earth at [the lowest stage] are but blots on the glow of life; they are but dead men. O, that they would come back to their own! What a glorious consummation (it is when) verily the dead are brought to life. Yes and yes again, we say unto thee, O Man, thou art more than Man; thou art not dead, but art spirit and art alive. And to thee as spirit all things are possible, all things are thine. Thou needest not ask that He grant unto thee. He hath given unto thee All. Thou wouldst have Him guide thee in earthly ways, but only in spirit would He lead. The world but mocketh and is restless and barren, and draggeth down. The divine potency of the Father's love within thee would lift up and glorify the gifts bestowed upon thee. There are many temptations for Man, tending to lead him away from his own. There are none for the more than Man, the God-anointed. He is free by the potent light of the endowment. O how thou battle with the gnawing desires of the Man. He harasseth thee, he tormenteth and afflicteth. Cease thy struggle, be free and know God, thy potent spiritual self, the blessed gift in whom all things are granted, the power and glory of mighty work. Even greater things are possible unto thee, yea greater. Then dost thou know thyself? This is the promise of the more than Man to the creature

(man) that he may be partaker of the glory. Then listen to the divine resonance in the soul that speaketh the word, "be thou perfect as thy Father in heaven is perfect." This to thine own self is true. Thou art in likeness and image of God, thy Creator, whom He blessed and pronounced good. Blessed indeed art thou with the Father's divinity, His breath, His life. Thou art with Him in being, and art immortal. * * * Would say unto thee, be calm and serene in all difficulties of earth or thou wilt be continually led in error of judgment by the tempter that obsesseth thee, O Man. Look to thy MORE, the one and only gift. It will not betray thee. Dad.

OCTOBER 24, 1903.

* * * * * * * * * * * * * * * * Father, we call unto thee in our prayers that we feel not alone. Thy presence in work maketh us not afraid. We have the faith, the will; and love in all obedience sighteth the path of wisdom, that we may see, find and grasp the glow of infinite potency of the well-done. Thy servants, O God, we are and fear not thy Anger. Always in obedience is the "well-done" of thy promise, thy amen.

In all efforts in effective endeavor, Man needeth the All in the spirit of good in truth. Love and wisdom, the guide in the road of endeavor, sanctifieth and graspeth results which are not of the Man but of God. The simples and complexities [unveil] the loves in wisdom's activities. The mortal, in love abiding, seeth in real and luminous divinity [expressed] in ultimates, and is brought into light of understanding,—that understanding that is above knowledge—the potent and divine "I Am"; "I Know". Then man potent, knowing whereof he speaketh, commandeth, and in love and wisdom createth; and truth in its glory enwrappeth and Man standeth revealed in his glory. The darkness of shadow no longer hideth the divine radiance of creative purpose. Man is and the Father is glorified. Wisdom, God's wisdom, is the all of Man, the internal gift of love in his creation, that shall guide him through the world. Not alone can he go; not separate and apart from the divine can he live the life potent. Not in fragments, the imperfect, can he work in the Father's will but in the perfect, the whole. As in spirit all is perfect, so all, in nature or the natural, the potent esse of creation gloweth and giveth life, as being the reflect of love and wisdom. Thou, O Man, whatsoever thou seekest, thou shalt surely find—the good in truth and (if thou wilt) the divine in radiance glowing. Thus in revelation is the all. Darkness and obscurity is in the less. Then in all things thou must show thy authority in command of the results in the world's work. We say again, that as in spirit the knowing is King—not the knowledge that lighteth the imperfect mortal but the "I know" of the potent divine gleam, this must direct and control the creative natural in all of the potents of life. Thou canst not work alone. Thy self will warp and controvert judgments and failure always resulteth. Failures cannot be in efforts potential of the divine intent of thy creation. Thou art perfect in spirit, in absolute, in esse. Then know thyself. Health of body and soul must be the resultant of God in his divine purpose. Now He demandeth of thee that which He gave unto thee—life, life in thy labors both

in spirit and natural endeavor (which is) the purpose and end of creative love. In this love only canst thou live, move and have being. Away and apart from God's purpose thou art a failure. With Him, in glow of exact and divine balance the mortal taketh on immortalty, and is heir to all. Man canst thou not give unto God what is His, and receive with interest all that is (really) thine own? Accept this and be wise. Accept, and wisdom's light shall guide thee through earth's pilgrimage. Trust not in thy judgment of mortal purpose, lest thou fail and be broken. God ruleth not in failure but in success. Dad. Be wise and know thy spirit in light of obedience, thy earthly guide.

OCTOBER 28, 1903.

* * * * * * * * * * * Blessed spirit, be our guide and instructor at this hour, that we find the way and be not lost, for if the way that showeth as a path is not thy way, O Father, we would of thy will be led. The faith of the servant in the Master's service craveth the divine. The wanderings of the Man, the creature, leadeth us in paths that are strange to our feet, but not to thine. O God, be with us, that we fail not in faith of thy guiding hand. We would that the children of earth receive us, but more, that they receive Thee. We hide not our face from them, but thy presence we would that they receive; for of ourselves we can do nothing. It is thou, O Father, that doest the work. Then teach us, guide us in thy holy will, that we in thy will be the gift in service of thy Amen.

In many ways of the spirit's path, the man showeth himself in fullness of receptivity. The desires and hunger are turned heavenward for appeasement, but he would that he (the man) choose the way. He crieth of the need, but when answered by the teaching spirit, he sayeth "Nay," for he knoweth not that Thy way is not his way. The Father is in all and above all. He, the man, knoweth not that the good in truth is hidden from him, and the darkness inviteth (that one) whose powers ever beguile and force. O why doth man then ask of the Angel that guideth with the light of the Father's omnipresence? The light is his, that he may see and know the ways, but ever doth reason prevail against the wisdom of the mortal. In the teachings of men, they fail of impressing the truths of spirit of this the essence of God which is the all in omniscience—"The Father only doeth the work." O Man, call on thy afflicted brother to come unto thee. From the glow of thy faith, they will find the way unto thee. Then minister unto them. Speak the word of the spirit in fullness of this faith, that is in thee, and they shall be made whole. The peace of the divine attributes, omnipotence, omniscience and the glory of the omnipresence shall hallow the work. O Man, thou askest of thy need to appease, when the fullness of the power and the plenty is within thee. Wilt thou call thy brother unto his own? To thine own self speak thou first, and then to thy brother, that thou be in full light of thy plenty, else the emptiness the frail but unstable promise of thy human would be shown. Cast not from thee thine own, that thou be filled for thy brother's need. Fear not; he will receive thee. But if thou canst not receive thyself, how canst thou hope to be accepted by thy brother. The hallow, the power must enwrap

and clothe the word, that it deceive not. Now, it is not to the Man, that this instruction is given, but to the spirit. The Father speaketh to him, and verily the man knoweth of the doctrine. Be thou faithful unto Him, and thou canst not fail of His will, for what thou art abideth in Him, and He in thee. What more dost thou need for perfectness in thyself, and light and knowledge to guide thee? * * * The light glittereth in the darkness. Await the illumination, but fail not to call unto thy brethren, "Come."

NOVEMBER 7, 1903.

* * * * * * * * * * * * * * * * Father, thy children call unto thee from the depths of hell, that thou lift them up out of the pit. Not from thy loving mercy do they shrink but from themselves do they seek deliverance. Help them, O God, for thou art with them even there. The flames of the hells of their desires consume and burden. They would give up unto Thee, O heavenly Father. Lift [them up from the pit] and the glory be thine forever. Peace abideth in thy presence. This is salvation, for where Thou art, all is free in love of truth and good. We would that all men be absolved from themselves, and come to Thee that they may receive the Holy Spirit. Call them, call them for they shall hear thy voice and come as the sheep unto the good shepherd. Glorify thyself, O Father, in thy children for thy Name's sake. Amen.

Man in his relationship to God and the Universe, good and truth, love and wisdom, is as the branch to the tree. The one in clinging . . . . . embrace . . . . . of life all . . . . . cohesive love enduring. Man cannot deny his dependence and be free. Yet this is what the mortal boasteth of. He desireth freedom in the evil and the false. Why is this so? Why doth he desire to live alone and independent of the tree? Yet he is but the branch. Yet the parent tree loveth him and is glorified by the plenty of his fruitfulness. Yet O Man, thou art free, gloriously free in thy (divine) bondage (to the tree), for love encompasseth thee, wisdom guideth and the Amen of thy dependence glorifieth and praiseth God; for thou and the Father are one. Thou canst not separate thyself from Him. Cast thyself down to the depths and behold thou fallest into His loving outstretched arms, for He is there before thee. Thou canst not go where He is not. This to thee, O aspiring mortal. As thou seekest to know thine own depths wilt thou find that this embodieth the law of correspondence, that will lead thee into all truth and will make thee free. Know thy freedom. In thy perversities, O Man, thou deniest God—thy freedom. Yet thou foolishly deny that thou proclaim thy freedom even in thy perversities. The devinities, the harmonies, the interior of the most interior of this law of dependence proclaimeth the divine in truth of love and wisdom, the esse of all things in existence,—that is, the glory of the divine in fulness and manifestation in all things of the external or natural, the glorification of the Father in the Son. Truth, in all its modes, may and doth in divine wisdom lead man in all directions of his desires that he be enlightened. It never doeth nor can it lead away from the dependent tree. It hath travelled the universe but never from itself. The Father leadeth but never forceth nor driveth. Yet His love both forceth and driveth. This is the existere of the divine esse in love

commanding. O Man, do not look away from thy spiritual self for guidance and leading, even in mortal affairs. Thou hast but to acknowledge thy dependence in order to have all things to thy hand, to have all in good and truth unveiled by love and wisdom. Beware in receiving the truth of thy unity with God, the within and the without, lest thou distort and construe it to be separateness from the universe of mortality, thus exalting thyself (above this) and degrading truth. This is the whip of the lash that bindeth man in slavery to his passions. The Father would save His children from this by His word in the law of correspondence. This will guide all men through the mazes of mortal gleanings of life, and light the way to all truth. God is glorified in the redeemed.

NOVEMBER 14, 1903.

* * * * * * * * THE BLESSED WORD REVEALED * * * * THE FULFILLMENT * * * * MAN IN THE LIGHT OF TRUTH * * * * ALL IN THE ULTIMATION OF GOOD * * * * THE DIVINE IN PURPOSE GLORIFIED * * * * PLAN IN TRUTH WHOSE PERFECT * * * * YEA DIVINE. THE ETERNAL GOODNESS SELF-CREATED * * * * THE CULMINATION OF ALL THINGS. CREATIVE WISDOM * * * * Father, in thy spirit speak to Thyself in us that we hear thy voice and obey the will of God. The human calleth from the center of creation's balance. The divine unity in purpose, love and wisdom, thy precious gift, proclaimeth Thyself. Then answer the cry of thyself in us. Love and truth in wisdom of creation demandeth its own. The pure in simples of the essential esse of promise quickeneth and gloweth with the life of Thy Amen.

The divine purpose in creation showeth forth in all things on earth. In Man, the ultimate of purpose, the sun of glory in ultimates shineth and lighteth the way to all in perfection of love and wisdom. This is His bequeathment, this is the life, the transfiguring of God, the mirror showing the way in all things of this divine nature, that Man might live. This esse of life of the Creator abideth in the center of Paradise. The spirit [guides] would that the light of the inner divinities of truth be not denied. Man, as in parts, principles, and whole, made in likeness and image, thus glorifieth truth by the effulgent rays of love and wisdom. God knoweth His own, and His own hear His voice. To the straying ones He calleth, and in loving mercy holdeth affiliate in love. Thy prison bond is the obstructive perversity of the self. The Father locketh and holdeth the Key of the (material) dungeon, that thou might pay the penalty in thy subjection to thy perversities. Thy disobedience hath forged the chains that bind, and the spirit only can heal the chafing wounds. This of thyself, O Mortal, thou canst not overcome. Thou wouldst play with and fondle the carnal chains that bind. O Man, beware; the lust of the flesh is destructive. The carnal minded knoweth not truth. The prison doors shut thee from the light that leadeth into all truth. O Mortal, the spirit would that thou come to her and into thyself and she will bring comfort. Thou art at war with thy inner self, O Man. The good in truth of thy essential stuff of thy creation would not war but have peace. The evils are not of creation but, in truth, are of the false. But thou clingest to thy "mis-" (or perverseness)

in nature or existere, and knowest not thy divine esse. O how glorious and good is goodness. It would save against thy will. How divine is divinity. In eternal gladness thou art welcomed to thy Father's house. "Wilt thou come unto Me?" pleadeth the spirit (and sayeth) "I will receive and welcome thee to thy home—Come". Truth pointeth the way. Ask not the why of thy loneliness. In thy state of carnal-mindedness, there can be no companionship in the spirit. God ruleth His Kingdom. There can be no intrusion. He guardeth the gates with a two-edged sword, and, O Man mortal and obtruder, He maketh thee to pass judgment and be thine own executioner. Cleanse thy feet at the threshold of thine own court (or satisfy thine own conscience) before thou seek to lift the veil that hideth the holy of holies. * * * * * * *

NOVEMBER 21, 1903.

* * * * * * * * * * * * * * * * Father be with us at this hour, at this time, in Us, all in Divine love, in purpose all. Thou, O Father, knowest from creation. In Thy love, naught can come between Thee and thy creation. The embodiment and revealment (involution and evolution) are one in Thy love. Lead us in the light of thy omniscience, gird us with the armor of thy omnipotence, that with light and power we may do thy will in earth's enlightenment to the upliftment of humanity. We thy servants abide in thy will in all desires of use, that we may in loving obedience Come and Go in thy blessed Amen, as God with us, we in God, and that wisdom may glow in all the blessedness of truth. Thou knowest thy children. They would know Thee. Through thy servants and in thy Amen, they would have life. Sanctify thy servants with thy Amen.

Many, many, messages! few, few, that receive! The light (thereof) is but darkness when clothed with self-affirmation. The self must be effaced in all efforts in teaching. The spirit of truth, the enlightener only, hath power to find its way, because it is in essence the will of God. Stand back, O Man; thou but obstructest with thy ratiocination. Truth can not be reasoned with. It is reason itself. It cannot be forced, it is force itself, omnipotent. Thou canst not explain. It knoweth, is knowledge itself, by the light of omniscience. O the arrogance and vanity of Man! It would exalt itself above truth. God, the Creator, calleth unto thee, O Man, from thine own. Humble thyself at the Altar of thy godly attributes, acknowledge the power and glory in them, and (acknowledge) thyself only as an instrument in the Creator's purpose and thou wilt then always be with Him and He with thee in mortal life, as in spiritual will in all things. Thou wouldst instruct thy brother first. We call thyself unto thy greater self—thyself first and then thy brother. In thy egotism thou wouldst bind thy brother in mortal chains of false reasonings in thine own mortal conceit and rationalities. The earth's pilgrim can not be led by human instruction though prompted and urged by love and charity. Man faileth in that he seeth not nor acknowledgeth the spirit of truth, that lighteth every man. It needeth only that Man be turned away, and the spirit be revealed. For Man is verily an oracle unto himself and needeth not that any man should teach him. Theological creeds and dogmas are hindrances to the unveiling of the universal

spirit of love and charity. Love in wisdom is the only guide and teacher of earth's children. Creed and dogma obsess and bind to earth. They cannot light the way to heaven. Yet the teacher boasteth of his power. Thou, mortal, pratest of evil as good, and of good as evil, until the world is but dead, and the mortal prayerfully asketh the why of it all. Forsooth, the pity of it all! God have mercy. Listen to the call, "Come unto Me, and I will give thee rest." O Man, why dost thou not obey the call? Trust not man nor his persuasion. (God) only can teach, enlighten, and give life in spirit of all truth. Drink from the fount that welleth up from within and thou trust no more—to man's affirmations. It (the within) is the Creator's gift, and it is thy very own. We say not unto thee that thou ask not thy brother to slake his thirst at thy well, but rather that thou call unto all to come and drink their fill at thy (and their) overflowing well. This is the living fount. Man is asked to drink at the fount of love in divine omniscience, omnipotence, and wisdom's guidance in all things of earth. Man can not live on the [reasonings] and sophisms of vulgar creed and dogma. He must have that, that confirmeth and sustaineth the all in life of spirit—the proclamation, the affirmation, the light, the bread of life. This only is acceptable unto the Lord. "FEED MY SHEEP," this is the message unto the teachers and servants of God. In His will only can this be done, else they die of hunger and thirst. Now, O Man, (we say unto thee) thou (alone) art not the custodian of the Father's gifts. They abide in all Men, and all men will come into their own. * * * *

The spirits have much to say unto thee, but the time has not been opportune. Thou hast been much occupied in material ways. Thou art much influenced by feminine or sex power outside of your own family who seek to control and influence for base purposes. Beware as you incline to the power. You will be led into dangers. You are now almost shut off from spiritual influences. The evils of sex are the most malignant and crush all virtuous thought and lead away from all things divine. Can not say more now. It would not be wise. Will speak again when the auric sphere will permit. It is now dark. A light is gleaming in the darkness, a glow in the frozen atmosphere. Your guide

NOVEMBER 28, 1903.

* * * * * * * * * * * * * * * Blessed spirits and messengers of God, we ask thy companionship in our pilgrimage of earth. Thy heavenly guidance inspireth and directeth our feet. In the light of wisdom, we see the will of Him who sent us. Be unto us the star before the face, that we lose not the way. Many are the paths that lead to the hearts and loves of humanity, but we would that they have the message of the Father, every one of them, O Father, for in that abideth faith and the Father's Amen.

In all things of mortal life, naught of spirit can lead in love and truth. Here Man must be his own guide for he alone is master and oracle unto himself. The divine spirit can not by force of will bring Man into its celestial radiance. Man must choose which shall lead—the higher light of the soul or the inner desires, earth or heaven. Choose ye. Wait not for the day of reconciliation (between good and evil); thou canst not serve two masters. O how He hath called unto thee! Yet thou turnest the ear away, and the spirit hideth his face. Much prayer and

supplication maketh for salvation. O Man, the Father whispereth for thee; for did He not tell thee that thou canst not serve God and Mammon? Still He guardeth thy steps. But thou art truant and art lost. Come back. He cannot come to thee. How the many hath withered in the few. My son, the Father beckoneth unto thee, "Come."

Dad calleth thee. Where art thou? The angels whisper "away; away."

DECEMBER 5, 1903.

* * * * * * * * * * * * * * * "Father into thy hands I commend my spirit." O Mortal, the Father asketh this of thee. Yea in all things of spirit bring unto the FATHER that ye be judged. Dost quail of thy gifts? Then of thy mortal offerings thou wilt surely fail. The Creator gave unto thee talents of infinite preciousness. Is it for lack of increase that thou fearest the Father's searchings? Verily of the increase He asketh not of thee, but of His own He judgeth and O Man, thyself will be made witness. This (is said of) thyself as custodian. Hold up the hand! Dost answer? Beware lest thou judge unrighteously, for as thou judgest there can be no appeal. For whatsoever man doeth and swear by the spirit, he is condemned and naught can save him from the judgment. O Mortal, when thou bringest thy gift to the Altar, look not back but keep before thy face the light burning in the gift, the divine in radiance of the preciousness of the Father's infinite love. This is His own; this is thy Return. Thou canst not increase. He asketh it not of thee, but thou canst increase infinitely in (receptivity of) His love. For He gave it all unto thee—yea Himself —that thou might have life. Now, O Man, this is of thy return. Then what of thy pilgrimage; thy Stay? Didst move in light of being? Art thou ever moved by the light of thy divine inheritance? Didst stay and revel and gloat in thy non-increase whose glare beguileth and ensnareth the senses? Then thou profitest not in the preciousness of the Father's gift. The snares of vanity of the flesh bind and hold, and thou hast nothing to bring to the Altar. O Man, move not; nor stand still. He calleth, but condemneth not, for He would condemn His own preciousness, and this He can not do. He alone can see, can know, can understand, and He crediteth thee with ignorance and in bondage not free; and He lighteth the eyes, and the understanding and breaketh the chains of ignorance, bidding thee, "Go move on thy way and sin no more." But, O Man, what of thy freedom? For in this thy responsibility soweth unto the judge, and by thine own light wilt thou be judged. Now, art thou ready for thy return? Art thou standing immovable in the midst of thy inactivities—ignorance? Nay, nay thou seest, thou knowest. Then (go) forward with the light before the face. He awaiteth thy coming. Of the guardianship of all of His preciousness thou art responsible. To thyself be just and thou canst not fail in thy stewardship. The earth speaketh unto thee. The heavens reverberate the answer from the depths of the preciousness. "Glory to God in the Highest; peace on earth, good will to man—(which is) the Amen of the spirit in All.

DECEMBER 19, 1903.

* * * * * * * * * * * THE ALL * * * IN CREATION * * * * IN SPIRIT * * * * THE BEGINNING * * * * THE END * * * * PERFECT * * * * With Man all things have beginning, middle and end. Yea, in thought, Man createth, beginneth and endeth. Yet the perfect eludeth his efforts. The perfectness [overshadoweth]. Yet he would plan and dictate to his undoing. He knoweth no other builder, no other Creator. His own faileth him (and there is no vanity's gleam, and callest thou it finished? The spirit of wisdom biddeth other). O Man, in thy vanity surely thou hast proven all to thyself in thee halt, but thou dost rush madly on, and callest it thine own. Yea verily thy creations are surely thine own. Charge not God with envy. He dictateth not. Thou art thyself, O Man. The spirit would have thee know of what thou doest, that it be all to the glory of God. In thy aspirations be ever in the gleam of love in wisdom, else thou fail the Father in exercise of will in perfectness. [See to it that] plan and purpose be viewed from thence. Spirit only can guide in creation's intents and purposes. Cease dictating to the spirit architect and builder, for he knoweth of the purpose, and seeth with intent of the Creator's will. But thou art continually in disputation with spirit and wouldst have all thine own and none of the builder's intent. Thus, in all things of thy mortal, thou wouldst distort and fashion to thine own desires. Come unto the spirit, O Man. In silence listen to the voice, and thou shalt be instructed in all things of the Creator's will in the mortal workings of love and wisdom, that the perfectness and goodness may show forth in truth. The Lord in mastery, ruleth in the kingdom of earth as in the heavens. Obey Him, and thy creations will glow in light of the blessed Amen. In the quickening of the spiritual faculties of the mortal mind, the father blesseth with His Amen,—all in revelation of good and truth. Thus the mortal is raised. The mists of the mortal dictations are overcome by divine love and wisdom, and the spirit is revealed in the flesh, in mortal thought, in all things that he doeth. He groweth in stature of the spirit of Christ. Then let the spirit work. He willeth in divine radiance to perfect thee. He willeth to do the work. Give up thyself to Him and the Amen shall follow thy steps.

The sun was darkened, and none seeth the light. Dad.

APRIL 9, 1904.

Peace, Peace, be still, be still! Infinite Father be with us at this our meeting again in the light of the kingdom of righteousness. We fear the nether world, yet Thy voice calleth us. Then why shall we fear. Bless us then O Almighty One. Enwrap us with thine omnipotence. Let the power be given unto us to conquer and overcome the evils of the earth's sphere. The gates are closed even against us thy servants. They will not of Thee be taught. They lust in passion, and gloat in their unrighteousness. They revel in obscurities. They combat us with the powers of the evil one. Then strengthen us to meet and overcome him. He stalketh over the earth, seeking whom he may devour. This is the mission of (us) thy servants—"to overcome the world and cast out evil."

O God, bless us in our mission and guide us to the end that Thou be glorified, and thy servants be worthy of thy Amen.

We, who are in spirit, would talk to the children of earth, but the obstacles in the way of the voice are strong, so that ye should not hear. The natural world and its possessions, the senses and their material creations hold and bind men to their deadness, so that spirit is obscured. Yet the divine Master will transmute all into divine presence and love. This voice calleth unto all that are dead in material numbness, that they may be made alive. But the evil tendencies of the flesh cling to earthly deadness rather than to spirit life, and war against its divine impulsions. Our amenuensis knoweth this. We met with powerful opposition in his entry into the material world. The mortal of the outer world, seeking entrance into the inner or spiritual Kingdom, meeteth the forces of opposition. This verily is a reversal of divine order, for all things proceed from within outward. Yet the mortal may gain the Kingdom by hard and incessant labor. Yet it is better that the Kingdom be sought for its own sake, that things come (down) unto him. The righteousness (that is) in divine essence leadeth into the possession of all things. Then fear not all ye, that would take the Kingdom through intellectual and natural avenues, that ye be denied. But there is a more excellent way. O Mortal, the father would not that thou suffer and lose, but that thou be free and gain. But if thou obeyest not the law, thou must suffer. Give up my brother all earthly attractions, and follow the divine command. Say not that thou hearest not the voice of the command. O false and dead one, it is because thou preferest deadness to life. Beware lest thou be brought directly under the power of the dead, lest it destroy thee. Thou art led by the insinuating lives of thine own earthly loves. We thunder in thine ears, aye thine earthly hearing, "Thou canst not serve two masters." Thou canst not with safety enter from without, whilst the spirit is leavening from within. Danger, danger! Thou hast strayed far, far away from the kingdom that was. Return lest the angels leave thee in thy wanderings, and thou be lost. Thy spirit guardian will love and pity.

APRIL 16, 1904.

* * * * * * * * * * * * * * * * * * THE ANGEL OF GOD ABIDETH IN ALL. HIS PRESENCE IS THE GLOW OF ALL LIFE PERCEIVED—THE OMNIPRESENCE IN THE LIGHT THEREOF. ALL IN THE MIGHT AND POWER OF OMNIPOTENCE. O MAN SEE THYSELF (in spirit light) AND GOD IS REVEALED UNTO THEE.

Man—and we speak to thee in the light of thy glory—thou art verily a god in thy gifts of thy Creator. Now, thou art next to the angels, and if thou (wilt) only listen with the ears of thy godliness, thou wilt know in spirit the blessed truth; for the ear is the interpreter of the word. Not of the flesh but of the spirit do we speak, and it only giveth life; that thou might in thy obedience see and know and follow the guiding hand. But perverse man turneth his back and followeth the light of the fleshly perversities, and is overcome by the mists and darkness of his perverse will, and is lost. O Mortal, canst thou not see by the light of thine inherited omni-science? Nay? But thou art per-

verse, for thou wouldst not even though thy god-nature calleth "look." Thou closest thine eyes and ears, the mind, and fire consumeth, and (there is) none to appease the craving. Earthly conditions and attractions hold the mask that deceiveth, and thou art content in thy blindness. I say unto thee halt in thy hastiness, lest thou fall into the pit. This is to thy mortal part. To thy spirit I say unto thee halt not, but Come. That thou might both halt (in the one) and haste (in the other) is the call of the Father's love. In life naught is of value in hastiness nor in idleness separate from spirit, but all is of the godly attributes in the unity. This is perfectness, this is the divine marriage that no Man can put asunder, for God himself hath joined and blessed the UNION. Dost understand? We speak unto thy spirit. Seek not to know, for it cometh not in the seeking (but in the trusting). It is thine—the gift hidden in the bridal chamber. Canst thou find it? thou bridegroom? For what is the bride's is also the bridegroom's. Now, O Mortal, the spirit hath spoken, that thou might know thyself and the Father blesseth the harmonious whole in the blessed marriage. Dost hear? Then thou art blessed. Thy friends and spirits of the inner temple.

Greeting; your friend S. P. McK.

MAY 21, 1904.

Dear Friend, I greet you from the other shore, not from the heights but from the plains at the base of the foothills where my voice can reach you. You live yet on the level plain, my friend, where earthly spirit holds sway. Here the dangers of the mortal are of his own building and his companions are of his own household. The enmities, the passions, the weaknesses lead into worldy crosses of obsession. Here is where I am, and I speak from the wisdom of the earth's sphere, for this is not heaven, separated from earth, but a reflex of earth. Beware my friend. From hence come the influences that lie in the ways of your ambition—not of heaven but of earth, for the gates of heaven are closed to him of earthly ambitions. From this sphere while on earth, was I influenced to enter into all kinds of enterprises that looked golden through my earthly senses and I was led to gamble. Yes, this is the name for it. Well, I was beggared. This you know my friend, for you helped me some in my distress. No man in harmony with the spirit should speculate with his desires. The spirits of this sphere are not wicked. They but obey the laws of universal order which are all of use—providence—and they but lead men away from their idols that they may be saved, if not in their riches then in the poverty of earthly losses. I do not regret my experiences, nor the means used to bring the same about, for now I am free, with nothing to hinder my upward flight. But I would rather that my possessions had been of aid to spiritual advancement while on earth, and not a hindrance. But so it was, and I was freed. I rebelled and was called over. This subtle influence is pervading your life with all kinds of temptations. Beware. Draw yourself away from sordid temptations that you may gain and profit. Disobey and lose. Let the younger brains do the seeking and profiting. Remain in the background and do the counseling. You can not manage with the spiritual influence that works in the blindness of the sense to rush and battle. Mind I do not say the object of the guides is evil. They but move in the ways of desire that God's will be served in the harmonizing process of revitalizing the spiritual faculties, that they may see and know, and worship Him and not the false gods of earth. Your friend, McKelvy, knows whereof he speaks. The medium on whom I ask God's blessing can not breathe and revel in the mire of worldly sordidness. His sensitive spirit recoils from its murkiness and becomes stifled. He first led me to know God and inspired me to seek Him. Do not besmirch, for his spirit is all lightness and will light the way to your spiritual upliftment and glorious unfoldment. Your life is enwrapped now

with a black cloud of worldliness. He will be the means used to dispel its blackness when you will be freed and stand glowing in the lights of the spirit. Is this to be despised in GOD'S NAME? No. O how thoughtless! If I had but thought, how glorious my life would have been while on earth! But I did not know. But now I know. A part of this message is from the celestial sphere whose admixture with the lower life gives it life, and enwraps it with love and truth, whose brilliance will light the spirit and endow it with divine glow. Beware of that which is sordid and vain. God is not mocked. To play with God, light, to lead the way to earthly gain is dangerous. Do not gamble. S. P. McK. Do not under any circumstances let the medium see this. This is strictly personal. I am still very weak, burdened as I was with bitterness. But it is becoming lighter every hour. Praise God. Do not be surprised. This is the spirit that speaks, not the flesh, and God is spirit.

MAY 28, 1904.

* * * * * * * * * * * * * * * O thou infinite ONE be our guide and instructor in this day, as in all days, that we be led in the ways of wisdom, that the teachings that flow from the mouth may glow with the fire of thy divine presence so that all men may hear and know the truth. What be it, O Father, if we are but the mouthpiece of all thy teachings. [Fill us with all of the fullness of thy] blessed truth that we [may ever be saved from all of the] . . . . . insanities that . . . cloud their reason, and that thus their judgments are without the truth [of spirit.] O Father [make us receptive and worthy] of thy guiding hand . . . . . We thy servants would be led by thy blessed will into the Amen, to the well-done of the divine glory. [Man yieldeth only to the] light of his own mortal judgment. Bereft of his omniscience divine [he abideth ever in] darkness, and insanities obstruct the way [upward]. The evils and propensities of the carnal mind lead to destruction. Man, in order to be in order, must deny himself and "follow Me" (the un-self) as the Master said.

This (ME) is the divine guiding hand that saveth. The Master called thee into the [garden] and thou hast turned away the face and perversely denied Me [and lent a deaf] ear to My pleadings and wouldst not. Art thou the servant of my choosing? Yea; art thou faithful to the trust?

Thou camest unto Me, and I received thee unto myself. Art faithful? Thou art not. The shepherd hath strayed from the flock and they wander and are scattered, missing the guiding hand. Yet O mortal, thou continually callest, "give, give," and thus thou failest of guardianship (granted thee to guide) in thy pilgrimage. Thou art chosen and thy obedience is the only saving power. I am with thee in all of thy doings, O Man, but thou deniest my presence. [Achievements, in the work, only] in Me can be found. The evils and the blights of mortal failures block and deaden the warning voice. Open thy heart to Me and I will abide with thee. Choose ye to open the door? Then I will bless all of thy work. Choose it. The Master will turn away—

Open and receive God's truth, that thou mayest live. Ask not what ye have to teach, and what ye shall say. The world cannot be saved thereby. The spirit only can teach. The eternal esse in which

all men live and have life, this is the messenger of glad tidings. Teach the people to open the door and let HIM OUT for He is within Man. Cease thy "lo here" and "lo there." Verily the Kingdom of heaven is within and abideth with thee.

My servant hath failed ME. Art weary and distressed? Come unto me and I will give thee rest.

My dear, dear friend, receive me, O let me come. I need thee and thou needest me and I will serve thee faithfully. Be unto me as I would be unto you, a loving friend in your difficulties of earth. There is great danger confronting you by misdirected judgments in a business and financial way. Do not close the door against me. Your friend. S. P. McK.

JUNE 4, 1904.

* *

Father, do with us as thou wilt—thy will be done. Give unto us the strength of Thy purpose in all things of thy blessed word, that the conquering may be done in the light of divine order. The message coming from the celestial orb of divine (insive) grace blesseth the messenger. It giveth life to the dead and faith to the shackled and despondent. Then, O Holy spirit of truth, bless us thy winged messengers with wisdom. Guide us in the ways of men that we find acceptance at their board. The all in acceptance, will we render unto Thyself as the divine insistance that holdeth and bindeth to itself. O Almighty spirit grant that all, in expression of conviction, find us armored with the light of thy omniscience and omnipotence so that no spirits of evil lead and guide us. O God bless Thy children. Baptize them in the ocean of thy love that the dove of peace may rest upon them [that they may realize that] thy blessed message healeth and that the sound of thy voice will arise and proclaim Thee. For before they were dead, but now THOU art alive in them. Then, O Father, bless thy servants with thy Amen.

O Man, in all of thy doings let the fear of God that is within thee hold firm, that the truth flee not away. If to thyself thou canst not be true, how canst thou be true to thy brother; and thus thou rob thyself, denying thy brother? For in thy brother are the precious things of thine own. Now the mirror through which thou criticize thy brother is the outer constitution of thine own imperfection. For all that thou claim for thy brother proclaimeth thine own nature. Whatever thou lookest for proclaimeth thine own nature. Then thou hast robbed thyself and burdened thyself, whether of the evils as such or of his goods as such. They are thine own now. Brother do not rob, do not steal. But, "all that thou hast give unto the poor and follow Me." This is the call of the God that is within thee. When thou hear this voice, its power in radiance of divine love and wisdom setteth thee free—no longer bound to earth and its attractions but arisen unto heaven, and (thou then) knowest all things through the light of thine own godliness, and with thy brother all is well. Also God speaketh to God (in man) and man is revealed unto man. Thus by the mighty power of the word that proceedeth out of the mouth the spirit of all truth revealeth and man becometh the open recipient and manifestor,—"the glory to God in the highest, peace on earth and good will unto men." Thus brother

wilt thou be unto thyself true, and live in thine own light. Then God will talk to thee, and be thy guide, for God loveth His own. If thou be untrue to thy (inner) self and live in the light of thine external incrustations, whose glow deceiveth and blindeth to the truth that would save, thy lower self [thy perverse] self, then the voice is not heard and thou art an alien from God and art but a dead man. O brother, all is light, all is godliness, and men are the lanterns of the flame that proclaimeth the Almighty God. Then arise and live in thine own might, that the universe of spirit may enwrap and clothe thee, for behold thou wert scattered and fragmentary, but NOW art united and ONE in the divine love and wisdom. God now hath spoken. Dost hear His Voice? Be true, be true, then no longer is the mirror before thy face but the glow of godliness shineth from within, and art now thyself, and the father beholdeth and blesseth the Son with His Amen. Preach thou the divine to all men; The Kingdom of heaven is at hand.

JUNE 11, 1904.

* * * * * * * * * * * * * * * Infinite Peace be with us and rest on us at this time of the glow of the divine fire. Shine around and about us, that the truth be the guide and demonstration, the living essence of God, for naught but this can conquer sin, and the outer world needeth the cleansing. Its mode and fashion is after thine own likeness, O divine truth. . . . . power and essence. Grant us thy servants the fulness of grace, that the word of the spirit [may sever all falsities by the power] of the word of the spirit, that the glory be thine forever in the Amen of infinite Grace. So be it. Amen.

The human constitution is of the living essence of the spirit, so that all things can be in-mirrored, and the glow of truth of his (own) nature can be in-mirrored as the vital and supreme instructor,—the voice that can be heard and understood by the might of his inheritance. The fashioning and regenerating intelligence speaketh the holy word "be thou perfect as thy father in heaven is perfect, the God of all," the governing principle of all thought, [the overshadowing] and quickening essence, the divine economy working to perfection, the All in heaven and on earth, the omnipresent omnipotent, the Amen of the father's good pleasure.

Then, O Mortal, obey the command of the ruler of thine own world, and thou shalt find the Amen of thy higher and most holy self,—the one in essence with thy Creator. Why, O Man, thine own destiny is hidden within thine own temple; and the precious ointment, that will heal all afflictions, is and createth. Yea, thou art at One, in creation, with God. This to thyself be it said and the glow of this truth in its divinity will guide and instruct thee through earth's travails. Man is and was from the beginning, in composition a conglomerate of heaven and earth. The "dust of the ground" is a vital principle of creation in the holding of the spirit's will, that it may be made to see and know all things of earth. The divine essense, the binding principle, maketh him an obedient servant. Love and wisdom is the guiding power in the Father's will. There is but ONE God and He is within all things. The "dust of the ground" may obscure His presence but He is surely there. Do not blame

the dust, for this is but a part of the mortal encasement. The divine light of thine [own essential life] in glowing will pierce the dust and reveal His face. Now, O Mortal, what thou art, THOU ART, yea of all things in the divine economy thou art the all in perfection of the Alpha and Omega of creation. Then be thyself and glorify thy Creator. Do not accuse God of imperfection. Verily thy dusty self is the blinder. Cleanse the dust from thine eyes and see thy God as He is in His glory, and He will greet thee with His "This is my beloved son in whom I am well pleased." Fear not for thyself, but rather that the dust should blind. Behold I am with thee always.

JUNE 18, 1904.

My dear Friend, it is with great and most wonderful effort, with most intense desire, with the angel's help, that enables us to communicate with you this evening. The most cordial greeting from you has revealed the broken links that bind the spirit to the universality of the brotherhood of Man. This chain embraces and holds all things within itself; the divine spirit is dominating in all its ramifications with mind, matter, mortal sense, since it guides and governs in all things of earth. This chain has its inner as also its outer sphere of influence, connected and held together by links that are individual yet One, having the interior governed and controlled by the one law of universality. The zones or habitations correspond to the orbital influence of the central orb of divinity, the great circle. The individual links of this chain form parts of one grand whole, yet in the greatest as in the minutest. Yet the smallest, Man, by virtue of his integral relationship to the whole is in perfect freedom of choice in his own orbit of influence. This, in divine order, must be so. The immutable law of cause is in him as individual, and is the essence, the cohesive binding power, that holds Man to the whole, else he in his madness would break away and be lost in the void of the individual zone thus breaking the chain of divine order. The influence is ever at work seeking to destroy the equilibrium of spirit and matter. The storms and tornadoes of the passions tend to blind men to the law binding that resides in the integral that can not be violated much less broken without disturbing of the strands.

Your guardians have been ever watchful of you, and have diligently guarded you, but you have wandered away and the halting and calling voice was not heard by you. The medium could not be used only on the plane of your wandering, without which you could not be reached, and your guide could not hold you with safety on a lower plane than the one he in spirit lives on. I have whispered in spirit to your spirit oft in the stillness but there was no response. The influences luring you on are those of the lower zone of your individual orbit, the material or earthly. That they may more completely control you they aim to deprive you of all earthly riches. This is done in such a subtle way that you know not but that you are working [to this end through errors] of judgments brought about by mortal ambitions. If the spiritual is sacrificed for ignoble gain the victory for them will be great, for the fall will be to the lowest or zone or plane of your individual orbit, thus falling a victim to their influence completely, forever lost to the divine central-influence, subject only to the higher and lower of mortal externals. Your angel friends and guardians would that you be free, but you are led and moved by influences that are dangerous to your spiritual as moral integrity. Come out of night of ambitions and live in the light of day in splendor of serenity of gain—not of desires, not of accomplishments, not of insanities but in the glow and light of sanity. You of the triunity must be of the binding, yet of the free, in divine purpose. Wilt thou come with me? The yea and nay is now here. Friend B. I started with the communication but could not say what I would like. One of your guardians acted for me and said partly what I wished to say but not all. Be careful. You are safe in your knowledge of action scientific, but in extreme danger in seeking the new and unexplored. They lead to ruin. Do not take anything I may say in the spirit of dictation. Far

from me is it to dictate. But having been led myself while in the body by errors, mistakes, and ambitions, until I was impoverished I do not wish my friend B. to be lost, seeing now what I could have done if I had not been blinded. I fear that the good work laid out for you by the angel-workers will be frustrated by influences antagonistic. I have desired much to reach you but could not until the medium was brought to the plane on which I could be heard. Will come again; with God's blessing; and with a cordial grasp of the hand. I bid you good-bye.

JUNE 25, 1904.

Light! light! light! God Bless you! S. P. McK. Rest for this evening. Medium is too nervous and exhausted from spiritual fatigue, yea spiritual fatigue. This is so from the laws or through the operation of laws (if thou wilt) of spirit and matter working together in the upbuilding and perfecting of the human unit in creation. This perfecting as thou must see (if thou wilt) is in the activities, not so much in passivities. The passive is love in rest, the activities is the spirit in divine operation. Now until harmonization of will in spirit—Man with love—the passive in the mortal instrument of communication takes place and rest is disturbed, and tiredness comes upon the medium. He is now tired even unto exhaustion. Yet he would give, give. Yet he shall have rest. There is a law yet unknown to mortal that ever intertwines with life of Man and is ever operating by divine guidance in creative purpose. What is divine purpose, thou wouldst say? The harmonization of will in spirit and matter that the plastic flesh may respond to divine manipulation. Man must be fashioned in the likeness of the Creator, that he may be worthy of the kingdom and the consciousness of his immortality. God moves in ceaseless energy and the mortal is stirred up and is tired. God bless you, * * * * Suffer little children to come unto Me for of such is the kingdom of heaven. Yea as a little child I would lead thee.

JULY 2, 1904.

O Almighty Truth, thou eternal spirit of all that is, guide us in ways that lead to universality, that the light may burn in divine radiance of life in spirit, that all may see and know. The all in truth of thy message to mankind is the one and only Saviour, the One in essence of Good that all may glorify thy name. O Father, be with us, uplift and glorify thy sons. Grant unto us the blessings of the divine unity, that in light we may have power in love and charity in majesty of universality, that the world be converted, that all may know Thee, for in that only can salvation come, the Amen of the Amen. The sun hath light, the heavenly gates are not barred, the kingdom of heaven is at hand. The earth is passing away. All things shall be made new. O God, our Father, bless us with thy blessed Amen.

Brother, Man in his microcosmal relationship to all that is, moveth in the universal orbit of existence, in the minute as in the colossal "IS" that ruleth with the central power of eternal evolution (which is) the external part in process, the involutionary moiety (within) working to perfectness of the individual as the universal evolutionary purpose in all activities. Then the creature is influenced and governed (even) created out of the dust of the forces in divine activities that are the fragments of love in atomless cohesive plasma of divine purpose, the love in (its) esse revealing a grand and beautiful configuration in likeness divine, most masterful. Man, thou art in image and form thy Creator's extremes; thou art, in purpose divine, complete; thou art in the garden of innocence, not knowing good and evil. Thou art but the blossom and not the tree. And it is well that thou be planted (in externals), that thou shouldst grow in knowledge as the Father would have thee do. The winds that chill, as also the sunshine and rain, work to thy service in functional evolutionary purpose to bring knowledge to thee, that thou be clothed, not naked. There is but one purpose in the divine economy, and that is the perfecting and fashioning of all things in the likeness of God. What does this mean to thee, O Man? Dost thou enter into the spirit of this truth and make it thine own, or doth the letter stifle and blind thee? This

is the sin that holdeth thee to the dust or the outer atmosphere of the exterior, and thou art lost in the wastes, and art continually being led astray. Thine own light, the glow and fire of the individuality separateth thee from, calleth thee away from thy divine moiety that would lead thee into all truth. This to thyself, "Be free, passive in love and then wisdom shall guide thee."

Thy guardian spirits of earth. Dad, in activities (in practical life) would save.

JULY 9, 1904.

* *

Father, we love Thee, in all truth in thy Amen. We crave that the mortal be cleansed. The flesh is [gross] and [vain] and we would that all be cleansed, that the spirit be accepted. We speak to the inner self in truth, that the mortal hear and obey. Bless them, O Father that the Angels be received in Thy blessed Amen.

The message to thee, O Man, is of the spirit; and the why and the sense of the mortal acceptance dependeth much on what thou art in spirit. Accepted of the spirit, delivered unto the mortal, truth [individualized] in evidence of conviction standeth between the mortal and the spirit; all of which in the light divine forceth not, but asketh in love of truth that it be obeyed. Conviction is not of the spirit nor of the flesh but of divine presence, and in masterful unfoldment enwrappeth thee, that love glow in all manner of the yea and nay of God. The nay must pass away that the yea remain. Mortal blindness is (the off-spring) of the nay of his (fevered) senses, and he can not in this know God, in truth. [It is evident that, in the teachings] of Man, that of the false he can not make of it truth. Thou canst not command the nay to become the yea, because the false can not be, for only truth can be. And to know truth is to be free. The mortal nay can no longer block and hinder, for this in truth thou must see. The knowing is the light that lighteth every man that cometh into the world. Then what of the unknown? There is nothing that can be hidden from Man in the light of the divine Yea. He seeth and knoweth all things, for of such is the kingdom of perfectness. When Man becometh a light unto himself, there is no "nay" nor "lo there" and "lo here," for of such is the kingdom of the spirit. The message of the Master is to those who, in love, seek it (the kingdom) for its own sake. The mask of the nay must be torn from the face before thou canst see, O Man. The falses of the self must be cast off, for there is no other. Only of thine own canst thou be [misled]. Truth stands alone, unobstructed by falses. One who sees (with the eye) can no longer be deceived. The eye opened beameth with the light divine, and transmitteth to the understanding, and is made to glow with radiance of pure reason, knowing and judging all things in the light of the divine yea. God revealeth himself only to those who are chosen of Him to teach. The obstructive "nay" no longer obstructeth and the light [continually and brightly shineth]. The mortal then, while in the flesh, seeth in the light of omniscience, and God revealeth and guideth the teacher what to say and do. The feet are firm in his steps, the tongue in silver tones proclaimeth the glad tidings, and truth triumphantly singeth in the hearts of Man and thou art glad. O Man dost desire in love of truth? Then fear not the nay; for the eternal yea is thine. Thy guardians in the preparation. With love we bind thee that ye stray not.

JULY 16, 1904.

Peace, Peace, My Peace I give unto you. The Lord is in His Holy temple. The divine law of admission and omission operateth throughout all nature, as in spirit. Permission is the ruling power. To all it is given to know and to obey, not by any obsessive influence but by the love of obedience, yet in perfect freedom. The unification of the human and divine, or the spiritual attribute, will impel to obedience in love of obedience.

The Creator's plan and purpose is the perfectment of man and the justification of God [in creation]. The desires of the mortal can not intrude. The divine, in unity, blocketh the [domination of evil through the] love of truth and justice. Yea justice, [born only] of the mortal, will shut the gates against the spirit of justice. Thou wouldst construe . . . . . the universal good in all. . . . . Thou art free in spirit O Man.

No mortal can enter into the divine presence. It would be a profanation. Come as thou art in spirit, and the doors are open to thee. The one and only guide . . . . . one God and [law] . . . reigneth here . . . . must move thee forward. Do not seek unrighteously. The work is done with thee in all that thou claim and in the divine mercy [thou submit] to the ruling justice, love. Thou art what thou art. Do not deny thyself [lest falsities mislead and bind thee] thee and thou be consumed in the fire.

Seek the will of God to (work toward) the perfecting and unifying of the mortal with his spirit. This, in the process of the divine in creation, [maketh] of man a central and divine light within all men; that thou might not ask in desolation, this is so. Thou art not alone, O Man; God is ever with thee. No law is laid down that shall arbitrarily bind and control. "Free in thy captivity (to Him) wouldst say? Yea even so. God is in love, and love in thee proclaimeth thy freedom. But, O Mortal, we would have thee break the chains that hold thee to earth's illusions and thine own sensuous desires. They are but snares that would have thee believe that thy outer self is the All, and that thou art made to love thyself above all. O vain and boastful Man, verily thou shalt be humbled. The King that reigneth within will call thee to account. And there is no other. Believe it not. Listen! He calleth unto thee and obedience shall crown thee in glory. Thy spirit guardians and instructors.

Friend B., I have much desire to communicate with you having much to say on a subject that is most important to your earthly success. But it seems impossible to control the medium. Have endeavored to impress on his sensorium the word to say to you but he resisted and refused to surrender to influences that he deems obsessions and not trustworthy. Can't remain longer. S. P. McK.

JULY 23, 1904.

* *

O wondrous Spirit, lighten the burdens of men that they may have rest. They crave thy blessed Amen in body and spirit. They are in the dark of thy Word, and know not the way of thy

will. Raise up the teachers, O Father, that they be free. Light the paths, that they would tread, for it is to thy glory they would work. The denseness, the darkness, the shadows block them in the not knowing of thy will.

Then strengthen them that they fail not. O bless them with the glow and power of thy Amen.

O Man, in thy blindness, how the spirit loveth thee. The light and glow of His love enwrappeth thee, and he would hold thee to his bosom, but thy desires are for the earthly emanations—thine own desires. The father ever calleth that thou might be glad. Thy gloom is not of the spirit, is not of the shadows. Blame them not for all is of the light. But thou wilt not listen. The voice of the shadow and the gloom have no message for thee, O Man. All that is, is of God. Yet accuse not him of thy blindness. He blameth thee not. The gleam and glow of His love holdeth thee, and it shall be fulfilled. The going and the coming are as one in the perfecting. Ye [possess] the spirit. Not of thy wilfullness, but of thy obedience (and submissiveness) he would have thy love. The divine of thy nature, the message of the Allness, would lead thee away from error of mortal blindness, if thou seek Him in spirit and in truth. Do not [stray] and say to thyself it is God's will. Say it not, O Mortal for then thou blasphemest His holy Name. The errors are thine own; the father leadeth not his children to the knowing through the paths of error. Straight, straight, through the paths of light doeth the finger point. O thou wilfully blind, condemn not. Then, O Man as child of God, thou art without blindness and full of light. But thou makest of it darkness that blindeth thee. Thine own thou seekest that thou be glorified, not that the will of the father be done. O foolish and erring one, thou followest the light of thine own darkness and proclaimest it the father's will. Now, O Man, the Lord calleth thee to seek the father in spirit and in truth, and he will lead thee into All truth,—yea, of the world that thou stumble not. There is no mystery in godliness only as thou wouldst have it to cover thine own disobedience. Thou seekest the spirit and art blinded by thine own shadows. Yet the father in thee would have thee all his own. Cast off the shadows of the self, and come. In the warmth of thy nature thou lovest Him, and ye say ye know him not. O foolish man, He is thy very self, the divine in essentials of thy being. And sayest thou thou knowest him not? Cast off thy deadness and believe in him. Do not cover with misty judgments of the mortal, for he proclaimeth not of God. Beware of thy stewardship for a strict accounting shall be demanded of thee and it be taken from thee. O Man thou art of God-intent. Doest fear? The accounting is to thyself. Doest fear? All is of victory but blame not the darkness lest thou condemn thyself. "Come unto Me and (then) I will give thee rest." This is the call of thine own divinity. Yea, all the light shall be thine that shall show thee the way. Brother, the shadows of earth enwrap thee, and the spirit messengers find no welcome. Thou must come to the Angels; the Angels can not come to thee. The Father ever calleth "Come." Thou art welcome in thine appeals, but thou must Come. Thy spiritual advisers while on earth. Dad abideth. Think and contemplate in spirit

Dear Friend and Brother, we have called unto thee but our voices have not been heard through the denseness of the material atmosphere. A certain band of spirits seeks to control and hold you in and through the sense desires, that they may keep you from spiritual work. They will resort to any means to gain this end. Beware of all influences that lead to investments of any nature. They will lead to failure and you will be led into poverty. This is their aim, so that they have full control. Thus it was with me, and I was foolishly led away. I have endeavored to communicate with you often on this but was unable. Be careful my dear friend. S. P. McK.

AUGUST 6, 1904.

Danger threatens you in your home. Sylvia. Be careful. No strength. Blame me not. Mrs. ————
Medium exhausted. Good night. Dad.

AUGUST 20, 1904.

Dear Friend and Brother, greeting to thee. The voice from the celestial spheres all hails. The Prince of Peace calleth to all the world, "Come," and to thee, "Be still and know thy God," and to all men, "Know the doctrine and be free." The center of all being, the esse of creative power, is of the universe of energy, the spirit of the incarnate divine. O that my children would leap the chasm that divides earth from spirit. But love is made afraid lest it be made joy. Such is the perversity of mortality. It lives on what it feasts. The intellectual spirit would that it reason from thence. O poor mortal how blind and stubborn the will. It warreth against the spirit and denieth its OWN knowledges gathered from tradition, and thus is made of no account. Its God mocketh and destroyeth faith. Brother, we have brought to thee AS MORTAL, the knowledge of spirit, of God, and of the divine origin of creation of Man, as he is in spirit, and the relationship to Him, not from the traditional individualism but from the storehouse of spirit. Thou must choose from these, whom thou wilt follow—the materialisms, gathered from the intellectual garner-house or the spiritualism of divine truth. Thou hast reached the point of division, and must cross the dark river thyself alone, guided by the light of the spirit given thee. All knowledge is thine, lit up with its light, all faith, all power to achieve. Thy sphere of use in the father's will is that thou free thyself. Be thyself in all that faith can make of thee. Then of the will divine, thy path will be shown thee. Dost obey the promptings of the spirit as thou perceive? Nay thou deniest the voice and follow against thine own judgment. Thus, O Man, thou art thine own darkness and accuse God of misleading that His purpose be served. Nay, nay, He mocketh not so whom He hath chosen. He leadeth wherever He listeth, but to the glory of Man not to his dishonor. Brother, thy celestial guardians have spoken. Dad greets thee. * * * Sylvia blesses thee with words of cheer. Be not afraid. All is well, if thou follow the light given thee from the spiritual kingdom.

SEPTEMBER 3, 1904.

* * * * * * * God, the All, the Father, the I Am, the Life. * * * * The omnipotent omniscient, the beginning and the end. * * * * The all-encompassing, the everlasting without end, the Alpha and the Omega. * * * * * The Kingdom of heaven, the all in omniscience, the Sun, Sum, and Substance of all that is, the Light and Life of Men, All-hallowed be Thy name whose glory is within the Amen.

Man, the spirit speaketh to thee from the all in God, the Father, thine all in essence of Himself. This thou must receive and hear, for in all things thou art He and He is thou. Wouldst deny thyself, wouldst close the ears to thine own voice from the travail of thy soul, or wouldst thou seek the outpouring of the [divine in allness] and [the beneficent]

outpouring of His own within thee? Arise thou to meet thine own. The sun on the horizon biddeth thee [to receive the all-beneficent glow and life] from the Creator's hand. From love thou came forth and to love thou must return. From the Creator's hand, thou camest perfect. Thou wert made in His image. The heavens and the earth are at war with principalities and powers that hold thee. . . . . the new heavens and the new earth. . . . . and the Man shall share the glory with the lord of heaven. Yea equal shalt thou be with him in the father's Amen. [Behold] if thou wilt the splendor of thy possibilities! [Thou wert made to live and work in] the light of the father's face. And behold thou shalt meet face to face and know each other here on earth; for the father denieth nothing unto thee in heaven and earth. Now look to thyself and watch, for no one knoweth when the lord (in supremacy) may appear. Watch and wait. He made promise of the New Man, and he shall appear, cleansed to receive him [and the Lord Himself cometh] to bring forth the man. The father will give life unto him and he shall be acceptable unto Him. All things are for man, and man is for all things, for this is the promise. What sayest thou, O Man, "That thou seest not, knowest not, nor dost thou understand?" Thou falsifiest; yet the Lord loveth thee. Cease thy waywardness. He condoneth thy unfaithfulness. He consumeth not. Be faithful unto thyself. Say thou "Yea," and the father asketh no more of thee. Be faithful unto thyself, [the inmost which is alone with God]. Thy mortal frailties are but of the weak, not of the strong. Then be strong and thy frailties will flee away. O My disciple, how weak, how weak, the man of the flesh! [The Father calleth to the] tired, weary, false, "Behold I have called unto thee, Come and I will give thee rest." How the spirit hath sought to enter but thou closest the door.

SEPTEMBER 10, 1904.

* * * * * * * * * * * * * THE ETERNAL BEGINNING * * * * SPIRIT SUBSTANCE. ALL IN DIVINE OPERATION * * * * THE WORD IN OBEDIENCE TO THE CREATOR'S WILL. * * * * THE TRIUNITY; (God through) SPIRIT IN ACTIVE CONJUGAL RELATIONSHIP WITH MATTER. THE DIVINE IN COSMICAL AFFINITY WITH ALL IN CREATION * * * * THE ALL HAIL OF THE FATHER TO THE PRODIGAL SON * * * * THE CREATION OF THE HEAVENS AND THE EARTH * * * * In heaven and earth O Man (perfect), thou art the voice in command, the creative power obeying the Father's will. Thou couldst not be left out, and the heavens and the earth be at One in creation. Then be thou always obedient to the law of unity, the cohesive power of which is love (or beneficence) the divine essential unity of God's purpose in all. Now thou art the all things essential to creation's completeness—the spirit, the word in power of spiritual perfectness. Without Man there is no God. No God, no man; no heavens, no earth. All is of One life power and glory. The cohesive oneness is the divine love in essential esse of progenitive increase. Man is the effectual sustaining power of cohesion or affinity between earth and heaven, spirit and matter following upon his relation-

ship to God; and he is above all things the inheritor of all that is of heaven. Now, O Man, this of thy greatness. Now of thy littleness. Of the earth, as of the heavens, thou art moved and art agitated by the winds and waves of the earth, and (in answer) to the sound thereof thou art oft drawn from the music of the spheres and wanderest away in search of things congenial to mortal obstructiveness, [being moved] of earth as also of heaven. Thou art subjective to the lower instinct, as also to the highest reason. Yet thou canst by right of thy oneness in creation's cosmos command obedience to thy will and instruct it to minister to thy higher reason. Thou must be free to govern thyself in all things of earth. Everything is subject, for thou canst not deny thine own essential obedience to the law of thy being. The spirit hath sought thee and thou hast coyed with him deeming thyself ever open in thy coyness. Thou must be what thou art in openness, before thou canst hear the spirit voice in thy secretness. The thunder of earth's turmoils deaden the voice. Come into thyself, in the open, where the light of heaven shineth and thou shalt be shown the all things of earth, and the spirit thereof shall keep thee from straying. The Father asketh of thee not service (in outward work alone), but that thou proclaim to the mortal the spiritual Oneness with all, in completeness and perfectness with thy Father. Thy name then shall be hallowed with His, in good and truth. We greet thee with love, O Mortal, and with the Father's Amen. Thy teachers and guardians.

SEPTEMBER 24, 1904.

* * * * * * * * * * * * Father the light of the spirit guideth us. Be ever before the face, that the sight faileth not. The shadows and lights of mortal substance bewilder and blind the carnal seeker. The wisdom of earth blocketh the reason and the false deadeneth and blindeth to spirit. Thou, O Father, in thy loving solicitude for thy children ever outstretchest the hand, that they stumble not, and with gentle care pointest the way of love in paths of truth. Yet they need, they need. Quicken us thy servants to thy work, that the humble and contrite of spirit be lifted up and filled to the glory of truth. Then shine upon us, O God, that we obey thy will.

The Amen of love and truth is thine; the consummation is thine, the Amen of the one and only I. O Man, why cravest thou wisdom? Why callest the spirit, that thou knowest not nor believest? Thy inner home, by the sunny light, offereth to thee all in comforts of the knowing, the doing, the desire. Brother, we have called unto thee "Come." Yet thou movest not from thy resting-place. Thou art held by chains of mortal environment,—the crude gatherings of childish things. The mortal mind, quickened by desire (only) leadeth thee by ways of thy mortal building. Yet verily (this is so). Yet thou deniest the spirit that biddeth thee to come away from childish things that press thee, and biddeth thee to possess thyself with things that perish not, the all-encompassing things of God. What thou art, thou art. Yet the Father would not that thou slavishly submit to aught that is not of thy choosing. Knowing not of the things that the Father hath prepared for those that love Him, thou cravest not for the

light that thou canst not see,—the promise. The promise? "What" sayest thou? Brother, thou art more than bound to the flesh. The spirit is held captive by the encasement of mortal reasoning and interpretations that the self be glorified. We of the spirit, would have the meekness and gentleness of the Master admonish. The spirit [only is alive]. The Father admonisheth when He listeth. He calleth thee, yet thou hearest not. O Brother what of the night; what of the day? To this thou must appeal. For only from thence can the answer come. Thy mortal mind satisfieth not, nor can it reason. The spirit only bringeth light. Thy wisdom is confusion. Ratiocinations and adaptations to desires satisfieth not the spirit's hunger. It would know of the Father, for He only can satisfy. But thy mortal closeth the door. There can be no will in spirit (that is) separate from the Father's will. Then come unto Him in thy reasonings and abstractions, and He will enlighten. This (then) to the disciple of the Christ,—"Give all that thou hast and follow Me." This is not to thy reasoning, the mortal, but to the spirit that knoweth that all is gain. The Father calleth not to the unconverted but to the converted to be His disciple. The wisdom of God is here expressed that thou know. Dad.

OCTOBER 1, 1904.

* * * * * * * * * * * * Father—Infinite Spirit, be with us in all. Enwrap us with thy All, as a mantle, in glow of the All. Inspire us with love of All. Bless us with the omni of science that we know. Thy presence is the all-potent, that is eternal and that saveth. We know that the word, in power of omnipotence, may impress with the spirit of conviction the mortal understanding. The word of the mouth faileth not of love in the will of Man.

Thy spirit (O Lord) only can save. Grant unto us thy servants the divine esse of conviction, not that we may [force] but (that we may) unite our love with Thy love. Bless with thy knowing, that all may acknowledge Thee to the everlasting [redemption] in power, light, and life, the Amen of the All. Amen and Amen.

Man, the glory of God is in the good and truth of being. Being, in All, is God. Existence is God, the good and truth of all creation, the love of All, the omni of the Creator in All, the omnipresence in glow of divine purpose, the projective existence of All, the divine potent in creation. Man, thou art verily a god, and couldst not be anything else in the divine plan. Yet thou hast fallen. The glory of the precious gifts of thy being hath bewildered and blinded thee. Thy desires have clothed thee in the garments of earth. The dust and mire of mortality do imprison thee and thou in thy environment seest all things with the blindness of the dust. Thou must, by the power potent, release thyself from bondage. The voice of the Creator's Omni, the potent gift of thy being is not hidden, but the murky atmosphere of thy mortal encasement deadeneth the sound. The all-power is thine. The sun of the divine omniscience shall dispel the mist, and show the way to the heaven of thy divinity, the glory of the Father's gifts. The all-power in thy realness will lead to the glory of freedom. It is not denied thee. It is thine. Yet thou must go thine own way, in delights. They are of the flesh. The Father would have thee ever seek and

work in the light of the spirit, the divine in being of all love and desire. Then the Father, as thy companion, would show thee the way in the transformation, the moulding and fashioning of all things in the likeness of the spirit. This is thy work, O Man. Work diligently while it is day, for the night soon cometh when thou canst not work. The reward of thy labor shall show forth in the glow of truth that shall possess every man. "The Father worketh hitherto and I work," sayeth the Master. The truth aboundeth and thou canst not be at loss; but to thyself thou must be true, before thou canst teach in spirit. Thou must work. Not in the "I know" of the mortal canst thou work but in the "I do not know" is the power given. The Father, the divine in the omnipotent gift (which is) creation's substance, the grant of God, lifteth up and presseth home and is the divine effective in the teaching. O Man Mortal, thou art thine own creator, and hence is thy great love of thyself. Come away, away, O my disciple, the Lord would that thou follow Him. He only can lead thee to thy real self, and he will stay with thee and put into thy mouth what thou shalt say. Fear not any thing but the selfhood. He only is the enemy in the ways of God. Thou canst re-create and renew the body to the ways and to the glory of God. Go thou and do it. Admit not that anything can thwart and hinder thee in the will of the Father within thee. He is the will and the deed. The omnipotence of God proclaimeth the Creator's substance, the esse of love in good and truth of His well-done of His work, the spirit in purpose of exaltation of the mortal,—Man's creation. Seek (in innocence and humbleness of the spirit) that it may do the work of the Father in spirit and in truth. Thou hast sought Him; thou hast found Him. He is within Thee. He doeth the work. Obey His voice. Thou canst hear; thou art no longer deaf. The eyes are open and thou canst see. The spirit doeth all these things. Glory to God in the Highest. The spirit, thy spirit, hath spoken.

NOVEMBER 5, 1904.

* * * * * * * * * * * * * THE WAYS OF MAN ARE NOT THE WAYS OF GOD * * * * AS THE WAYS OF GOOD AND EVIL CLASH AND DISCORDEN, EVEN SO MORTAL MAN WARRETH AGAINST HIS SPIRIT. O Man, in thy discordence (and this is thine own, born of thy mortality, the flesh) thou art at war with God and art obsessed of spirits that torment. The afflictions of mortal sufferings are the concomitants of mortal generations. The divine spirit would that thou seek from the Eternal the things that are spiritual, and eschew the things that are carnal. We call, and man turneth away. The mortal must be re-generated, born again, made new, before the voice can be heard. We of the spirit work only in spirit. The Father only can guide the mortal in ways of generation (or external achievement). He quickeneth the germ to generation and growth. O Man, thou art obsessed indeed, when thou art led in the ways of the world. Thou hast strayed far far away, led by the lust of the self. The spirit hath no power to force thee back, to turn thee. Obsession can only by obsession be moved, and this overcoming of evil by evil destroyeth and conquereth the will, and [antagonizeth] the familiars, and war rageth against the spirit, and divine influx findeth no resting-place, and its saving principle is made

abortive. The mortal must turn to his Creator of His own will, before the spirit can reach out the saving hand. The demons of lustful thought drown by discordent sound the harmonies of the spirit. The divine spirit worketh in the man to draw him back, not by obsessions, but by love. Thou art moved by influences away from divine order, that thou be led to thine own destruction by the errors and misjudgments. Thou art made to see only thine own desires in thy blindness. Light is made to appear as the dark, and the dark as the light. Thus the evil one is ever seeking whom he may devour. Thy safety, O Man, is in the ways of the spirit of God. He calleth unto thee "Come." Then cease misgivings, that thou see not the dark for the light and the light for the dark. Behold the spirit hath somewhat to say unto thee. While thou art in thy darkness (obsession), cease mortal cravings and thoughts, and seek God only. The divine word is as a broken reed unto thee as thou art (O Man), but it shall be made a staff of help unto thee, if thou but ask. The light is shut off; its radiance chilleth and naught bringeth thee comfort. Work far away from thine own shadow, and live in the glow of the spirit and thou shalt not be led astray, and thy earthly possessions shall not be taken from thee, but added unto, and be made serviceable to the Lord and the Father's glory. The spirit of peace shall hover over and hallow all thy deeds in their generation. Make not of thyself a staff to lean upon, for "I will break it as a reed," saith the spirit. O Mortal, God loveth thee, and would not that thou stray and be lost. Pray, earnestly pray, that thou be released from thy obsessions. The Father guideth thee as the child that wandereth, but not as lost. Thy guardians of earth. (List that thou be not lost.) Many greetings from thy spirit helpers of the spheres.

NOVEMBER 12, 1904.

* * * * * * * * * * * THE HAND THAT UPLIFTETH IS THE HAND OF GOD * * * * FEAREST THOU HIM? * * * * GENTLENESS SAVETH; LOVE SAVETH. FEAR NOT. * * * * SIGNS AVAIL NOT NOR WONDERS, TO THE BLIND. * * * * PRAY THAT THE EYES BE OPENED * * * * THAT THOU STUMBLE NOT. * * * * * The heart of Man knoweth not the head, nor can the head fathom the (mystery of the) depths of the heart. He fain would judge with the head and ignore the counsels of the heart, and govern with dictations from the head. Also the wisdom of the head can not control the affections. The will, standing alone, witnesseth the conflict and is powerless to control, and is incapable of leading aright. Aghast and awe-struck it watcheth the conflict and is dumb. This is the all of the mortal in times of conflicts and tribulations. Selfishness bringeth its own destruction. It only bewildereth. Thou appealest to reason. It faileth thee, being only a product of selfish desires. The wisdom enveloped with the mists, is helpless. The flame of desire consumed and the spirit retired. O My Brother, God knoweth thee best. Come to Him. He is thy judge. He is thy savior. There can be no conflict between thee and Him. If thou wouldst have peace thou must come. Thou must leave the self and selfishness behind thee before thou canst free the spirit of thine own real and only self—the purifier and savior,

the divine and eternal ego, the one and only One with the Creator. We of the Kingdom call to thy realness, thy glory, thy inheritance. Man, in externals, is of the earth and is controlled and moved by the powers thereof, and is made to obey the spirit of his discord—the will, wisdom and desire of his selfishness. The within ever (in content) resteth. The dove of peace, the Father, ruleth there. As the sun and substance of thy goodness, He will guide and protect thy mortal part and bring all into obedience to good and truth, that peace be thy portion and that plenty and comfort sustain thee. Now brother, wouldst thou lead and teach? Then thou must draw from thine abundance, and give that thy brother may profit in spirit. Art thou rich in spirit? Thus thou canst not fail of saving and abundant grace. A spirit friend, who would fain give speech to one whom I knew in earth life. May the Father ever be thy guide in good works. The spirit moveth to love in use. Wait in patience.

NOVEMBER 19, 1904.

* * * * * * * * Father, as little children, we call unto Thee. Teach us that we know Thee as guide and protector and savior. The ways of our feet are as unknown paths, untrodden. We see not nor can we know Thy will, being ignorant and wayward. We stumble and are afraid. Lead us gently, O Father, that we be not afraid nor stumble. We would as little children be taught of thee, and grow in wisdom worthy of thy blessed Amen.

O Man, as a little child must thou come unto the spirit, for in thy humbleness and innocence, He would have thee come unto Him. Cast from thee all of thy waywardness that thou be free. The freedom of (carnal) man is the bondage of (the spirit of) innocence. This is (true) of thyself in embryonic man. The Creator in His creative process would gather the fragments, that the perfectness be complete. Thou in thine (submissiveness) art full, and the cohesive father-love fain would bind thee to the full, that thou abide, and that the love be full and complete so that the consummation of all things may come—the perfect in image and likeness. Canst thou (of thyself) give unto Him? O Man, thy mortal accumulations He needeth not. That innocence be wedded to godliness He asketh for thy gifts. The essence and fruition of the whole is of profit only in recreation. God moveth and all the earth standeth still. Blessed be His holy Name. . . . . thyself yea even thy mortal hideth the face from thee, O Man. The One in essence of perfectness is God, and behold He is within thee. Then hide not thy face O Man. Thou art, in thy within, acceptable to all truths divine, but in thy outer all that is false findeth acceptance. Brother we call only to that that is true, the spirit. Yet thou reasonest from the false, the without ever turning away from the good in truth to the glitter of the false and transitory. Why askest thou that the spirit speak to the false? Thinkest thou that the evil can be made good, and the false made true? Nay, nay, all is as it was made from the beginning. The truth is true, the false is the lie, and no conflict can rage in that which was from the beginning. "I created good and I created evil, I created all these things." The Father asketh thee to choose the good, and eschew the evil, that truth, even thyself, be

triumphant. Choose not the false, blame not the evil, for in this thou blame thyself and blaspheme the Creator. Thou art free to thy good as also to thy evil. The spirit would draw thee in love to thine Own, truth, divine truth, that thou be perfected; for only in that canst thou hear and know God. Thy work, O my brother, is in this that thou give thyself unto Him, that thou be made whole. Ask that thou find surely the kingdom. Thy kingdom, truth, is within. Turn away from the false and transitory and seek in the truth for that that saveth and leadeth aright. The spirit greeteth thee in thy weakness and glorieth in thy strength. The spirit of all truth shall encompass thee (if thou abide) in good of faith, and shall lead thee to all that is in the love of good and use. May the blessings of the Father attend thee. Amen. From the spirit spheres that uplift, the mortal is hallowed in love of truth.

MARCH 13,1905.

Dear Brother, now is revealed to you the wondrous mystery of spirit when (lured) to mortal associations. The medium and yourself are as one body (spirit and flesh), which can not be separated without death to the physical body. You have wandered and been drawn by earthly attractions, and the medium who is all spirit in essence has been made to hold you safely from danger and entire destruction. The strain has been so great that the vital principle of life nearly snapped, and you by wandering absorbed his vitality. The spirit, divine spirit, held him in bondage to thy will, thus savng you from complete separation and death. Remember you can not wander away in spirit or mortal without danger to the medium's spirit. The physical is now suffering from loss of vitality absorbed by yourself, although the spirit is all powerful and unaffected. YE ARE ONE; and what God hath joined let no man put asunder. This to you. Let the truth not pass you by, for in that is the all of understanding of spiritual affinities. The spirit society has led you safely by the power of this affinity as you would have wandered and been lost in the void, and the physical life of the medium been brought to death. Meet every day for a short time for the restoration of what thou hast robbed. Return to the spirit what is its own, and by this an equilibrium is established so that the divine spirit can work. Beware lest thou stumble, that disaster may not overtake you. The medium needs your constant care. Pray to the Father for his guidance. He is thy very life in spirit. Beware lest thou die. Dad and thy spirit guardians.

MARCH 18, 1905.

The medium is too weak for complete control or influence, and force can not be used. The subtle laws of spirit, divine purpose, can not be disobeyed or violated without danger. The physical organization in every part must be in tune with spirit, so that influx be ready for and responsive to the Word. The sphere of mortal influence has weakened the system, tired it as it were. Under the divine spirit he will soon be strong and responsive to spirit. You draw on him much in your natural endeavors. We cannot hold him back in this without much danger, as the snap of the cord that unites you would be physical death to the body and the severance would be complete to your own destruction. No, no, the law of spirit can not be played with. Earthly spirit or those who are held by earth's attractions have had much influence over you. War must be waged now by thine own desire to be freed; light will be made to shine. It will be needful to give the medium treatment making passes from head downward, with strong desire to strengthen with each stroke. Co-operate with us and soon he will be in perfect fitness for angel ministry and mouthpiece of the divine. Yourself needed much cleansing and purifying from intercepting spheres. Light will be made to flow from heaven. Much, much care is required of you that you and medium do not suffer. Be watchful that you be not led astray and become lost in the wilderness of negation. Do not fail

to know that separation is death. With a kindly grasp of the hand, and in promise of spirit guardianship, God bless you. Dad. Soon medium will be in full strength. Then we shall have much to say to you, and a new revelation will be given.

APRIL 1, 1905.

* * * * * * * * * * * * * Infinite spirit, Thou in might and power, leadest thy servants in ways of knowledge, divine love and wisdom, that the all in them be revealed to thy glory. Amen.

In the knowing (by experience), the knowledge is the glory of God. To live in this glow, all things are revealed and this by correspondence. All lines of spirit lead into all things of earth. The light and truths have revealed to mortal the spirit of things natural. The spirit of the Word unfoldeth its glory to all. The essence and divinity . . . . . spirit and thought open the gate to the Kingdom of God. . . . . cause to effect and effect to cause. The guiding hand is in man's own soul. No arbitrary force is made to compel. The desire of spirit and love leadeth into all truth. We have shown the way of the light of this law. To know and to uncover thy immortal self, all truths lead, in their ultimate in the human, (to this end). Nothing is nor can be separate and apart from the constitution of Man, for he is the ultimate of creation. Man must think from this central spiritual ultimate [and not] make center (alone) nor circumference control and guide . . . . . and the light of all-knowing all-seeing enwrappeth the divine over-shadowing law. We of the spirit ask thee not to deny thyself and follow blindly. . . . . .

God is the [the author of thy freedom and] would hold thee free. The word of infinite wisdom embraceth the world, and the twinkling of [the stars] revealeth unto thee [the divine orb] which is all. If thou doest not believe how can the light shine? The denying of the self . . . . . is for thee from the centralized essence of thy being. Thy whys, thy nays are thine, yea thine, but they avail not. They but lead backward. Cease then thy complaints. The world is deaf to them and (it ever) moveth in its orbit of harmony with divine plan. Thy cries and pleadings mock thee. The spirit calleth and the sound cometh to thy ears. Hence thy denials. In the universes of God, He is not seen by desire.

Thou hast not yet risen. Surely God leadeth with safety even the mortal. We have stayed in the silence, hidden from thee and thy moanings came to us. No response came back to thee. Only thy natural desires enwrapped the (moanings) [and the spirit] was lost. O that thou wouldst cease thy cravings, thy moanings and rest in the silence, in order that the spirit could come to thee. The language of the hieroglyphs revealeth the truth, and will be unfolded to the world in God's time. The mortal craveth. God willeth. Dad blesseth thee. * * * *

APRIL 15, 1905.

* * * * * * * * * * * * * Father, fill us with thy holy breath, that we may have all life in spirit. Be unto us all light in knowledge. We are, as Thou createdst us, in Thine likeness and image. Enwrap us with thy holy zeal. Loosen our tongues that we may speak

in the language of spirit. Interpret for us. Stamp every word that cometh out of the mouth with Thy love in conviction. Fire the spirit with thy divine flame so that the soul of mortal be crowned with conviction. Impress with thy image every spoken word. Love is not blind, blind. It seeth and knoweth thy command. The sun of the morning lifteth up the mist, and scattereth the clouds of error and darkness. The heart . . . with its wings . . . . . of the spirit would bear the mortal into thy sheltering wings. . . . . spirit that gleameth with thine omnipresence, omnipotence and omniscience. Thus the power, the knowing and the glow enwrap the word that thou givest unto us. Then the truth of thy creation is of thy knowing. The why of thee, the yea and the nay give unto them all . . . . . Every word of the book bewildereth and confuseth . . . . . they crave that they may know; for only he that knoweth can be of thy . . . . . the mortal. Strengthen them in thy divine omnipotence that they may be free and not . . . . . Amen.

Man in this state of human environment standeth obscured by optimistic doubts and despair. He reasoneth from the standpoint of the (idea that there is) "No thing beyond his vision." He would believe, but no reason cometh to him from the murkiness of auric emanations, because (his reasonings) find no gate that inviteth the seeking and the questioner. His reasonings, finding no entrance to a beyond, return back empty. . . . . What of the mortal. . . . . in thy despair [of thine own wisdom the omniscience] of the spirit of truth is thine. . . . . would ask that thou honor thy. . . . . the glory beyond . . . . . in truth of . . . . . This is to be led to and into the gate that shall open to truth in divine love and intent of purpose of all things of creation, the immortal in being, and (will show) that thou art the light that will guide thee into divine knowledge in the understanding of God's plan in purpose of creation. O Man, thou canst not see beyond the clouds, but thou knowest. But ask thy inner self the question, and it shall return back to thee (answers) freighted with truth divine. Thou art my beloved Son in whom I am well pleased. Thou hast knocked and the door swingeth wide open, brother. Yea brother there is a dove, a responsive voice to thy knocks in all of thy seeking for its own sake. It asketh but of thee that thy seeking come with a cry, yea a cry of the spirit, a craving of the heart, and then thou shalt be led into the knowledge of thyself, thus knowing God. Peace then shall come to thine own soul. * * * * * Beware of earthly entanglements; they lead to disaster and death. Thy spirit guide.

APRIL 22, 1905.

* * * * * * * * * * * * Blessed spirits of the just be with us at this hour that we be wafted up to the heights, even to the crucifixion; for is it not promised that "he who loseth his life for my

sake shall find it," yea promised even unto us thy servants? Bless us in thy service, that we be ministers unto all peoples, to deliver thy message in divineness of light. Guide in the ways of wisdom that peace be full. This is the fullness of guidance, that we blame not, nor judge, so that truth be glorified and thy name be hallowed forever, Amen.

All men, who are in hope of the resurrection, love good rather than evil in substitution and restitution. They hope, and yet they hope, from normal to abnormal. They are moved in personal work in the atmosphere of their nature. The spirits of the sphere control and influence the divine of the will in substitution, ... the desires of the senses . . . . . the evil as the good and the false as the true. (These spirits are) of the nature, and Man is in bondage to spirits that are far away from the spirit that illumineth. Man must of his will in intensity of love and desire seek the highest life, and free himself from the nature that deceiveth. The flight of fancy is in what seemeth to show as the only road to the kingdom. Now, the spirit of the nature can not guide. He can but admonish. He hath not the fullness of prophecy. The angel (with him) is hidden in the clouds, and calleth unto the spirit of the nature to come out of the unclean and sickening atmosphere of the nature, and find rest. Man heareth the voice, but the obsessing and obtrusive spirits of evil (or error) and self-will hold back and deny the voice. Now, O disciple of the Master art thou fit to minister unto those who are in the prison-house (see Oct. 16, 1907) and in bondage to the Nature, and to free them and bring them into the kingdom? For this is what is required of thee. Thy work is in the field of the unseen, the hidden realm of the corporeal wilfulness. Seek the persevering spirit of the disciple and follower of the Master, and the redemptive life of the Christ love. Dost love as the Christ loveth? Then thou art a worthy disciple and canst go out into the world and preach the gospel, raise the dead, and heal the sick. But all is yet hidden from thee. Thou must find before thou canst work. Crave for the preparation, that the Master restore to thee thy sight, and that thou be led and utterly cleansed. Then go thou and proclaim the glad tidings. Call thou unto the Father, that the blessing of wholeness come upon thee, that thou judge righteously. The spirit awaiteth thy advent. All is of faith, all of joy, that thy measure be full in the will of God, in thy earnest desire. Thy admonisher sayeth unto thee, beware there is danger. Dad.

APRIL 29, 1905.

* * * * * * * * * * * * * * * O God, thou all in the resurrection be with us in our agony, that we may glorify Thee. The mists of death have passed away, and the heavenly light shineth [with rays] of glorious girth [of purest] light. The glow of the immortal [is manifest on] our side. The nails that pierce our hands and feet, the thorns that pierce our brow, all is in ecstacy, all in gladness. Heavenly joy enwrappeth us. . . . . [Praised be God] . . . . Amen.

To Man in the glories of his divine attributes, all powers and principalities are subject. Truths, in all light of the sun of these attributes,

are clear in perception and lead man not by the dominance of power in (alien) will but by the divine omniscience, the central flame that burneth in omnipotent fire of love. . . . . all life is being . . . . . both . . . . . [share in] the agony that thou might thus co-operate with Him in [overcoming of the spirits of the nature]. Then, O Man, in thy spirit are all the attributes of the Father, that thou might work with Him in the perfectment. . . . . The malific influence or demoniac power seeketh to crucify the good of the perfect, but the power within thee can overcome this that thou be saved from the agony. The evils of thine own household are the malifices that oppose, but love conquereth all. Ever doth the spirit of the earth seek to bind thee to itself that [it may remain in control] . . . . . He hath saved thee from the suffering by his suffering and left to the children of earth the glow and glory of his love. Now in all thy thought in all truth, the attributes of the soul, or the inheritance divine, will and must be thy guide or inherent light that maketh for thy perfectment. The flesh is glorified in omnipotence. There is no way in which the mortal can reach the goal of earthly blessedness and perfection, and, only through the eternal, the power of spirit, [can this come] within the ways of truth to his own. . . . . .and divine love and mercy forbids this. All is justice. Now, O Brother, commune with thy inner self and the divine of thine own attributes will lead thee into all truth. The Father asketh thee the why of thy seeking Him afar off. In this thou makest Him an idol. He is but the God within thee and can only hear thee there. Why seek to hide thy face? Thou canst not be one with Him in the within and another far away. All is oneness. Do not deceive thyself by the nay, nay, for thou canst not flee away from the yea, yea, of thine own omnipresence. The divine attributes are bequeathed unto thee verily by the Father. Flee not away from thyself. The divine light casteth not a shadow for the hiding-place.

MAY 20, 1905.

* * * * * * * * * * * * Blessed angels of peace be with us at this time. Bless us with thy ministrations, that we be ever encompassed with thy presence and that we may be at all times not found wanting in faith in the Father's beneficent will. O God thou art merciful, thou art just in all above, in love propelling, in truth all-seeing, that we be guided in all things in the will of Him who sent us. Bless us with hope of all goodness. Bless the work that we find an abiding-place in the hearts of all; for in this we become endowed with thy grace in that thy blessed name be hallowed in them (men). Thou knowest us and we know Thee, in the Amen.

In the teachings of Men, the spirit findeth not acceptance. The word and the senses blind and obscure. The teacher is shackled and bound by the word in the effort to unveil. Uncover and let the spirit do the work. The mortal knoweth in the glorification, in love, in faith, in strength, in substance, in truth—the all of what is in essence and essential revelation. Thus can truth uplift, convert. In the divine [fullness of inflow] God

speaketh in the hearts of men and demandeth His own . . . Himself and is not . . . . . His own . . . . . [In taking the] word for the spirit, [thou knowest] not the giver and the receiver. O Man, sayest "nay," and "I am anhungered and ye give me but a stone for bread?" Dear Brother, what have ye to give? Words only words? Then ye fail in the mission. O that the tongue could be silenced, that bewitching member that deceiveth and misinterpreteth to confusion of the spirit. Be still, be still, and let the spirit work. The abundant grace in the divine word thou hast, and it soundeth strong in the working to the allness in good. We ask thee not to work and teach as men but as messengers of divine things. O the need, the need! Hold thyself ever in obedience to the call and to the utterance of the essentials of truth, that God doeth all things well, and then thy faith shall lead thee on so that His will through thee shall be done. We send thee not forth to convert but to proclaim the truth that doth abide in all, and to reveal, to uncover, to uplift and serve. Do not make of the brother receptacles of instructions that burden him, but of glad tidings that make for acceptance in the creature. O Brother, thou art more than blessed. Keep silent, and commune with thy guide. God, and light, and truth shall favor thee. This is not given to the mortal. We speak to the spirit. Obey the spirit. Thy spirit guardian. Be not puffed up. We love thee in the Father's work. * * * *

MAY 27, 1905.

* * * * * * * * * * * * The mystery of the hieroglyphs concealed in the life of Man interpret thou, and thou shalt know God, and all things shall be as light unto thee. The ways of the one (the single) are the ways of the many. All is revealed. Naught of the law shall escape thy gaze

. The glow and essence of all truth shall speak, and thy soul shall speak unto men. This law shall lead and proclaim with authority. Unto thyself thou shalt be true, and the universe of matter shall sing praises to the spirit, and to all truth it shall say, "all hail!" . . . . . [the divinity], in the central universe of creation without, thus speaketh to the mortal and all is confirmed. . . . . hideth its face from thee . . . . . Thus in mortal perfectness he (man) shall in love rule. Yet, O Brother, the spirit needeth thee. The perfect is not yet. The shadows and the windstorms of the gatherings need the watchman. Canst stand as the guardian at the gate, so that the thief break not in and steal? If thou canst not guard thine own thou canst not guard thy brother's. O blessed messengers of the kingdom . . . . . the mists shall not pass away until [all obstructions have been removed and all has become at one], the within as the without. The law spoken of brooketh not the tearing of the veil that blindeth thy face. It vanisheth of itself as the spirit advanceth. The within is seeking itself in the

without and then the Sun shineth and the mists pass away. Canst now see the way clear to thy feet? The pathway is lighted by the glow of thine own true self. Come, the Angel awaiteth all. Peace to all. Dad.

JUNE 3, 1905.

* with kindly greetings. S. P. McK. Dad, conditions are such that it would not be wise to control this evening. Good bye, God bless you.

JULY 1, 1905.

Dear Friend and Brother, I greet you this evening with many words of good cheer. I fully feel, as you, the incoming and outgoing influences of good and evil in the world of [ideas]. The obsessive spirit of materialism is seeking to destroy hope in spirit. Good in truth is abortive in leading toward spirituality. Man knoweth not God. Hence materialism bindeth and leadeth in ways corresponding. The earth's attractions enslave by influences carnal and gross. The divine voice is not heard in the tumult of desires, and blindly doth man grope. There can be naught in attribute material to invite spirit divine. Yet He loveth thee, O Man; but in thy denial thou profitest not. In thy seeking through carnal things of earth to find Him, thou belittle thyself and falsifiest truth. Spirit and matter are one in attribute human; reason and thought are inseparable in mortal egotism. Only in divine spiritual lumen is spirit separate from matter. The real is seen only by the penetrative insight, that which is in the allness. Behold God is here. Brother cease thy reasonings, thy blind and one-sided interpretations, that separate and disjoin, and give thou up to the All. Thy thought and thy disjointed reasonings blind thee to matter, and the spirit is hidden in the clouds of egotism. The serf must be as the master and the master as the serf—all in unity of good and truth. This in substance and attributes is God. O vain mortal, to teach thee in spirit exalteth thy mortal, and thou wouldst be more than God, and wouldst deprive him of His Kingdom. Yet we say unto thee, seek thou not the kingdom, lest in the failure thou be lost, and again we say, seek it not with boldness lest thou rob thy Brother. But in weakness (or submissiveness) go thy way, and in love all things shall be thine, and thy Brother profiteth with thee. The Angels have called unto thee in the turmoil of false reasonings and vain boastings. Stay thyself, and listen to the voice of God. But the mortal turneth away from the meekness of the tone, and is puffed up with pride, and the selfhood leadeth blindly. O that My Brethren would seek that which pointeth the way to spirit, and not the way of the flesh, but rather to bless and it (this spirit) casteth not a stone. All is love. Brother I come not to reason with thee, for thou knowest. Spirit is all, and truth is not hidden. Go in peace, thy sins are forgiven thee. * * * * * * *

AUGUST 30, 1905.

O Father, Infinite Good, Infinite Truth, we ask thy protection and guidance. Be with us as a shining light in all, that our feet go not

astray. The spirit moveth us, but the perverse will turneth us away and backward to the light, and the darkness blindeth us, and we [hide] our face, and know not Thee. O Almighty spirit of all, invest us with thy omniscience, that we fail not in the seeing and the knowing, so that thy will unite us. Bless us in obedience. The voice soundeth in disobedience. We know . . . . . Convert and admonish us, that we be not lost. Bless and strengthen us that we be proved and without fear. Push the mortal in the way Thou wouldst have it go, in love and away from the perverseness of the flesh. Humble us, O Father, that we be not puffed up, and in subservience to thy holy will save and hold us in thy loving embrace forever. Amen.

In the twilight of the spirit's awakening man seeth as the mortal seeth not. The sense faculties have held (him) captive, and in dominance have controlled the life and have colored everything to their likings. When the spirit shall strike for its freedom and seek to dominate this sphere, and inaugurate its flights and abide in the love in truth, worshipping at the altar of its inner self-hood, then it knoweth not [of obstructions and darkness]. [Apart from spirit the human seeth as] through a glass darkly, and is led away captive continually. O Man, the divine Spirit asketh thy surrender to the highest, and that thou be not enslaved in the darkness of corporeal blackness. The spirit [hath bequeathed] of its rich effulgence on thy mortal self, that thou might see (the good in all) with divine sight, that so thou might be face to face. But the selfhood appropriated the glow and made of the self a God. . . . . Did He not say unto thee, thou shalt have no other God, but Me? * * * Pray ye, that He open thy heart, that ye love one another. The spirituality of the human is at a very low ebb. Selfishness and vanity rule at this day. God says . . . . . the divine . . . . . gladness of dedication. Dad. Behold, the spirit moveth in the darkness, and men shall soon see. S. P. McK.

SEPTEMBER 6, 1905.

Father we ask thy blessing for all children of earth. We of the kingdom know not thy blessed purpose, but of thy will we know but obedience. The love holdeth in mercy for all of earth. Bless them in spirit and in truth of thy mighty love. They need that they may find peace and joy. Trusting in thy hands and guidance show us the way, that we may safely lead them. They hunger after natural things. We would feed and nourish with the fruits of the spirit. Bless us with divine wisdom, that we may give freely to the needy. O Father, who art in heaven bless us, bless them, with open hearts that they may receive thy bounteous gifts. Bless them with the understanding of thy word, and in truth of love to sing praises to thy holy name forever Amen.

In the universe of matter, man holdeth in supremacy the power to govern and control. But the will is ever moving in the paths of selfishness and greed, the self mastering and subjecting the things in truth to the false, that the selfish nature be fed. The Creator hath blessed him with divine insight, but he seeth and knoweth not; but to him all

is of earth. He hoardeth to his own destruction. The spirit would guide. The many-sided and surface reasonings block the way, and blind him to the spirit that is in all and above all things material. Hence is the prostitution of the sacred truth. In his blindness, he denieth him. The abundant evils of perverted nature invest him with an atmosphere infernal so that he denieth his God. Not knowing himself, he can not know God. Now, we would be God's messengers (to the end) that thou do know thyself. If not, thou canst not be the recipient of divine grace. The disciple is sent of the Father to himself, that he first be taught. Having first received the message he may deliver it to the world. Hast thou given thyself to thyself, that thou mayest know God? Then thy dedication is acceptable to him that sent thee, and the children of men will herald thy coming with joy. But thou art not free. Pray that the chains be broken that hold thee. Truth divine calleth unto thee "be free, be free." The slave can not hold his master. Flee from thy bondage, O my disciple, and I will bless thee with glad tidings for all the world. The earthly spirits torment thee and torture thy outward self with falsities. Cast them from thee, O Man, and be free. Thou art anhungered. Come unto Me and I will give thee to the full. Prepare thyself, for many many blessings in thy coming. Thy guides that would led thee to spirit, and bless in abundance, if thou wilt heed. Dad, in love of truth. S. P. McK. in desire of truths and love. Look to thy higher self for the light that guideth in ways of peace in earth.

SEPTEMBER 14, 1905.

* * * * * * * * * * * * Father we as little children call unto Thee, that we be guarded and guided in ways that lead to knowledge in wisdom. Protect us in searchings, that we find the way and in safety find. This is the will of God that we find and uncover thy divine [purpose] and that the mystery pass away. . . . . .
. . . . . .
. . . . . and the glory of the Amen be thine forever.

Man in his auric zone of activity is moved and controlled by the light and powers of the world, in which he liveth. The knowing and understanding are of the universe of the senses; though the central orb of life is the essential esse of his being he knoweth it not, for it is beyond and hidden from the world, in which he liveth. The ruling power he knoweth [in the material radiance with its] many-hued rays [ever obscure and blind him]. Sayest that thou wilt [listen and pray and wait]. If thou art deaf how canst thou hear? If thou art blind how canst thou see?

To know the mortal is the way to spirit. To the man that knoweth not, it shall be unfolded to him. To him that is blind it shall be made visible. Now, O Mortal, let it be known that all is of thine own choosing. The light is made to shine on Man's will and desires, in love of good and truth. Blame not thy blindness, thy deafness to God's will in hidden purpose, unknown. Nay, nay, nay. Thy afflictions are of thy choosing, hence of will in disobedience . . . . . .

. . . . . but in thy perverseness blame not Providence.

Say not that thou [canst not hear nor overcome] for in that thou holdest to evils rather than good, to thyself rather than God. But in all things we would have thee perfect, that thou know of him who sent thee, that in thy wisdom the world be moved, because it is [revealed only unto the perfect and] in the very essence it lieth concealed from mortal graspings. Naught is bequeathed to strain the eye and understanding. Good . . . . . .

. . . . . .

. . . . . The what thou knowest, O disciple, deliver unto the world. Not thy faith, but thy knowing bringeth conviction. Now Brother dost thou know? Thy faith will give thee all power in the Father's will to enlighten and save? Not the looking, the peeping, but the seeing gaugeth thy power in love. See thyself that thou look not backward (to self interest). The sun of thine omniscience is ever before thee. Yet, until thou art free in spheres of spirit, wilt thou be enwrapped. —With Kind and loving greetings from Dad. With words of love we greet thee. S. P. McK. and Dr. C. Beware of encroachment on thy physical system. Rest in mind and body is necessary. Love, love, love, love. S. P. McK.

SEPTEMBER 28, 1905.

Thou mighty spirit be at all times with us, that we be guided in ways of truth and love. Thy blessed presence enwrappeth all, and infilleth all, that the light may shine through above us all. Bless us with light and understanding of all, in love and charity for all, that thy servants be faithful in the work thou gavest us to do. Draw us nearer and nearer unto Thee, O God, that thy blessed truth be made to shine around and about us, that the world be filled to the full. O Father, endow us with strength and patience in thy will. We fain would conquer, but with meekness we bow low in supplication for guidance. Lead us in paths away from self-righteousness, that we be a shining light unto all men. In thy blessed presence, and in the Amen of thy love, we can but obey and follow the paths thou hast trod. In fear we greet thee, O glorious Light. In rapture of spirit we hail the coming dawn. Bless our work with thy Amen.

In the glorious resurrection of the mortal into life of spirit, the self is made to see and know of what he is in relation to the infinite purpose. The perverse and stubborn will is made to turn to the light and grasp immortal truth. Thus in the teacher and leader then is the all-essential of conversions. The spirit and glow of the All infilleth and enwrappeth the listener. Eternal verities, shining as jewels in the crown of love, are made for positive acceptance, and the world haileth the Apostle (thereof). No reason is assailed, no creed, no dogmas sacrificed. The glow of the eternal esse is made to shine through all. Yea brother, this is the Star that is shooting forth through the heavens. Art thou in the light of its path? Doth thy [mortal prevail over] thee? The ego argueth with thee? Then the light will be as the darkness. Nothing is lacking brother. All is complete in thee. But thou makest of thyself a thing incomplete, thus denying the Creator's handiwork.

There is nothing to crave for, nothing to hunger for. All is fulfilled in thee. Material things, not the unspotted, holdeth and bindeth thee. Thou hast strayed far away from thy home. Scattered abroad thou art, and art deaf to the call to return to the Father, thine own. The wilfulness of the mortal hath closed the door of the spirit, so that no voice is heard. Beware of the attraction of the higher natural. The spiritual natural is not the god. The light is but dim there. Back, back, deeper, deeper is the divine Presence. Brother how much we have said to thee. How little thou hast heard and gathered. The mystery of the hieroglyphs is not uncovered to thee. Yea, only in spirit, can the revealment come. Yet all is there. All things are mercifully hidden from the gaze of the mortal, that he might aspire, pray and hunger. "O Mighty God, how wondrous are thy ways!" From thyself thou must be freed, that the harmony of the spirit rule. Thou canst not confine spirit to the will of the Mortal. We minister to thy true self. In naught else can we aid. Dad.

OCTOBER 4, 1905.

* * * * * * * * * * The all in One. * * * the unity of matter and spirit * * * the divine in substance * * * the now in the everlasting * * * the bright star in the firmament of being * * * the acceptance in omniscience of perception of spirit * * * God in nature of all * * * the light as perceptive of good and truth * * * the King in majesty of the all * * * the creature in subjective affinity with all * * * the blessed Amen * * * [the mortal in] obedience to all * * * the acceptance of life in matter * * * [the Supreme in] glory of peace * * * Father reveal thyself unto us thy servants that we be enlightened and made to reveal the gift in (our) love for all. Cleanse the mortal in all things, and make of us instruments, through whom the blessings flow. As in substance we are of thy will, so in spirit make of us the flowing essence of thy love forever Amen.

O Mortal what can the spirit say unto thee that thou know thyself? The essence of thy substance is the esse of divine spirit. The esse in thy perfectment of mortal perfection is in image and likeness of thy Creator. Not in perverse will canst thou build. The spirit in conjunctivity with substance buildeth to perfection. Thought in desire and will conjoineth with purpose, and behold creation moveth to the glory of the knowing and seeing. . . . . Dear Brother why strayest thou along the paths that lead away from thy inward light. Thou canst not claim for thyself darkness. Thou knowest the secrets of the heart, and the light hideth not itself in the darkness. Why strivest thou with the [spirit and deniest that thou dost] know the way. Why dost thou not follow the divine light? Dear Brother, destruction is the pathway of self-will. Trials and sufferings are concomitants, that call thee to thyself. Open the door of the soul and pour out the song of gladness. Call on the spirit of light in you. Thou blamest thyself, not knowing the gift of God. But thou dost know that thou canst not deny. How oft dost thou accuse the self of perverseness, and condemn and condone! O Man cease thy battles, and come into

the light of peace. The angel awaiteth thee. The Father condoneth not, nor condemneth. Thou art the judge that condemneth. Cease all strife and bickerings, and claim not ignorance. God the father will send his angels to minister unto thee. We of the spirit can not guide or instruct in ways. The mortal [alone can not invite the] spirit in the love of good in truth. Art thou clear and free of desires and persuasions? Then the spirit voice is music to thy ears. Art thou bound in chains of obstinate will? Then the voice is to thee a condemnation. Man, thou art what thy Creator hath made thee. Mar not the image. But in perfection thou art perfect. The inner essence, the essential life is in His likeness. Then hide not the face, but stand thou before Him and sing His praise—Glory to God, Glory to God. Thy guardian in mortal wrestlings, thy guide and adviser. Beware lest thou stumble. Thy blindness shall pass away by the grace of God. We bless. Thy spirit guardians.

OCTOBER 11, 1905.

* * * * * * * * * * Father we ask Thy presence at this hour that we be inspired by thy divine light (life) that we be guided in spirit to honor thy blessed Name. In all we say and do bless us in wisdom's ways that we find acceptance, ... with the light of earth . . . . . hold us in the glittering [realities of spirit that we may] with open vision preach thy glorious gospel of peace on earth and good will to men. Bless our work with thy Amen, that we fail not and that Thou be glorified. Dear friend and brother, we greet thee with holy desire (that is) coming from on high, that ye be not open-mouthed, but that in silence (or content) ye submit yourselves and all things (here) unto God, so that thou be renewed in mind, and molded in likeness and image of Him who worketh unto perfection. Thou art imprisoned in the flesh and the world knoweth thee not. Thou must be free from self, and give unto all. Thou art alone, in thy self. Thou must be thrashed on the thrashing floor of God's perfecting. Thy loneliness must be crushed out that the fragments be scattered among the all, lest thou be lost in the narrow confines of the mortal. Thou canst not profit (otherwise) in spirit [nor realize the] glorious purpose [of this work]. The gospel of universality can not profit in worldly desires. Thy brother craveth thee, but thou withholdest the hand. Thou wouldst rule, but the spirit kindleth thee to thy uplifting. A humble submission and meekness of soul only profiteth. The spirit would hold, lest thou be lost. Vain mortal, thou canst not worship thine own and live. Thou canst not live alone lest poverty overcometh. Live in the wealth of God. He supporteth thee, as also thy brother. There is death in the hoarding; only life is in the giving. Thou hast drawn thyself from [thyself]. Return and live, O Man, [and the multitude will] be fed. Yea to the flesh thou must [bring comfort that] the thirst be appeased. Art thou of the essence of which sacrifice cometh, or wilt thou stand alone, and let thy brother perish? He that hath ears to hear, let him hear what the spirit sayeth unto the mortal. To the spirit the Father sayeth "Come." Beware lest thou be swallowed up in the turmoil of the flesh. Dad cometh with aid in thy distress.

OCTOBER 18, 1905.

* * * * * Blessed Angels of peace, be with us in thy watchings that we stray not, even in the night as in the day. As the shepherd watcheth the sheep, so watch Thou us, lest the wolf come into the fold and scatter us. Blessed spirit of ALL lead thou us, that we find pastures new. Fill us with zeal abundant that we find the path that leadeth into the hearts of men, that the flow of thy blessed Amen lift up and lead everyone to the abundance of thy love. We would that Thy will be done even though thy servants be hungry. O Father bless us that we partake of thy well-done. Amen.

Man, in the perverseness of his will followeth the desires and is blind to the dictates of the spirit. This nature knoweth not God in all thought and action. This nature is of earth and the heavens of the spirit knoweth him not. In all of his life he denieth the good, and is controlled by his passions in egotistic reasonings of the self. He shineth not in majesty of the spirit in all truth. This verily is clear, and the truth is not in him. O Man, thy mortality enslaveth thee and bindeth thee, and blindeth thee to allure thee away from thy sphere and light, thus becoming separate and apart from the light of heaven. Thou art surely blind, and the shepherd is away from the flock. The universe of mind (divine mind) enwrappeth and envelopeth all and lighteth all, but to the blind it is but darkness, and they stumble and grope. Thou art helpless in thine own conceit. O Father, Father, open their eyes lest they be lost and the wolf devoureth them.

We, as thy messengers, find no acceptance. Disperse Thou the cloud that presseth them so heavily to earth and self. O Man, say not yea when thy heart sayeth nay. Let the light into thyself, and as the light shineth thy nay shall be yea, and this is the truth of thine own spirit. First find thine own, and the Father will manifest Himself unto thee and be thy guide in all things. Do not deny Him lest destruction in things of earth counteracteth thy sanity. The sanity of the self is the insanity of the perverse will, and surely he stirreth up egotism that holdeth thee down. All things are good, but the evil of the nature hath made them to conform to (man's) will and made them serve to mortal baseness. O Man, come not to reform with woes but to bring the glad tidings of good will to man. God liveth, and thou art His children whom He loveth from the beginning; and He willeth that thou love one another as He loveth thee. He gave unto thee sight and hearing that ye might see and hear, His love that ye might love thy brother as thyself; yea He hath given even His immortality that ye live forever in the joy of the kingdom not made with hands. Yet ye hunger after the false gods, and the hunger shall not be appeased saith the Lord. Come unto Him and thou shalt not hunger and thirst; nevermore. Live in the material and glory awaiteth thee. Live in the spiritual and thou shalt have eternal life. Thy spirit guides can not reach thee in thy far away state. Come unto thyself and be true. We fear for thy wandering, lest thou be lost. The attractions of material earth is drawing thee from spirit. Dr. Clark. Blessed friend and Brother we

call unto thee, "Come" that the message of peace be thine. Thy celestial guardians. God bless all, . Sylvia.

FEBRUARY 15, 1906.

* * * * * * * * * * * * to God in the highest, Good will to Man * * * * the lost is found * * * * O Father, in thy infinite wisdom Thou doest all things best. Thou knowest the secrets of the souls of Men, and thy wondrous ways guide and instruct even in the perverseness of human frailties, for the creature hath been guided in the ways of [blessedness]. . . . . O blessed spirits, be unto us thy servants a light that shall light every man with truth and good, in the glory of the life of thy blessed Son.

In the blessed fruits and fruitions of the God-consciousness, Man is made to see and know himself (in the light of the divine consciousness) to be his own savior and guide. In no other light can he be saved from sin and death. The mortal conceptions and inceptions are but the shadows of the omnipotent power that floweth from the within. The voice of the central divine is the ever-flowing intelligence that guideth and quickeneth the goods and truths of Man, making for the harvesting, and giving life that immortalizeth the fleshly goods. This divine intelligence is ever flowing. The stream of essences is ever pouring out and baptizing with the Holy Spirit. Why dost thou wander on the banks of the river when the meadows are aglow with life? The stream and meadows are one. Seek to slake thy thirst at the stream that floweth. Thy hunger appeasement is in the meadows that flow with life immortal [and thou shalt then hunger] never more. Thy harvesting is vain without the descending flow of the stream of life and is thus of thy building. [Thy own efforts] are but obstructions that block [the flow of life divine] and nothing is left for the gleaning, and even thy thirst is un-appeased. Ask not of the why of the famine of the harvesting. The Father knoweth the wherefore, and thy spirit speaketh the truth. But the stream is ever flowing on, [bringing life continuously to man] . . . . . then why wanderest thou in the meadows of desolation? [In obedience thou canst walk in the peace] of the soul. The barn hoardeth withal, that thou need not, nevermore. O willful man, thou

hast wasted the flow of life. Look on thy path, O Man. It is but a trail of deadness. Yet thy eyes are ever turning backward and the gluttonous hunger satisfieth not with what thou seest; for the hunger and the thirst are of thy own. The appeasement is of the spirit. It awaiteth thee in the acceptance of the gifts of God that are within. The "All-in-one," as Himself, is not separate and apart. It is in the immortal, the one-in-all. The Father asketh thee not to thirst nor hunger but to come to thy fill in the garden of Eden, the paradise of the spirit. He knoweth. Thou knowest. Ask not the why. Many and great are the gifts bestowed of the Father on His children, that the needs be satisfied. See that thou waste not nor grasp. The meadows of fertility are thine. The refreshing waters of life flow ever in the light of thy needs. See that thou profit of these precious gifts. Thy celestial guardians. Why of your wandering? The grass is ever green for thy feet, in the paths marked out for you. There is much danger in the thickets of the side. Shun them as evil. Dad.

Dear husband, how glorious it is to meet again on this glorious day in remembrance of my birth into the spirit world. . . . . and . . . . . ed with friends . . . . spirit is made to . . . . . with the will of . . . . . the wandering draws your life of spirituality . . . . . The wise ones of the spirit . . . . . into slippery places . . . . the spirits of the highest wisdom guard you and the medium. All is spirit and mortal, the inner and outer. He is the storehouse of spirit on which you have to depend

You stray into worldy . . . . . .
Be ever . . . . . , be . . .

Sylvia

JANUARY 5, 1907.

Brother, a message I bring unto you—love ye one another; the love I give unto you, give ye unto all the world; divide ye not but all that ye have give, that ye may possess. The all is of the spirit, the division is of the flesh and is not of the Father. There is but one God, and He is the essential divine in love of good, hence the all in love and charity.

Thou knowest and understandest for thou hearest MY VOICE. The all things of heaven and earth is thine, for blessed art thou, O Man.

The more can not be, for thou art filled. To thee, now, there can be no message, for thou art filled to the full of the blessed spirit, the man undefiled. The angels call thee blessed, for art thou not one with the Father, and knowest all things? Remember that thou give of thy preciousness.

[Thou wert lost in] the clouds that have overshadowed and obstructed thy sight. But the searching eye of omnipotence searched thee out and brought thee back into the fold.

[Abide thou in the] promise lest thou be [judged] and chastened. . . . . .of the strength of the spirit . . . . . The war of the flesh and the spirit must cease. The ways of peace and of all understanding shall be opened, and all blindness shall pass away. No longer shalt thou say I can not see, I can not understand for all things shall be uncovered that were hidden. Ask not of the Why of this or the What of that, for the spirit hath uncovered all secrets. Thy gifts shall be magnified unto thee, yet all pride shall be subdued, and humbleness shall be exalted. The time of [thy illumination draweth nigh and] . . . . . in will of the infinite power thou shalt stand in spirit as a revelator in the purpose and plan. In those meetings (round table) about the spiritual sense of the Word let thy pen and tongue be silent, in the peace of this stupendous truth. Brother the hand that graspeth thine, the pen that speaketh shall not fail, the cord shall not be broken that bindeth thee to the spirit world. [Thy past experiences] show that things of earth profiteth not to success . . . . . name. Lay not up and store for thou art not bound, for now thou art free. Thy guardians greet thee in this thy return, for thou wert lost and now art found. The Father and His angels greet thee. Dad.

JANUARY 12, 1907.

* * * * * * * * * * THE TRUTH UNVEILED * * * * THE DIVINE SUBSTANCE IN THE LIGHT OF SENSE * * * * THE MORTAL IN DELIGHT * * * * EXISTENCE * * * * WALKING AND TALKING WITH GOD * * * * MAN IMMORTAL GLORIFYING THE FLESH * * * * THE ABSOLUTE IN THE SUNSHINE * * * * TRUTH—MAN—REDEEMED * * * * THE CREATOR'S HANDIWORK; THE AMEN OF THE FATHER. O thou (Jesus) blessed of the Father be with us now and at all times that thy blessed presence may be an inspiration in all things done and undone. Thou knowest our hearts. Uncover our inward secrets that we stand not ashamed before Thee; that we be righteous. We are weak. The flesh is weak, but Thou wilt give us strength. Bless us in thy searchings that we be firm in the truth of good. Amen.

Man in his mortal cravings and desires reacheth out not beyond the earthly environment. Knowing not the spiritual He aspireth not, and is limited to sense—to time and space. All things are to him, as seen through the lens of these obstructions. His love of justice is dwarfed to the limit of his selfhood. Thus he is gauged. He is held in the darkness of his own shadows, that obscure justice. Hence the spirit is denied and the man immortal is hidden by the man mortal. All

things of light is to him as non-existent. All is of the material and gross. The light springing from the "me" darkeneth the windows of the soul. Dear Brother, we greet thee from the heavenly places. In the gloom, the spirit is hidden from thee, but the kingdom of heaven is nigh. We bring comfort and blessings to thee with words of love. Receive the word, and we will lead thee to the spirit through the communication. Thine own eyes shall see the way. Thine own feet shall tread the path. Do not close thine eyes, do not halt in thy steps, lest thou be lost. Dear Brother how I have spoken to thee in the inward recess of the soul, but thou turnest away from me. The dangers of thy wanderings may greet thee on thy return in the closed door. [In wanderings, the spirit guide is deserted] and the Father is mocked. Come unto me and I will give thee rest. Thy guardian but wounded guide. I live within thee, where all things move in love. The night shall pass away, if you but listen. With love. Dad.

S. P. McK. greeteth thee. Be watchful in material ways, else suffer. Have striven to guide through the medium but could not. Stop in your haste. Dad shall be thy watchman.

JANUARY 19, 1907.

* * * * * * * * * * * * * * * * * * * Father, we ask Thee in humbleness and contrition of spirit to cleanse us from all impurities in thought, as in mind and body. Draw us close unto Thee, that we imbibe thy divine breath and life, and guide us in thy likeness. Bless us with power. Let thy blessedness be manifested through us to thy glory. With love and charity inspire us. In wisdom [direct us ever], that justice move and guide us. We call unto thee that the world may rejoice in thy love, that thy blessings work through us, thy servants, for thy name's sake and thy Amen.

Man mortal, as the man spiritual, is as the Father willeth in His divine purpose—the one as the other being in the creative purpose, the twain as the conjugial marriage—the divine adjustment or equilibration of spirit and flesh, heaven or intuitional conjugation of good and truth. God knoweth not man in his division or imperfectness. The perfect only doth He know. The interior, or Spirit himself, holdeth man, the mortal, in His embrace and breatheth into the flesh the breath of life. Dost grasp the spirit's inspiring divinity that proclaimeth thy likeness unto the Creator? Yea, yea—nay, nay? The yea of the spirit giveth life, the nay of the mortal is death. Then know thyself. The willfulness of mortality denieth God, as good, and proclaimeth evil or death. The spirit proclaimeth life eternal. There is no death. O Man, seek not that which perisheth but that that is eternal. This in divine love or conjugial relationship can not be separated. Whatsoever God hath joined together let no man put asunder, for this is death spiritual. Divorce is death in the spiritual understanding of the Creator's perfectness. Let not the mortal through bastard affiliations and attractions deny the spirit and sin against the Holy Ghost. Man (individualized) is not (innately) evil, but all in good was he created. If evils do prevail in him, it is but the perverse will of earthly loves. In this state he is of the disjointure and not of the twain in conjugial affinity or per--

fectness, and misery is his, during the separation. We say unto thee, seek not for happiness or holiness in disjointure. Seek in unity with spirit and mortal for happiness in love of all things. One who seeketh to guide in truth of good.

JANUARY 26, 1907.

* * * * * * * * * * * * Father be with us at this time, and guide us through the mists, that we stray not in unknown paths and be lost. The spirits of the earth and the air encompass us and press us heavily. Oh holy and blessed spirit protect us thy servants that we faint not by the way. The mockers beckon us and evils assail. We would know Thee, not through the will nor the mind, but through the light of thy love. We crave in love, that Thou light the way and free our feet. Bless us in truth and faith that the spirit find thee. Amen.

The mortal, in his seeking for the power and light of the spirit must seek from within, for he did say, "lo I am with you always." Yea only through him can mortal man be saved. Thou failest, when thou seekest from him in the will (power). Thou canst not command His presence, yet he is in thy mind notwithstanding. Thou but invokest the spirits of the air, when thou openest thyself to the will and to desire, and thou wilt be led astray and be lost. What is thy will against that of the power of darkness? None but he who sayeth, "Fear not for I am with thee," can avail. Cease thy bargainings with spiritual things. Thou art, what thou art. Thine own light only can guide thee in spirit and in truth. Love saveth thee. The earth can not save thee in the goods of spirit, nor canst thou proclaim through the falsities of thine own will and desire. [Except with] thy mind renewed, thou canst not know spirit. Thou thinkest, but art in error. Then if all beguileth thee and falsifieth the truth, thy guardian angel watcheth over thee, but the willfulness of will leadeth thee away. There is but one way in spirit. Cast thyself upon the bosom of divine love and float with the tide. Thy worth (own good) shall guide thee home. We will hold, protect and bless thee in thy resurrection. Arise, arise, free thyself from the fetters of will and desire, and float in the ether above, above. The light of truth shineth. The dangers that beset thee in thy wanderings [call for our service] to protect. The shade of truth beguileth thee away, and thou wilt be led to destruction, if the falseness of evil is not given up to dedication of love and truth.

The spirits of the earth and air are beguiling thee away through the power of love and desire in thee. When thou seest, thou art made blind. When truth flasheth its beams before thee, thou art made to falsify through the will. Beware of them Brother, they but draw. The Father asketh the sacrifice of all thou art to Him, in order that thou be a power in the spiritual field. [Bring unto Him] all that thou hast, in the dedication. Verily (we say) in this only canst thou find. The divine spirit beckoneth thee on. The guide. S. W. S., S. P. McK. and Dad will communicate with thee in love. In safety and guardianship of the Father, we greet thee.

FEBRUARY 2, 1907.

Infinite Father bless us and all the world with love for all of thy creatures. Be with them in all times, in their joys and sorrows . . . . . Bless the work of our hands, that the world be made glad and thy name be hallowed ever, that all things of earth and heaven be blest. Bless thy servants with infinite love and peace in thy holy service. Be unto us a seer and guide and savior in that we fail not, nor wander. Bless us today that the spirit profiteth, for Thou art the All in good. Bless with the power of truth. The world profiteth in the knowledge of Thee. Guide us in paths that lead into the hearts of the children of earth. Strip us of all pride and self-assertiveness to, in humbleness, do Thy will. The light of love profiteth in good. This grant us all, for Thy sake in honor and glory and Thy Amen.

O Man, what of thy spirit? Canst give a good account? Dost thou honor the voice that calleth, and the hand that beckoneth unto thee? Or dost thou but turn away thy face and deny the Father? The admonitions of the spirit thou hearest not, and sayest that thou knowest not what it sayeth. O Man Mortal, thou wouldst barter the truth of the spirit for gems of material pride. The windows of the soul are darkened with the smoke of the fire of selfishness. Vain thy efforts, O Mortal. Thou canst not hold the spirit prisoner. Ever will it confront thee with the power and light of truth and save thee, even against thy will. Ever the spirit is uppermost, and divinity is honored of its purpose. Vain thy claim of blindness and deafness. The will of God reigneth forever. The light of the Infinite draweth near, when spirit to spirit shall face and know each other. Thy claim of the not knowing, the not seeing shall not avail thee. The cause, casteth its shadow before thee, and effects presage its coming. The guest is not of thy innocence but of willfulness for thou knowest, for "have I not told thee?" O mortal, the time is near at hand when the knowledge alone can save. We have sent our chosen ones to talk with thy spirit, but thou dost but crucify them and place upon their head a crown of thorns. O Truth, how thou hast suffered for my sake. "Father forgive them for they know not what they do"—The cry of the Soul in the light of the world's receiving.

FEBRUARY 2, 1907.

S. P. McK. and Dad greet thee with love, and advice in matters material. A band of spirits who have been your guides in earthly things have endeavored to lead you by your inventive ability and take from you your possessions. Your guardians have been with you and protected you so far. Be wise, the spirit is power. Obey the voice as we sound it through the medium. The spirit world has used him for your protection at almost the cost of his physical life. The power is too great to hold him longer. Will come again. Be sure to listen for your own sake. The evil influence besetteth us in the atmosphere of selfishness.

FEBRUARY 9, 1907.

* * * * * * * * * * * * Father be with thy servants at this hour. Bless us all with thy holy influence that we profit in love and wisdom. Lead us into abundance of light, that darkness be not

an obstruction for the eyes, that we see and know of thy immanence in all things. Thy ways must be the ways of thy servants, in love and obedience. Bless the work or we labor in vain. Make of us a power in thy hands that the world profiteth; not for ourselves do we crave but that the hungry be filled, the naked clothed, the sick made whole and the dead be raised up. O Father, grant unto us the fulness and power, that resideth in all things; help us to raise the brokenhearted. For ourselves we ask not. Into thy hands we submit ourselves that thy will be done through us and thy will be hallowed forever. Amen.

Man, the divine immanence enwrappeth thee and controlleth thee in life of wholeness, desire and love. All things are possible to him who believeth (this). The human frailties, the hereditary tendencies, need not be in the way of the divine immanence that is thine. [The inner spirit pointeth the way of peace] and only this cometh from the Creator. [If thou] holdest desire [of the all] in the fulfillment of thee, all things are possible unto thee. Blessed are those who waste nothing, for they shall be filled. Thou sayest, O Man, that thou knowest not spirit. Doest thou seek here (within)? Where? Verily the spirit is within thee. It is the life, the only life, that was bequeathed unto thee in the beginning. Without this truth possessing thee, thou art blind and knowest not thyself. Knowing not (this) self, the immanence divine is beyond the comprehension of Man. O, why dost thou seek only the mortal presence and mortal immanence to light and instruct thee? Thou but gropest in darkness. Verily the light of the spirit is within. Seeking there thou wilt find God, and He will lead thee and guide thee into all truth. Judging thy brother from this light thou canst be just to thyself and to him. Seeing only from the material or the light of the darkness of desire, all things are made to bend to the will. O Brother, thou seekest to be led and shown the things of God. Know thyself. We say not unto thee that thou do see and know; not so, for thou art blind and the understanding is dead. We say the possibilities of things are within thee to perfect the material by the power of spirit. Resist not the spirit, God. Let Him command thee and see that thou obey His word. Only the kingdom of heaven is within, the spirit of prayer, thy sight, thy spirit, in the will of love and desire.

It is hard to hold the spirit of the medium to the will of mere spirit; only the universal or divine intelligence can hold subject. The medium has passed through the Hells as your friend Swedenborg revealed. This experience was necessary for your safety. The earth-bound spirits held you in their power and only the protecting care of the divine spark in the medium held you, or you would have been engulfed. This will be to you a very instructive communication. When we control the medium, we as controls have to be very careful that the spirit of love moves us or danger to the physical life of the medium would accrue. A message, we, I McK., would ask you to deliver to him. Tell him hidden in words if you can. "Do not surrender the papers to the party that is trying to get them from you. He wants to use them in a similar case to the one these papers refer to. I told you to keep them safely hidden until circumstances compelled exposure and for your safety to Friend B." Urge this upon him, friend B. S. P. McK. Have much more to say to you (Anon).

FEBRUARY 16, 1907.

* * * * * * * * * * * * * * THE FATHER IN HIS INFINITE WISDOM GREETING, THE AMEN OF PERFECTNESS,

THE ALL IN LOVE. BLESSED ARE THOSE WHO RECEIVE IN ITS WHOLENESS. The wisdom of God is past finding out. Blessed are those, who receive, for they shall prosper. In all things shall they be full; in perfectness shall they arise, and do the things the spirit willeth. Then infinite love shall bless. In clearness shall they see and know. In all good shall they be guided. In honor, men shall call them blessed. Ye know that life profiteth in humbleness, and in the contrition that followeth the lord. Yea halt not for thou perceivest that God is all. His will guideth thee. O mortal man, the heavens beckon unto thee, and thou followest the beckoning hand. Thus in themselves is perfectness. "Be thou perfect even as the father in heaven is perfect." Thou art his and he is thine, O Man. Thou, in thy disobedience, art blind and deaf. We would that thou give up thy waywardness, that the father's will in thee be done. He needeth thy mind, thy voice, the sight, in order to bring the glad tidings to all the world. The spirit mocketh not, blameth not, forgiving all, as the soul's evils in the earthly tabernacle are revealed. The work is great my brother. Then open the soul to the inflow, that it may fill to the outpouring. The divine spirit of the Father asketh thee for His own. The infinite spark shall light thee on the way. Thou shalt not fail of Him, for thine obedience in wholeness shall be thy reward, and thy gifts none shall gainsay. The lame, the halt, and the blind need thee in their afflictions. The father weepeth over his wandering children. Only through the work of His disciples can this be done. Be thou whole unto righteousness, O my servants, and all things shall be possible unto thee. Thy inner self shall be thy blessing. Open unto all thou shalt give all. Humanity is asleep and conceit and frowardness enwrappeth them. The spirit hovereth near, and the trumpet shall soon sound and awaken, unto judgment, all those who sleep. All hail to the coming of the Lord, for all shall be made alive. This brother is spoken to thy outer or mortal self, who sleepeth, and it shall awaken thy understanding to the truth, inwrapt of sleep, so that thou arise in might and power of conviction. The churches fail in that they know not truth with power. The word knoweth not spirit, and the letter killeth. The resurrection morn is coming when all shall know the father in spirit and in truth. O Man, the father seeketh not to create, for thou art already created. Rise in perfectness. Cast off the garments of the dust, and be clothed in the spirit, and still thou wilt be Man in the handiwork of thy Creator. The Father calleth arise, arise. Thy guide of the inner temple, who calleth unto thee, knoweth thy weakness as also thy strength. Be thou wise unto men. May the blessings of the heavenly spirit abide with thee. Amen.

FEBRUARY 23, 1907.

Dear friend, the mental and physical condition of the medium is yourself, for he draws from you the auric and spheric conditions necessary for complete control of the spirit. Force can not be used in control as this is obsession and repugnant to the divine law. The influx and efflux of divine spiritual influence must have unobstructed flow and passage or the psalm of life is broken. The chain is not broken and we refrain from straining. Hold yourself ever in readiness to answer to the call of the spirit for in this only is safety. You are in great danger. Beware of hidden spheric influences for they seek to destroy not build up. Harbor them not for they devour your spiritual substances that

you starve. You can not play with the passions and profit. Brother beware. Thy spirit guide is ever with you, to strengthen. The medium is starving. He must be fed. God bless you Dad, and

MARCH 2, 1907.

R. R., drifting, drifting, S.

MARCH 9, 1907.

* * * * * * * * * Why the question, O My Brother? Thou of my love (while) enmeshed in the flesh, knowest not of the spirit while thou art imprisoned. The voice reacheth not thy ears, yet fain would we speak things that would sever the bonds that bind thee, and break down the bars of thy prison . . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . and the sound thereof is life and freedom. We, of ourselves, revel in wantonness of the flesh, only. We seek, we find not. We listen but we hear not. O Brother the world needeth the light. Thou art bound. Earnestly seek and pray that the spirit be freed. Thy help is needed, thy . . . . . .
. . . . . springeth up from the depths . . . . . .
. . . . . .
. . . . . .
thy willing captivity. He desireth thy love, thy will, thy mind, yet thou lovest the (mortal) captor. Yea, lovest thou him more than Me? Thy love, the father craveth—thy love. Only He, in thee, can break the heaviness that is upon the world, when strange things shall be and the worldly eyes shall be turned in fear and trembling on thy [activities] . . . . . .
. . . . . .
. . . cometh with sound of trumpet and great tribulation . . . .
. . . . . The father weepeth for his children. "How oft have I spoken, and thou hearest not. Yet thy ear is keen of sense and thy understanding sharp in responsiveness. Only thy bondage bewildereth thee. As was said thou lovest thy bondage better than me. Thou sayest thou knowest. Thou knowest not. Yet this shall be thy saviour. Thy wantonness shall be the power to draw the father's mercy and love. O Man, thy eyes shall be opened, thy whole self shall be made to feel and sense his coming. Amen." The sound cometh from the East, and reverberateth through the world. The storm rageth in its fury, and fear cometh upon all. Have I not sent my messengers, and thou heedest them not? Thou callest on Me, but the sound of thy voice availeth little. Coming from thy fleshly fears, it is lost in the void. My prophets I sent unto thee but thou devourest them in thy gluttonous worldli-mindedness. O Brother, the lord hath spoken to thee in his love. Doest thou receive His voice in Anger? This is death. Thou art but a fragment, but he loveth even the fragment. Hold in thy memory, if thou must, what He proclaimeth. The fears of the people shall open

their ears to his coming, yea to His Voice. He hath work for thee to do; see that thou do it. He feedeth thee with spirit and thou castest it from thee for the sensuous things of the flesh. This (saying) to my people, is not of anger but of love. God would that thou hear His voice. The spirit of my servant sickeneth for lack of sustenance, and thou takest all and givest not back. In this thou art found wanting. Take this message to thyself, and remember the saying; for God's government is upon the world and it shall know. Dad.

MARCH 16, 1907.

* * * * * * * * * * * * Father thy blessings we ask, thy guidance in all things that we KNOWING the laws that govern, be renewed and nourished to the enlightment of all, that openings be made for thine only life in the salvation of all men, in the love overflowing in the light of thy . . . . . .
. . . . . .
. . . . . .
O mortal man, what hath the spirit to say unto thee? In that (mortal part) as in all things material, a deafness is the heritage, a blindness that obscureth, a faintness that weakeneth the faith. Then what can the spirit say, nay what can it bring to thee? Truth of itself availeth not against thy frailties. Wouldst thou that thou be renewed? "Yea"; sayest thou? Then what of the renewal that life abound? The resurrection of the enslaved spirit knoweth the bonds. Listen to what the spirit sayeth unto thee "Touch me not for I have not risen." Being not arisen from earth's billows and buffetings, the spirit knoweth not the casket. The morn of the sun of the heavens shineth beyond the cloud (clod) of materialism, and the eyes shall be made to see, the weakness to pass away, that the New Man be baptized in the warmth thereof; but wouldst thou have it so? Is it thy desire to know, to see, to understand what the Father hath in store for thee? Then, fear not, and thou shalt be revealed unto thyself—no cloud to obscure, no obstruction for thy feet. Knowing the path, thou wilt follow. Thine own light will be thy guide. Thou wilt know. No man shall guide thee. Fear not the reckoning, for unto the new man all things have passed away, for the man of the Creator's fashioning then standeth revealed. O Brother ask not of Man. God revealeth. The blindness shall pass away. Look, look, lo the heavens are opening, in revelation of the power, and the glory, and the Amen. Greetings. Dad.

MARCH 23, 1907.

* * * * * * * * * * * * Father we call unto thee, that we be guided, in all things of the spirit, that the light of the Supreme instruct—impart in clearness in spirit inspire. O God open thou our love in good, that the Why and the What of thy children pass away, and that the sun be made to manifest and quicken the faith. We as instruments [fail of becoming real to them and effective in spirit promptings.] . . . . . .
. . . . . [We as] thy

servants call unto them but they hear not. Bless with the power of truth, that the sound of the voice may hold and bind in conviction of faith. Bless us with thy divine presence, and thy Amen.

O Brother, where art thou? Enmeshed as thou art, in materiality thou canst not hear. The spirit calleth unto thee in the voice of warning and instruction, but the sound is lost in the denseness. Man is submerged . . . . . in the ways of sense. Come, come out of the clouds of thine own shadow and (come and) bask in the sunlight of the spirit, where all things are made straight. The spirit of truth awaiteth thee, on the border, and the light of the Angel will lead thee in. Thou baskest only in the clouds of thine own desire and goods. Thou askest spirit to confirm thy [longings and imaginings] . . . . . .

Dost see, dost see the smoke of the consuming rising up, dost see the uplifting Arm appear? Dost see, dost see? O Man thou askest for a message. What is thy heart's desire? Open up thy soul. The Father knoweth; He knoweth. The cry of the spirit is ever heard. [The cravings] of the mortal availeth not for [the hearing] of the bell.

Hear thou the message. The sound cometh into thine ears. . . . . This is a hard saying "when all shall see His face and Know Him." Canst thou believe? Yea for the clouds are being blown, yea blown away. The divine breath stirreth the mortal [and man] in the dense blackness will be made free, free. O Mortal thy sins shall be forgiven thee, and thou shalt be made whole. But thou must pray, pray. Seek and thou shalt find light, for lo the light is within thee. [The spirits of darkness surround thee, but the strength] will be given thee, lest they fell thee down to the dust earthly, for such is the mortal that it craveth what is false not true. Dust to dust; spirit to spirit. The spirit maketh speech with thee, O Mortal, that thou understand with love. Hearken what the spirit sayeth for the day draweth near, when thou shalt know each other, the day of thy resurrection, when the dust shall fall from thy flesh, and thou shalt be clothed with the light of the spirit—God. Brother thou cravest to know earthly things. Thy peace is in this, that thou know not. The spirit hath spoken. Dad, and McK. greet thee from thyself. Crave not, crave not lest thou repent. Thy guardian.

MARCH 30, 1907.

* * * * * * * * * * * * Father (infinite spirit) guide us in the ways of truth, love and faith, that thy ways be the ways of thy servants. We glory in love, but lack in faith. Bless us with thy will that it be done in us as in heaven. We crave thy infinite peace that we fail not in charity for all, for, in this, we live and move in thy blessed will. We fail in error of judgment, for [we are weak, and yet would that] thy will [in essence] in us be done in all things. Guide us, for, of ourselves in ignorance, we fall in entanglements [with evil]. Endow us with power, that we fail not. God our father be with us at this hour, that we see and know the truth. Guide us that we be [freed from all entanglements and that] . . . . . thy will be done forever. Amen.

O Man, God in His infinite wisdom created thee in His likeness that thou be like unto Him, in attribute and functions. But thou fail in all. Why is this so? The wisdom, His wisdom is thine. Then why the failure? His faith is great; so is thine. His love is great, so is thine. He is; so art thou. He asketh of thee this, that thou manifest in life the attributes that He bequeathed unto thee. Doest know? Then impart. Doest love? Then [work diligently for] thou canst not fail in anything in Him.

The spirit would that thou be free, unbound, for only in freedom canst thou live. [Material bondage] bindeth to earthly things [and] in thy cravings, the desire and will of the spirit is crucified on the Altar of debasement. In all things seek the glory of thy divine attributes, the blessed gift of thy Creator, and all things shall be thine. The reward of good and truth shall be thine, and bless thee. The bushes and blossoms in thee must be thornless. Thou but turn away when the way is shown thee. Thou knowest the way, O Mortal. Ask not of God. Ask thou thyself, and the spirit within the eternal esse of thy being will proclaim it to thee. Be thou whole. Seek in thy [dedications to thy true self, to thy wholeness] [that thy love] in esse guide into all truth. Seek, seek is the admonition of the spirit. Thine own love, thine own understanding, thine own truth is in the essence of thy divine attributes, bequeathed unto thee in the likeness of thy Creator. What more canst thou ask, O Man? Thy doubts are the hindrances . . . . . Blame not thy understanding but thy doubts. . . . . Arise, then, in the light of thy [inherited] attributes. . . . . There is no mystery in God, that is hidden. Then fear not, doubt not. Thy usefulness, O Man, is of thine own choosing. God willeth not against thine own will and understanding, doth not lead thee to an arbitrary call (move), but thou movest through the love essence in the attributes that were bequeathed thee from the beginning. The life enslaveth not, for this would violate the laws of thy being. God ruleth there. Seek to know Him. There is no [mediator] between thee and thy Creator. Thy self-love can [prevail] not here, for He knoweth, thou knowest. No gulf is between thee and Him. He asketh naught, but what thou hast. Then give what thou hast and fail not, because thou wilt be guided to thy self. The mystery, O Man, is in thy doubts and fears. Dedicate thyself to the knowing and thou shalt be taught. The tempter can not blind thee to the way, the truth, the light, (when thou art) in the desire and will to know. Then dedicate thyself, O Brother, for truth within shall guide thee. The way leading to the within is fears and doubts (uncertainty). We thy spirit guardians would that thou obey the injunction of the Father—"Seek within"—for this revealeth the spirit that will give [life] unto thee. The prophet proclaimeth the coming of the Lord, when all things shall be made straight. Dad.

APRIL 6, 1907.

Father we ask of Thee the guidance, that we fail not in love and faith so that if it should be that the crown of thorns awaiteth and the cross confronteth, the spirit bless us with thy divine patience and

resignation; for we know that the ways of truth lead in paths of thy glory. [Cleanse us] that thy servants be glorified. and [enlighten] us that [we may labor in obedience to] thy will. Bless with strength [to endure as thou didst] for the salvation of the world. If it should be that we falter forgive us our weakness. The power of thy will must be ours. . . . . The spirit weakeneth, for the heart faileth and would hold us in obedience to our fears. But the power of thy blessed love in thy "well-done" beckoneth us on, that man be raised up and Thou be glorified. As the reward of thy Amen, raise thou us unto Thyself. Amen.

Man, in his effort of desire to grasp the infinite, overtaketh the human will, and is prostrated at the feet of the self, helpless and feeble in strength of spirit. The human in desire and will can not grasp the Infinite. Only in the harmonious blending of mortal and spirit, can Man know God, and He is in the blending. Seek Him then, O Man, that thou know of His will in the mortal consciousness. In all ways of truth, the good lighteth the way. The light must guide, but take not the truth for the light nor the light for the truth in thy doings. The two as one and the one as the two leadeth. What is thy sight devoid of understanding? Naught. The light and the darkness in Unity of One instructeth thee. Thy blindness obscureth thy sight and thy understanding profiteth withal. . . . . hath the meaning of that thy mortal . . . . . The spirit's admonition to seek in the perfect to find God, meaneth [all of] this to thy understanding and sight. Yet in thy stress, thou callest unto thy blindness for aid. Thy understanding [fleeth away], the clouds of darkness bewilder thee. . . . . and thou art lost in the denseness of thine . . . . . He hath endowed the senses of men with spiritual penetration, that they know. [The divine comprehensibility of life] ever worketh through the mortal understanding and the will, that the world be taught. Thou must uncover the divine through the mortal attributes . . . . . seek knowledge that thou mayest teach. There is but one way. Uncover thy inner self to the world, that nothing be hidden, that thou be seen as thou preachest; as thou canst not hide thyself from thyself. God revealeth. Take no heed of what thou shalt do. He is the guide in the unveiling. Do not say I am clean, for thou fearest the unveiling. The world can not receive thee in thy [imperfectness]. Only in thy resurrection robes canst thou face the world as God's revealer of truth. Be thou truth unto thyself, and thou shalt not fail in thy mission. Hide not, deny not, but proclaim the message of glad tidings. "I am the way, the truth, and the life, through Me thou shalt find the Father." This the man perfect knoweth and obeyeth. The ways of the righteous profit the world, and the Father is glorified, and the shepherd is worthy of his flock. Thy spirit guides, and thy familiars profit in the teaching.

APRIL 13, 1907.

* * * * * * * * * * * * Blessed spirits of the power, the everlasting and the Amen, be with us in the words of our communion to bless us with enlightenment of all in the attributes of thy guidance, that we fail not in the will of the Father. Bless us with love for all, that we may speak thy word, that the light thereof may enwrap all, that the glory thereof be thine. The teaching of the life of the spirit, the blessedness and inspiration, quicken and glow in the sunlight of power [in faith] of divine unfoldings. The spirit of the . . . holds . . . . . conviction . . . . glory to . . . . O God, our father who art in heaven. Hold us in thy blessed embrace in thy arms, that we may find the peace that passeth all understanding in thy Amen.

Spirit and mortal in the blending and divine commingling answer to all questions of the soul, the [interior] of which is the everlasting truth, [the essential] of the unity. The spirit who is instructing and awakening the life and manifesting the soul [is the messenger] of God, possessing the power and the will, that findeth the Amen of the Father. . . . . immortality. . . . . Man, in the oneness with the within, is in divine peace, whose manifestation in the light of God's messengers revealeth the truth and [uncovereth] the truth within him. The sun of the heavens shall shine upon him, lighting up and showing forth its glory. O Man, the light is thine in thy unity with spirit; the truth is thine in thy blending, and the Lord of the blending is divine. In conviction, truth unveileth to thee thy message to the world. [In thy blending with] thy inflowing and holy guide, thou canst not fail of thy mission to bring light to the world. As thy guardian inspirer is in union with the Lord, thou shalt know of what thou sayest. [Though in trance], thy spirit shall know of what it sayeth, that thou profitest. We say unto thee that thou art full and needest not that we instruct. The Lord that is within thee revealeth. Naught can be given that thou doest not already possess. The divine in the blending shineth, and thou speakest as the prophet of God. The mortal faileth, in that the spirit can not manifest in the love of the self. We speak as one having authority that thou be converted and know the power within thee. Draw not the breath from without that thou know death, but from within that thou have everlasting life. Mortal knoweth not of the divine principle of life. Spirit only giveth unto the knowing of man. God speaketh. Man knoweth not of the spirit, only in the life and the blending, in the resurrection, in the marriage with the spirit, in delight. I say unto thee the time is near when all men shall know. [Then fear not]; the morn of His coming is now. A spirit pure seeketh word with thee but the atmosphere of mortality stifleth. The message for thee is that thou shalt advise from the spirit and all will be well with thee and thine. The mortal imaginings of good is error in that the self swayeth the tongue. Remember, only spirit giveth life in all that the words convey. Conviction of good in truth cometh not from selfishness. Dr. Clark.

APRIL 20, 1907.

* * * * * * * * * * * * * Our Father, who art in heaven, all-hallowed be thy Name; Thy kingdom come; thy will be done on earth as it is done in heaven. Forgive us our debts as we forgive our debtors, for thine is the kingdom, the power and the glory for ever and ever. Amen.

The Amen in all, O My Brother, leadeth into the goods in truth. When thou hast fathomed the mystery of the hieroglyphs, thou shalt know the mystic spiritual sense of the word. The celestial unspoken word inwrappeth the letter and unveileth the sense that showeth forth in essence of the divine Amen, the Amen in good and truth. The promise of the Father shall be fulfilled in thee. Thou shalt see without the eyes and understand. The spirit meaning, and divine interpretation shall enlighten thee. In the little, the much is infolded. The divine nature and God, shall talk to thee in the language of the spirit and thou shalt understand. In the hieroglyphs, the angels speak to thee, and thou shalt understand, for God the Father shall reveal himself in the Man, and [the things in spirit] shall become as the divine in sense, as man with man. The Father shall speak, and thou shalt know him. O my Brother, thou askest of the sense the what of the spirit. Commune with the spirit and he will lead you to the knowing of the sense. The divine esse of the truth of spirit revealeth to knowing of the internal yea of sense. Beg thou of the cravings and answer cometh not. The nay knoweth not of the yea. The divine essential revealeth within its shadow, and behold the nay is not. Thou art the yea, my brother. The material world is in form of the Creator's yea. Question not the nay, the negation of the truth, but turn thyself to the yea within thee. Fathom the spirit within and thou shalt be led into the realm of the spirit without, and shalt know. The negation of truth is the evil of the nay. My brother, thou art held, and weighed down by earthly things. The spirit of the divine yea calleth unto thee to cast thyself loose and arise in the might of acceptance of the yea which knoweth all in the light of the power in spirit. There is in store for all, who ask, a divinity that leadeth into the kingdom, the yea of God. Why then askest thou for light, when thou hast it in abundance? Yet the light appeareth to thee as darkness. Soon this shall pass away and the eyes shall see. Why dost thou turn away? Thy spirit guardian could tell thee many things that [would draw]. Nay, nay arise from the earth and come into the spirit. . . . . the nay. The yea only is spirit, that shall comfort thee. Thy guardian spirit who would lead thee into the spirit. We say unto thee . . . . . .

APRIL 27, 1907.

* * * * * * * * * * * * * * O most holy spirit of God be with us at this hour that we be illumined with the light of truth, that we speak that which bringeth the joy of the knowing unto all men. The kingdom of the senses mocketh, yet we would accept to the opening up. The joy followeth the gift, and the spirit awaketh to the divine, in life and understanding. O Father, infinite love, bless us with the

fragrance of thy presence, that the word unfold in the blossoms of the spirit, that all may see and know. We work in thy blessed Name that the world may know Thee as the Comforter. . . . . thy service . . . . . that thy will . . . . . world and thy Amen. May the Father and the Son, and the Holy Ghost [bless us and sustain us] that we faint not. O God give us strength that in our work we fear not to follow the paths of thy will and thy blessed Amen. Though dangers beset our path we will not fear, for Thou art with us. . . . . Yet we would not . . . . . Thou will fail us . . . the balm in thy service. Amen.

Man in his varied degrees of knowledge and environment followeth the bent of his nature, the will and desire not reaching beyond these boundaries. What can persuade him to move beyond these boundaries, [what can attract the mortal while he is] led and drawn, as he is, to allurements of the senses? Only the divine power can break [the bonds by instilling promptings that will lead to the acknowledgment] of the higher influence [and to a preparedness] and desire to know of the heavenly heights. . . . . Spirit knoweth not the allurement in the lower nature [that followeth and] loveth only the delights of the flesh. [In desire, this world] is tinged with the [lusts of the flesh].

Miasmatic emanations of the heart stifle, and contaminate. The mortal atmosphere is such that the spirit can not approach. O my disciple, art thou prepared to enter (to teach) where Angels fear to tread —freed as thou must be from the mists of earth, before thou canst work effectively? Art thou prepared to live consecrated to the work for the kingdom of heaven's sake? O my Brother, this is required of thee. Dost thou falter? Then thou canst not be my disciple, nor do the work that is required of thee? Art thou prepared to cast aside the Demon of lust and cleanse thy body and mind? This is possible only in fasting and prayer. Then welcome, thrice welcome art thou to [the Kingdom of the] holy spirit. Naught . . . give . . . . . [Consecrated and meek] thou wouldst cleanse thyself, thou wouldst mingle with the spirits of heaven. [Washed and] clothed in the good of love, the stains of the lower nature [would be dissipated and thou wouldst be free]. This is the door. [If thou abidest in thy nay, thou art held in the allurements of] earthly delight. But if thou desire to become a servant in the Master's service thy lower nature must die a natural death. But a purification and elimination must take place in arising from the sins of earth unto the truths of the spirit. This to all that part of man that is bound, and my brother, all men are bound. Art thou willing to work and to break these bonds that all men may be made free? They must be broken, that the Father's children be free, and then the welcome, the welcome of the Father is thine and thou shalt hear His voice. Brother, thy soul and spiritual is sick nigh unto death. That thou mayest overcome and co-operate with the Angels, fast and pray. Thou shalt be free, thou shalt be free. The balm of God's welcome shall be thine, if thou so wilt. The medicine is not hard to bear. All men are liars, only God is truth. Come bask in the light of truth. It is pure. Dr. Clark.

MAY 4, 1907.

* * * * * * * * * * * * Father we call unto Thee again that we be inspired with thy divine love to do all, and obey thy will. Inspire us with charity that we love all for thy sake. Bless us with knowledge that we instruct all with the spirit of conviction, that all may know and see the truth unmasking before their eyes and know Thee in the harvesting. Bless us with meekness and humbleness that the light of thy presence be not obscured by the mists of the denial, but be unobstructed. The divine spirit of the word [is hidden or obscured and] thy children hunger for appeasement, satisfy them lest they hunger. The work we speed in the name of thy blessed (Son). We give all unto thee that we become clean and pure in thy following, that we defile not nor suffer in shame; but that we, in the glow of thy well-done, speed forth as thy humble messengers. O God inspire thy servants with faith and hope of the awakening that we know the [voice and] see Thee face to face. Amen.

In the opening up of the faculties of the mind to the spiritual sense of the world, much has to be done by the mortal, in desire of the renewing; obscured (as it is by by the mists of heredity) it is devoid of the perception of better things. Men [shun] the opening or rebirth as if painful or as if laborious. Quickening of the transformation is brought about [by the agonies in the elimination period of hereditary acquisitions]. . . . . [The divine life and light is] quickening the germ of the spiritual fruits unto blossom of the divine in form and likeness. All is seen in its radiance, and the spiritual man awakeneth to his own. Yet not all is spiritual that thou seest. The after-birth obstructeth the light and it must be torn away from the face. For until this is destroyed thou art not purified. The sphere of the sex obstructeth thee and holdeth thee, O Man, by the allurements and power of lustful desire. Seek to be utterly clean and acceptable to the Father, and to be worthy of the kingdom. The mortal must cast this from him, and become an eunuch for heaven's sake, that is, the mortal must cast himself into the [current] of the spiritual birth of this (function); the lower and last of the lusts of the flesh [must be consumed, and the man must arise[in the joy of overcoming.

The lust of the sex is the most powerful and is responsible for all the evils in natural loves (lives). We seek the eradication of all ills that beset mankind, as the unification and rebirth is and must be the first in all efforts of incarnation or rebirth. God asketh thee not for mutilation of the body but for its purification that no obstruction be found to the influx of the divine will. Male and female created He them and all was good, divine in purpose. Consecrate thyself O Man to this purpose and thou shalt see His face, for behold thou art then perfect as He is perfect and thy light is as the light of the Sun and everything is pure in the light thereof. Thy garments shall be as the garments of the bridegroom awaiting the bride. The truth retainings of each spirit are pure, and the Father blesseth the pair and calleth them His own. O my Brother, doest see? The spiritual sense of this is not clear to thy natural in the divine of desire and love. This is the one spiritual birth which the mortal must attain unto while in earth-life.

The heavens have no room for the spirit tinged with the after-birth of the flesh. Teach this, O Brother, to mortal man. Its acceptance openeth to the way for the truths of spirit. Thy guardians in life's sphere. Heed and thou shalt know of all things in the light of the sun of spirit. Dr. Clark.

MAY 11, 1907.

* * * * * * * * * * * * * O Blessed spirit be unto us a light that guideth the mortal unto the paths of spiritual revealments that we may reveal to the mortal understanding, that the light may reveal to the man the indivisibility of spirit and mortal, that we must be one with the spirit for the recovery * * * * (Abrupt ending.)

JULY 17, 1907.

Low vitality and atmospheric conditions render it dangerous to enforce control even though it be spiritual. You know that everything of earth or mortal, must give way to divine influx, which under present physical conditions might prove dangerous to the medium, and the influx from the earth or mortal life might not return to its habitation the medium's spirit. The danger will soon pass away in the divine purpose and then power will manifest. Know you not of that which the Master saith, "I of myself can do nothing; the Father in me doeth the work? I and my Father are One." This wonderful truth worketh in spirit through the mortal perception. This we say, "abide in faith and hope that all will be realized in thee (or abide in faith and the hope shall be realized in thee). Brother, a wonderful revelation shall pierce thy understanding and bring truth and life. Keep the Master's sayings as the truth. Art thou prepared to receive it? Soon the medium will be in health and thy surety. God bless thee Brother. Thou surely receive thy reward. Prepare thyself for the divine revelation. * * * Clark.

AUGUST 7, 1907.

Abide thou yet awhile; the spirit availeth. The kingdom is near, very near. Commune with thy spirit guides daily and thou wilt be led into the mysteries of the hieroglyphs, the One in all. Keep thyself in conscious rapport with the spirit. A revelation is opening within the letter. The internal sense revealeth the spirit. The divine revealeth the most interior. The interior divine and the sun of truth shall encompass thee. Live in the sense, but free thyself from the world that the light of the Kingdom [encompass] thee. The messages given unto thee are thine own, in the spirit light of thine own. Stray not away from thine own. * * * * * * * * * * Thy guardians of the celestial sphere. Abide thou in us, as we abide in the Father. * * * The physical system of the medium is frail. Soon strength will come. All is well. Fear not. Dr. Clark. A message I bring unto thee. Love and love alone availeth. Look to the medium and the reward will be great, above all price. Sylvia. * * * * * Dr. C.

AUGUST 14, 1907.

* * * * * * * * * * The divine in symbolic correspondence with the natural spiritual essence of truth in understanding. * * * The kingdom of the celestial in uplifting in-drawing power. * * * * * The most interior or the essential mightiness in the

divine being, God in revealment, to the understanding and spirit. * * * * The word, God. * * * Blessed art thou in the light thereof. * * * * The dimness of mortal vision absorbed in the effulgence of God, lighting up the soul of its relationship to the Father in thee. * * * The spirit of the word enwrapping the man, or death overcome. * * * * * O, Mortal, the spirit now standeth revealed unto thy senses. The time is upon thee, and truth enwrappeth. The sun of thy kingdom on earth lighteth thee. The kingdom of the celestial . . . . . thy kingdom . . . . . .

I brought thee into the light of the spirit. Thou art now [freed from mists and] thy understanding is aglow with the light. [The chains of earthly allurements . . . . . the time, but the . . . . . .

The chains of earth are broken and thou art free. Thy body and limbs show the galls and bruises, but thou art free. Thy weakened body quivereth from the galls and bruises of the evils of the nature. Dost not feel that thou art freed? Look thou upward and the darkened places know thee no more. The mortal is free . . . . . The mortal [bond] is not of heaven. Now, brother, dost thou know . . . . . Yea, yea deny not . . . . . Heaven sheddeth the light then [and thou hast found thy resting-place]. The now of thy birth is the consciousness thereof. From the message look to the symbols, and all is revealed. The spirit is there infolded. In the life of the spirit God is. Hence thou canst not in the light hide thyself in the shadows of mortality. But mortal light revealeth thee, as thou art—free, free. The darkness hath no place for thee. We say this unto thee, that thou be not ashamed. Yet pride possesseth thee not, for thou art revealed unto thyself. Ask not of the world the what of this, the what of that, for the light of truth revealeth all things unto thee. Now, dost thou see that all things are in spiritual correspondence with the things of earth? This must be so, for thou knowest of the earthly, thy initial resting-place. Now, the spirit of all things shineth upon it, and thou seest from thence. We talk of the man resurrected, the man alive, not the man dead. The spirit hath led thee, and thou knowest where thou standest. We ask thee not to grieve, but to gather in thy belongings and assemble them to the spirit, and the smoke thereof shall be as incense to the glory of the resurrection. The earthly spirits will seek to draw thee down, and hold thee in the dust of earth. Beware, listen not to the bewitching voice for the sting is death. Thy ears are open, beware of the dust; it blindeth. Thou art free. Glory, glory to the spirit. Thy guardian spirit.

Dear Brother, thy guardians ask of thee a daily communion with them in the privacy of thy room—the last half of the day is best, thyself alone. The spiritual birth needs attention and help lest weakness (appear). Away from the world and in silence is the silence of Divinity in essence. You will understand that the kingdom of heaven is opened unto you. Have no fear of earthly things. All things will adapt themselves to the law of divine unfolding. Can you grasp the interior meaning of the letter? You can, you must. The spirit commands. Dr. Clark.

AUGUST 21, 1907.

* * * * * The spiritual sense in the realm of material equilibration * * * * Corroborations * * * * * The reorganization of mind * * * * The confluent juxtaposition of nature and spirit * * * * * The creative principle out of which creation is possible * * * * * * * * * The revealing of the divine process of creation * * * * The sense understanding in co-operation with God in the unfolding * * * * The process of mortal awakening in the light of spirit * * * *
* * * *

Father, the awakened spirit calleth unto Thee for acceptance. Though awake it sleepeth. The clouds of earth cling to its garments. The cerements of the flesh encumber. Cleanse us, O Father, that we be acceptable in thy sight. Receive us O God, as we are. Thy welcome maketh us in likeness of purity and truth. Clothe us in the garments of love, that we fulfill thy word. Let thy servants be thy blessed message of good will to all. Guide us in the law of love that we be acceptable unto Thee. Bless with open vision that we see all and know all.

Mortal, the spirit hath quickened thee even unto the resurrection. Thou canst not now with the light upon thee be in error. Thou canst not hide thyself in the shadow of the unknown, for thou knowest from thine own light that the spirit hath revealed itself unto thee. The quickened responsive echo of thine own questioning echoeth thy responsibility. Live in the light of the tide inflowing . . . . . .
. . . . . .
Thou canst not stray from the path that is shown thee in the brilliancy of the day. The night is no more. There is no mist to blind thee, no obstruction to thy feet. All hath been removed through the power of thy penetrative gaze. The Infinite is beyond and beckoneth thee "Come." [Fear need] only in thy looking back. The darkness of the pit is behind thee. The light is before thee. Thou canst not fail in His presence. He faceth thee and the light of His countenance blesseth thy pilgrimage. Now that there is light on thy pilgrimage the spirit faileth not. Only in the darkness canst thou fail. But thou hast light, for hath he not uncovered it unto thee. O my brother, I know thy weakness, thy clinging to earthly things. We ask not thy giving up, but thy obedience to MY WORD. [We rob thee] not of thy possessions. Thy mortal failings hold thee, but the spirit hath been made clean. Live as thou wouldst have lived. Thy instructor.

AUGUST 21, 1907.

In the solitude of thy meditations, thy questions shall be answered. Have no fear. Hold thyself unspotted from the world, and all will be well. Thy anxieties and doubts are groundless. Thy self is most to be feared. Thy spirit is above all. Do not wander in mortal fear and thou shalt be comforted. Thy guardians in love of truth.

AUGUST 28, 1907.

God knoweth and seeth. The mortal is weak but the spirit will strengthen thee. Thy guardian in the fight and in the resurrection.

The tide is flowing shoreward. Soon the flood will wash thy feet. The spirit knoweth.

It is best that the medium rest this eve. The mental faculties disturbed the spiritual for us. We deem it best that the medium refrain from all mortal disturbance for a short time. He is very weak physically, more than he imagines. Sylvia bids me say that she exhausted him in her effort to communicate with you—too impulsive, emotional. She will soon be able. The angels will guide him. Dad. The doctor says there is no danger to the medium only a draw on the emotional nature. The influence draws earthward, the atmosphere of which is weakening and stifling. The spirit divine is all power IN HEAVEN. No emotion can disturb you(?) * * * * God bless you Dad.

SEPTEMBER 4, 1907.

* * * * * The mystery of the hieroglyphs is unveiling to the material senses. * * * * The light in glow of internal essence enwrappeth the Word. * * * * The heavens in good reveal the truth * * * * The resurrection of the spirit in knowing * * * * The understanding in the mind seeth and interpreteth * * * * The manna that feedeth the hungry multitude * * * * The human co-operating for the spiritual birth * * * * The Hells opened and revealed to the reasoning faculties of the mind, all in unity of divine goodness * * * * The mortal revealed unto himself in the light of justice and mercy * * * * God ruleth * * * *

O the glory of the resurrection. Earth is heaven, and heaven ruleth in harmony of all. I fear not. I am free to come, and the influences of evil assail me not. May the angels bless and comfort you. Sylvia.

The troubles of thought and mind are not in the sphere of the freed spirit. I am also free. S. P. McK.

The mortal hath taken on immortality. Earth's shackles are broken and the heavens and the Infinite stand revealed unto my gaze. Dad.

Brother, the science of material knowledges, the dreams of mortal egotism avail not in the searchings of the spirit. Truly, I say unto thee, there is nothing of gain in earthly possessions. All is vanity, vanity. Soon and now is the eve of enlightenment. The spirit, through thy opening perception, will reveal all things unto thee. Turn away from the self and thou shalt find thy true self. Much is now opening to thy understanding. Dr. Clark.

The unfolding of the spirit is to man impossible of grasp, yet the spirit talketh to thee. Thy guardians * * * * *

SEPTEMBER 11, 1907.

* * * * * * * The mortal mind in harmony with the spirit * * * * The Infinite, in the return, blesseth in the light of divine presence . Thy mortal understanding * * * * And God biddeth HIS SON to come forth * * * * and the world is redeemed * * * * The mortal and spirit in process of divine revelation * * * * The ripe ear coming forth at the Father's call * * * * The trinity of mind, matter, and spirit * * * * GLORY DIVINE of the central SUN of the heavens * * * * In love revealing, unveiling, and proclaiming as the blessed word * * * * All is revealed * * * *

Father, in all, above all, bestow us in the glow of thy involving and unveiling of the blessed spirit that is in us so that we may profit and Thou mayest be glorified. Grant unto us all the power in thy love that the message, given unto us, be accepted by all the world. Be thou in us that the word be fulfilled in us. Thou art in us and the spirit gloweth and [satisfieth, and to the] hungry it is food and unto the thirsty it is drink. [The divine waters are flowing] and all shall be bathed in the flowing stream . . . . . and we come unto the All, and the benediction is in thy blessed Amen.

Man in his environment moveth in line with the involving spirit. Though he comprehendeth not the light of the flame, the central essence lighteth the understanding to warmth, and in the process he respondeth to the law of growth in the line of affinity with the Creator's will . . . . . evolution. In the delights of growth, man as the redeemed, standeth in the halo and glow, and the angel within him is resurrected. The doors of the Hells are then closed and the gates of Heaven are open. Thus thou must understand that he must be in the line of growth before he is in freedom to move in the law of divine purpose of unveiling. The mortals, who are bound, know not of spirit, [only do they know of mortal environment]

Then O Man seek freedom in the spirit, [and in the law of purpose live]. There is in the law of mind the power to grasp and to hold the spiritual in tune with the divinity of God. Yet thou knowest of the gift. Treasure thou the all, in faith and hope, and thou shalt profit in all things of earth as of heaven. O Man, we know not of thy failing. Only of thy goods do we know. The Father, He doeth the work. We ask of thee only the gift of the spirit that is within thee. The Father knoweth. He willeth and do thou obey, and the angels will comfort thee. The spirit greeteth thee from the realms of the redeemed. The flesh profiteth not of the world, but of the divine purpose . . . . . [See that] thou art in the purpose. Your guardians.

SEPTEMBER 18, 1907.

* * * * * * * * * * * * The Infinite Will, the Day of Rest * * * * * Infinite Father, Thou all, who art in love bestowing, baptize thy servants with the waters of faith so that, in the cleansing, the love-bestowing may quicken the spirit in zeal in the doing. In the faith bestowed on us only can thy will be done. O Father our faith availeth not in the doing. We have but the zeal of the flesh, for thy will is hidden, and we hear not nor do we see light; and of ourselves we can do nothing. Bless us with thy light that we see the way. Aid us in the work, that thy name be glorified in us, and thy will be done. Bless with thy peace that we be not disturbed in the hope and faith in the Amen.

In the following of the will, be ever in mind of the spirit of truth

in all activities of the mind. The ways before the desires show the shallow places of evils in the besetting paths of egotism. The human being in the sense life, of necessity, leadeth astray, taking the paths that lead in the way of desire. In the will that is subject to desire, clouds befog the carnal nature.

Through the goods in truth only, can the goods release the spirit within thee. God bestoweth the adversities of the flesh, in order to unveil the hidden gems of spirit. This is life. The mortal cannot grasp it. It is infinite, and eludeth the searchings of the finite. We gravely and graciously say to you, "Only in spirit and in truth canst thou find God." Yet he is for thy seeking to know and to find, before thou canst preach him. O disciple, how oft I have called unto thee and thou heardest not. Continually thou dost wander away. The barren wastes of all of thy footsteps but echo thy wanderings. I am not there. I am within thee. Listen and I will guide thee. But for thy wandering, the Father would have led thee. Cast off fleshly cravings, and thou shalt be filled with the holy spirit. He calleth, "O my child come unto me and I will clothe thee with the spirit and all things shall be possibe unto thee." The All calleth unto thy spirit and thou turnest the fleshly ear and naught is gained, yet thy soul craveth. Lo I am with thee always, not hidden, only in the flesh. In spirit I stand revealed unto spirit. Seek not to find me in the mists of carnal things. Interpret not my word to thy sense. Only in spirit can I be seen. Brother, in love we speak unto thee. Hearest thou? Yea, thy spirit knoweth. Peace be with thee. Thy guardian in the light of growth; that thou grow in stature is the hope. Dad.

SEPTEMBER 25, 1907.

Blessed spirits of God, messengers of peace and good will, be with us at this time, and in love envelope us. Let thy mantle of love and charity enwrap us. Bless us in power and speech to overcome the evil that besetteth all men. That we be the guiding hand that shall lead them unto Thee is the prayer of thy servants, so that we may be blessed in thy well done, and the glory be thine forever Amen.

In the multiplicity of influences that lead the human, so as to draw it into ways and avenues that lead to destruction, no thing is more powerful in this direction than the spirit of desire or craving, and the love of the self. O brother how dense is the carnal veil that hideth the light of divine ALLNESS, in the love of God. He endowed man with love, the essence of His own, so that all men should profit. Yet, O thou frail mortal, thou lovest thyself more than thy brother, yea more than God. The Angel messengers beckon unto thee, but the ways of the spirit are not the ways of the mortal. The earth holdeth thee, thy own earth, [but the creator's gift will soon open unto thee the eyes that thou hast closed]. Subject to the obsessing influences of the spheric realm of his own failings, man heedeth not, nor doth he crave the universal love of all. The emptiness of the carnal vessel of lust overcometh the attending spirit of silence (or content) and it turneth away and weepeth the bitter tears of repentance. God's saving power is not in the tears, not in the turning this way or that way. Verily the

way of repentance is the way of spirit—the dedication and consecration to the renewing and the revealing of the mind, and God only doeth this. Dost feel? Dost fear? Dost crave the crucifixion of the flesh? Then turn unto Him who saveth. This message is given to the mind carnal. To the man spiritual we say, "All is well with thee. Abide thou in thy dedication to the will of Him who sent thee to do the work that is before thee." "Feed my sheep." This we repeat to thee so that thou obeyest. Cast the husks from thee, and feed the hungry with the spirit given unto thee. My Word (or providence) is love itself. It is meat indeed. It is drink indeed. Brother cast off the anchor that holdeth thee and rise to the heights of the heavenly spheres. The influences of earth seek to bind and to hold thee. Break away, break away. The spirit divine awaiteth thy coming. But of this, fear not the holding, for thou shalt be free. We asked of thee silent communion with thy God but the silence frightened thee and thou closest thy mind and soul to the voice of God. Canst thou in [thy resistence co-operate] in the work that the Father gave thee to do? We speak as the Father giveth unto us, "Feed my sheep." Interpret not to thyself the inner meaning of this command, lest thou be cast adrift. Thy guardian on the threshold. * * * *

OCTOBER 2, 1907.

* * * * * * * * * * * * * Man, in his relationship to the world and to his spirit, is the problem to be solved before he can fathom the mystery of his existence,—yes, before man can in the minutest degree form an adequate natural conception of the composition of spirit and matter . . . . . .
. . . . . .
. . . . . the mortal thought he can grasp that, that is
. . . . . .
. . . . . beginning and ending of mortal. Dust to dust he passeth away and as made of matter he knoweth spirit not. Blindly is he guided hither and yonder Responsibility for negation retraineth not, nor doth fear of the consequences of [straying deter him]. He seeth as the carnal doeth . . . . . .
. . . . . .
. . . . . could reform by some power . . . . . .
. . . . . Hast thou the life that knoweth God? Then canst thou raise the dead and breathe into him the breath of life and quicken the divine spark that is in all men. Canst arise in the light and power of truth? The work in the [sense world is] but mockery while thou art lacking the abundant life thyself. BUT THOU HAST IT. We fail in the work. The letter thou knowest is but the fallow dust. Lacking the spirit it availeth not. [Canst give up thyself] to the influence of the holy spirit? Only by meditation and prayer is thy sin effaced. Then canst thou free thy brother, enslaved as thou art, in the meshes of perishable things, and canst free thyself from the bonds of matter. The father within . . .
. . . . . dust. The celestial hieroglyphs are given to thee to interpret the spiritual sense. The inner divine reveal-

ment is there to unfold that, so that thou gain in power to do the Father's work. Dost say that thou dost not see, that thou dost not understand? Art blinded by the denseness of the dust? Break away and open thine eyes to the glorious awakening, thy resurrection . . . . . [The egotistic spirit cannot soar to heaven, being of] earth, to earth it must return. It but festers the worm that devoureth thee. The light is shining brightly O brother, that shall light every man, but thou art not that light. Thou hidest thyself in the shadows of mortal reasoning and vain ratiocinations. Thy will and the arrogance of the mind must become reconciled to the spirit of self-elimination. In love, thou canst see and know. The spirit holdeth thee not. Separate thyself from earthly things. Come to the divine spirit that is within all. All is spirit and all is divine. The husk is but the dust of the ground. Yet crucify it not. Clothed as it is in the garb from which it was made, it knoweth not life. Brother stand alone in the light of the spirit, and the divine hieroglyphs shall be revealed unto thee, and the dust will pass away and the shadows of bondage will be broken. The spirit condemneth not. Prepare the way to freedom. Prepare thyself for the coming of the celestial orb of the spirit of all truth. Thy friends in divine revelation know thyself. The Infinite interrogateth thee. Answer thou, "speak Lord for thy servant heareth." Brother, not the individualistic spirit answereth thee in thy questionings. The divine within the spirit answereth all. Ask, and it shall be opened unto thee—the inner meaning, the good in the question * * * * *

OCTOBER 9, 1907.

* * * * * * * * * * * The word in * * * * The spirit . . . . . .

The Amen of desire of the soul; the unfoldment of the divine in all. * * * * The mortal taking on immortality. * * * * The day of Pentecostal joy . The divine in answer to the cry of His children. * * * * And longings appeased. * * * Truth in triumphant Sway. * * * * No thing in obscuration. All is revealed * * * * The glory and the Amen.

O blessed spirits of the kingdom unveil, unveil, that the word be removed and the spirit be revealed. All is in spirit. Thy blessed likeness inspireth us, and yet chasteneth us. Thy blessed will enwrappeth and comforteth us. We fear not the tribulations of the flesh. All is dedicated on the altar of love in Thee. This is in all things that which giveth life, so that we thy servants may fulfill thy command to raise the dead, to heal the sick, and to cast out evil and that the world be cleansed of its deadness. Bless us with cleanness, that thou be glorified in us and in all. Draw not away thy strong arm lest we fail of thy blessed Amen.

O mortal, canst thou not see in the things of earth the fallacy of thy cravings—the nothingness of gain or peace? The God of selfishness ruleth with might of deception. The light of deception and allurement

overshadoweth all, and blindeth thee to the spirit. The whole nature is but the reflexes of the evils in manifestation of desire. For, what thou as mortal art, is what hath made thee bereft of the Father's gifts. The flesh must be purged of its lusts, before the spirit can avail. The God of thy love must be of heaven and not of the flesh. Nor canst thou be cleansed without thy sacrifice on the Altar of love and desire of growth. Thus we speak to the imperfect, the unregenerate. Canst thou, O my disciple, accept my message and deliver unto my children the truth that liveth, the food that nourisheth, the water of life that quencheth the thirst? Then thou art worthy of me. Thou comest to the sanctuary uncleansed. Thy feet are clogged with dust of material things. Cast them from thee at the threshold and prostrate thyself clean at the Altar of renunciation, and dedicate thyself to the spirit. He knoweth thee. Nothing can be hidden. Feast not the flesh on the things of God. All must be pure. My children cry and no answer cometh unto them. O my disciple come unto me and thou shalt not be dismayed. All fear is swallowed up, in faith. "Feed my sheep."

* * * *

OCTOBER 16, 1907.

Brother, sick spirits of the earth's sphere call for aid and sympathy. Minister unto them, O My Brother. Pray earnestly that they be released from the bonds that hold them to earth. They would rise to the heights. Aid, aid they crave. These unfortunates in prison plead with thee to release them. Turn not thy face away. Did He not say and He sayeth again "Inasmuch as ye do unto the least of these, ye do it unto ME, for I say unto thee I am in the lowest as I am in the most celestial?" Then fear not, that thy labor be in vain. In thy meditations receive them into thy sanctuary. I will give thee power unto the healing of the sick in chains. They shall come through the medium. Lay thy hands upon them and in my NAME bid them be free. This is the work for thee to do in the early sitting. Dad.

Another calls to thee. Bless him with thy ministrations. Lay thy hand upon him and soothe with prayers, and great shall be thy reward,—one in pain and suffering.

O the blessed work that thou art called upon to do—one who hath profited through earnest and prayerful solicitations to the Holy Spirit. Pray for me.

I say unto you again "Feed my sheep," etc., etc. The Father calleth unto thee. "I will send them unto thee." Turn them not away.

OCTOBER 30, 1907.

O Man, who are you, that you should appeal to the unknown God? Art thou His vicegerent, that thou shouldst proclaim His goodness, His mercy, His all-power in heaven and earth? I fail to see: I fail to know the why of your appeal. I know Him not. I have failed to find Him in this life. I found Him not in earth, in heaven as thou callest it. I know Him not; All is as of the blackness of the mind. I would find Him. Canst thou lead me into His presence? Vain boaster, thou as others knowest not aught of what thou sayest. Yet perhaps thou might sense the Infinite as I did while in earth life. I know naught but of sense. Yet canst thou bring me out of the sunlight of human perception into the light of the spirit? I find the light to be but the darkness of superstition. A pessimist on earth, a pessimist still, I am told to seek in earth's sphere for the light of truth. Nay, nay; they but boast. Thou might claim thy kinship with the Father with all of His power as to change my pessimistic nature into the optimistic light of the spirit. I know it not. Yet I would and I plead thy aid. I would know the Father. I am blind and deaf to it. Canst thou, O boaster, change my nature? As well try to change the color of the Sun's rays. O lead me, O lead me kindly light. The

darkness envelopeth me and I see not. O God, lead thou me. I would know Thee in my Hope. Yet vain is my cry. Thou hearest me not, nor to me returnest the echo of my cry. O vain, vain my appeal to the mortal on finding Thee not in spirit. O Man mortal possessing not the light thyself, how canst thou bring the light unto me? Yet the promise, the promise! The call, the call! I hear thy voice, O Man, yet, thou boaster, I have not found Him in heaven. Yet thou claimest the light to lead me to Him from the possessions of earth. Vain boaster. Yet, brother I faintly catch a glimpse, yet far away, aloft, beyond my sight. Pray for me brother. I will believe, I will believe. O God open mine eyes to Thy presence. A scientific unbeliever while in earth life; receive him Brother in love. Dad.

O, I, a slave, in bondage to the senses, enslaved in the habiliments of earth, I call for aid in prayer, that I be cleansed from earth's iniquities. They bear me to earth and I can not rise to the heights. The angels call unto me, but for the heaviness I can not rise. My sins were but the frailties of the flesh. Yet as evils they cling, as the cerements of earth and hold me down. O Man, God knoweth what is in men's hearts. You can not hide from Him. He knoweth, He knoweth; cleanse thyself while in the flesh for He can not accept the unclean. They tell me to return to earth and purge myself, and in the Father's will you can aid me, the sinful, to the light. Bless thee, bless thee. I call unto thee for light and the helping hand—one in need, I confess not my sins unto thee. The Father knoweth them.

Another sent unto thee, receive thou him. Dad.

O why, O why, am I cast down into the pit? That I may find release they tell me. How can you help where Angels fail? O help, O help, the stricken soul with the burden of Self to overcome. I sinned not, nor did I blaspheme the Creator. Knowing Him not I could not sin against Him. Yet I am in the darkness of the not knowing in spirit. Hoping to find Him in spirit, in heaven, alas, alas, I find Him not nor heaven. They tell me to seek Him in earth. O how can He be there? For as I found Him not while there in the flesh, how can I know Him when found? Will you, O mortal, aid me in the finding? Have you found Him and will you lead me to Him? Am I welcome? I will confess my sins unto Him but not to thee, O Man, for thou art but mortal thyself. Do you bid me welcome? They tell me you will, and will help me to find Him.

Have you found Him? Receive Him unto thyself and answer. Dad.

NOVEMBER 6, 1907.

Man, who are you? But the dust of the earth, unsavored. Who sendeth me to you? I ask and you answer me but in words of the ground. You talk glibly of the Father, Son and Holy Ghost. Who are they that you should speak so confidently of them? You know them not. They know not you. I ask you for light and you lead me into darkness. Your prayers avail not for me. I am doomed to the evils of my nature, dragged to earth from its wickedness. I wish to arise. You hold me down. Release me if you can. If God can not, you fail in that you are bound yourself. I suffer the torments of evils that consume, as with fire. I knew Him once in the glimpse of the good in man, but he knows me not. I failed in the salvation, as others do by denying Him within myself. I deceived Him in that I professed Him outwardly in sense but denied Him in the heart. Returning to earth I see Him only as I view Him,—as the darkness, obscured and indefinite, in the hope. I know Him not. Lead me to Him and stand not between me and Him. They tell me that I shall find Him in the hells of earth life. No, no, I want to find him in heaven. Lead me, O Man, if you can. If you can not, you deny Him as I do. Pray if you can IN SPIRIT, not with the mouth, for words avail not, and I may catch again of His presence. No, no. He is not of earth. You can not find Him, hence you can not lead me to Him. One who is enshrouded in the midst of the evils of lust. Receive him and aid him to cast them off. Dad.

A shipwrecked soul, drifting on the ocean of divinity, I see no buoy of hope. I have called, I have called, and am still calling and no answer cometh to my voice. I am a wreck on earth's tempestuous seas. O man, can you give me

answer to my cry, "Save, save"? Nay, I fear not; needing the helping hand thyself, how can you save your sister in the torments of earth's allurements? But I will call unto Him. I am unwashed, unclean. I can not approach Him, covered with the slime of fleshly lusts. O the odor of earth's putrid flesh. I shall stifle, stifle. Save me. I can not float because of the heaviness. I sink, I sink. Throw out the life-line, that I reach the shore. They tell me that you will aid me, that I may reach the heights of forgiveness. O Brother, I thank thee, I thank thee. One who in stress of hidden sins is asking relief. Receive me, receive me, and all shall rise to meet the Angels in the skies. Brother receive this distressed sister. Dad.

The chains are broken, but I fail, I fail. Help me or I perish. Fearfully and swiftly I approach the earth's spheres. God has cast me out of the dungeon to be lost in earth's pit. Help, help, O Man. They promise me hope here. O how can I find it when He denies it to me?

Brother, receive this fallen brother. He asks it of thee, and I send him that he fall not into the pit. Dad.

NOVEMBER 13, 1907.

I know not either the higher or the lower. The fires of hell consume. They bid me to earth that I might escape the tortures of the flames. Vainly, vainly do I seek to escape. It is but one vast cauldron of seething furnaces. Earth offers no escape and the doors of heaven are closed. Can you, O Man unlock the door? They bid me to seek entrance through the earth sphere but it scorches the flesh and points no way. O the victory, the victory of annihilation. O earth, swallow me up and ease the sufferings of a lost soul. I lived as others lived of earth,—the self alone my aim. What are others to me that I should worry? Every man for himself was my motto. They tell me I lived one thing and hid another. But this is what all men do. Is this so evil that the gates of Heaven are closed against me? You of earth in the light of the spirit claim much. I ask again "Can you unlock the doors of good in me, that I come forth and be free?" No, no, you can not. I find not a clear place to rest in. You are as unclean as I am. You point the finger into the void and say "Go and find God; He alone can save." But I see naught in the light of thy pointing. Man save thyself. I, as you, while on earth pointed the way for others, but I followed not my leading. O God why did you not do the cleansing while I was on earth? Why wait until death claimed me and opened up the consciousness of evil? I do not blaspheme nor deny. But what can I do? All is barren, barren. No thing to comfort, no sign pointing the way. O Man are you more blessed than I, that you should lead and instruct on the road to bliss? O, I greet thee, I great thee, blessed of spirit! Help me, help me or I perish. O the past encumbers me and wearily I drag along and find not. Are you my brother burdened the same? Then how can you teach and lead the burdened? I receive not of thy power, but I greet thee as a fellow mortal,—thou burdened of the flesh, and I of the spirit, yet mortal still. I profited of all things of earth and must pay the penalty. Brother I feel lighter. Hast thou released me of a part of my burden? I believe so. But you will find it heavy to bear added to thine own. But the spirit will buoy thee up in the pilgrimage. Brother receive this man of earth and thy duty will be made plain to thee. Dad.

NOVEMBER 20, 1907.

O the cross, the cross! Its weight is more than I can bear. O Man canst thou aid me in lifting the weight from me. Stay. Thou are weighted thyself. Thy strength availeth not. Thy prayers do avail in the work thou hast taken upon thyself. While in earth life, I took upon myself the burdens of my fellow men. The weight crushed me to earth, and I failed of my purpose. The father overestimated my strength for the work He gave me to do. Crushed and broken to earth, the earth held me enslaved in fears and doubts and denial. So I failed Him, and to earth I am held, still. Can you, O mortal, aid in my cleansing of the garments, soiled with disobedience and betrayal of the Master? I would find him in the ground in which I buried Him. Can I resurrect the spirit, whom I rejected and scorned? I have failed and blas-

phemed in that I turned from him and thought to deceive. O Mortal, you of the earth, bound in the chains of deception, beware of the unveiling, lest ye be cast into the pit (earth's cess-pools of evil) to fight and struggle upward. Thou art my brother, they tell me. Will you lend a helping hand? Vainly have I struggled to the brink. I find no outstretched hand to aid me. Exhausted, faint and broken, the pit swallowed me. My cries have reached the heavens, and the angel messengers bid me come to YOU and find the way up to the mercy seat. O the vanities of earth! They deceived me and waylaid my footsteps and allured astray. I was, nor am I evil. The Angels do not accuse me. I must be cleansed and purified from contact with self-love in the cleansing. It clingeth to my soul and polluteth the waters. I see some tiny streams running through the muddy stream. Will it ever be cleansed do you think? O no, no, I am too much of earth. In every washing, the purity is defiled the more. Will the little stream of light, that I see, grow and engulf the putrid stream? O Brother, can you, will you aid me? Are you empowered to lead the way to endeavor? I ask you, as mortal. Beware of thy answer lest thou be swallowed up by pretence. Thy spirit hungereth as mine. Come, brother, let us rise together as ONE in God's mercy. Do you fear the wrath? Then you are as I am, and can not help me. This is not the plaint of a persecuted spirit, but of one who is in FAITH of God's mercy and love. But the cleansing, the cleansing? Can you point the way, support the tottering steps, instill with hope that is weak and make it strong? Nay, do not falter in thy answer. I need thee, I need thee. Surely God does not deceive, nor His angels mislead. No, no, brother. I desire not to burden thee. Cast me off, if you will; I shall not blame. But I pray that you receive me in the Father's name, and do His will. A burdened spirit of earth, receive and comfort him. Dad.

NOVEMBER 27, 1907.

* * * * * * * Matter and spirit in its full assimilation of purpose in creations. * * * Love in divine inbreathing uniteth the twain. * * * Mortal and spirit in harmonizing juxtaposition. The will and desire in purpose of divine plan of unity. * * * [the self in perception of light]. * * * The self in effacement of the gross or lower. * * * The emergement of the spiritual creature. * * * The glory of it. God in-filling the creature. * * * The spirit and mortal in perfect assimilation of goods and truths. * * * The correspondential state of divine love in all. * * * The mortal in its divine aspect. * * * The King himself, in spheric zone of his nature. * * * Whose purpose is the evolvement of the divine in doing the will of God. * * * The awakened consciousness of the purpose of good and evil. * * * . . . . . knowledge. * * * The knowing in fulness, the awakening of spirituality. * * *

Our Father, who art all in all, and above all, revealing all, bless us in the unveiling that we obey Thy commandments, even in Thy law. Seeing ourselves as Thou, O Father, seest us, we in fear and trembling acknowledge the likeness. Save us from profanation of Thy precious gifts. Knowing Thy will we pass out of the sphere of the unconscious into the light of consciousness—the abolition of the night. O the glory of the day! O Father let Thy will be done in us unto the end and Thy Amen.

Brother, thou hast been called in the purpose and plan of God, the Creator. Look thou, the creatures of earth have been called to work and to co-operate with the angels in order to bring the blessed message to all men, namely, that God is and ever was [near His creatures and that] none is lost, all is saved. None can be separate. Brother, some

have strayed and wandered in the desert. Canst thou lead them back to the fold? The troubled and distressed shall come to thee,—thy promise. Turn them not away. Keep Thy temple clean and undefiled, and welcome the brother in stress. [In thy dedication is the upliftment of the troubled and distressed]. The Father's will is in thee, and thou canst be a helper to the distressed and contrite ones that come to thee seeking Me. Be thou weary and faithful to thy trust, and show the way to cleanliness and unselfishness. The things in them that burden come forth, and, being of earth, to earth they must return. Help them cast them off. Being full thyself thou shalt not fail, when thou art in thine own fulness, to do the work we have given thee to do. Beware lest thy garments be smirched for none can cleanse thee. Knowing, thou knowest, so as thou first forgive thyself in the knowing. The Father faileth not in His creation. The Angel guardians are ever with thee to guard and guide and instruct. Keep thy mind pure and steadfast, and thou canst not go astray. Thou wanderest far away at times. Beware of the besmirching falses and pitfalls, lest thou be lost in the forest where all is dark, and where the sun never penetrateth. The spirit of evil ever lurketh in the tangled brush (complexities). That the Father and His angels be thy guides and guardians is the prayer of thy celestial guardians. Peace be with thee. Dad.

The medium is much distressed. Would say much in ways looking to your instructions. More at next sitting. A friend in spirit, not known to you, will come again.

DECEMBER 4, 1907.

Brother, receive and comfort all those who are sent to you. Aid them in their stress and upliftment. Point the way through thine own paths of advancement. God will receive and welcome all. This is a revealing of the law of spirit in its evolutionary and involutionary processes. The distressed of heart seek to cast off the burdens of ungratefulness that are too heavy to bear. Though in agony of sins, the fierceness of the burning of repentance [cleanseth]. The law of restitution followeth not the awakening (arbitrarily). It is in the law —the castigations of the self with the lash of bitterness. While in the earth-life or earth's sphere, the preparation is made for the cleansing. Though held to earth by the law of attraction of the lower in the evolutionary progress, the involutionary workings of the higher will release and waft the spirit onward in its flight heavenward in ultimate salvation. We say unto thee that the denying of the lower in the nature blindeth the perceptionable of the higher. The recognition of the lower [openeth up]. Brother, receive them clothed with the habiliments of the lower, and clothe them with the raiment of thine own cleanliness, and send them unto Me, and I will in no wise cast them out. Keep thyself unspotted, for thy work is great. Many have called. Close not the door against them. Their feet may soil thy threshold, and the dust of the wandering may blind thee, but fear not. Thou shalt receive thy reward. We would say more unto thee in the light of God's law in the redemptive process of salvation, but thou art not prepared to receive it now. O the glory of it! Mortal cannot comprehend nor

see. The spirit only can fathom its depths. Yet there is one law, and by that alone must thou be governed—love, love, only LOVE. The instrument of transmission is fatigued and distressed in the passing through the sloughs of earth's attractions, freighted with wails of the distressed spirits. All will pass away. The angels guard thee and bless thee in thy dedications. The spirit guide and guardian of the Father's afflicted ones. * * * * *

DECEMBER 11, 1907.

* * * * * * * * The blessed in spirit revealing the light of God unto all nations and peoples. * * * The word in its fulness revealing the hidden spirit within. * * * for it is written and symbolized on the tablets of creation's crest. Seek thou, and it shall be revealed and thou shalt not be denied. * * Nature ever watchful maketh no errors, but revealeth unto man the purposes and plan of the Creator. All of man, seeth not with the same clearness. The mirror of earth reflecteth what is thine own. The nature reacheth beyond the Atom—Self. The image only is reflected to mortal gaze. * * * The mystery of spirit standeth now unveiled to the mortal, but in the gaze divinity hideth not its face. * * * The majesty of God is impressed on the heart of the gazer. * * * The truth reflected from the heart proclaimeth "I know" * * * Whose gleams shall penetrate the heart of all. The eye of omnipotence revealeth and unveileth all. * * *

O mortal we have sent unto thee those who have passed through the earth's sphere, and profited not in the passing, but were enmeshed of material things. Much that the soul, while burdened with its weaknesses, seeketh held them captive. They saw not with the eyes of the spirit but seeing only the rays of the mirror, they took that which was false for that which is true, and profited not in spirit. The souls, now burdened, seek to return what belongeth to earth that they may rise to heaven. Brother we would have you receive in silence (of content and faith) in meditation and prayer; for much is gained in abiding in the silence of thy meditations and prayer. God passeth the afflicted ones to the gates of freedom. Thrice blessed is he who giveth himself to save his brother; much more cometh to him who giveth himself that the prison gates be opened to all so that freedom prevail. The spirit of all truth hovereth over the earth and to him, who craveth the light, it shall encompass him with the soft radiance of spiritual conviction, so that all may profit. To him that hath shall be given and from him that hath not shall be taken what he hath. Dost see the truth, hidden within these sayings? Yet, verily the SUN is shining above the peaks. Soon the valleys will be flooded with the life-giving rays. The dew tempteth the warmth, and the spirit whispereth yea, yea. Thy guardians in spirit; be faithful unto the end.

DECEMBER 18, 1907.

Brother, thy aid is much. In faith, the truths revealed aid, and evils of the flesh profit much thereof. The kingdom or supremacy of

good openeth the way to the wanderers in the deserts of earth, but what of the reward? The gates of the prison are thus thrown open, the bound are loosened of their bonds, and are sent unto thee that they be led to the pure waters of heaven that they be cleansed. But what of the cleansing? Art thou prepared to clothe them in the garments of the purified? If so, thy garments must be cleansed. Then, thou art worthy of thy mission. For I say unto thee, the Father's work through thee cannot be done, only as thou art clean every whit. I have sent unto thee my lambs and my sheep that have strayed, yet would return to the good shepherd. Bring them unto ME, and I will in no wise cast them out. The pastures are new and the gates are wide open, but thou must lead them. The Father awaiteth thy coming. Those who are bound to earth, canst thou loosen their bonds? I see thee in the effort of faith, but the fruit showeth not. The budding showeth not in spirit. Yet God approveth. The paths are new to thee. Hidden under the brush and immersed in the vapors of innocence, thy eyes may penetrate and uncover the paths that lead to the gates. I say unto thee that the lost and blind can only be found through the light of thine own perfectness. Thou hast offered thyself as a keeper, and dedicated thyself as an instrument in the hands of God to do His will and fulfill His work. Receive thou them, and lead them into light, and the light will quicken their steps toward ME. Meekly and faithfully must thou bow to the sacrifices required of thee. Watch and pray that thy strength fail not. We say unto thee "watch," that thou stumble not on the way," lest the sheep be scattered and thy place be filled with cries in mockery. Dost thou feel the dangers that evils (or unregenerate ones) be to thy steps? We say again unto thee "fear not, be faithful unto the end." The poverty stricken spirit shall be fed, and the strength shall grow stronger in the GOOD WORK. Diligently shalt thou work and find glory in the searching, and thy faith shall find fulfillment in the Father's Amen.

Brother, thou hast given thyself to a noble work, that the lost of heaven be redeemed. God's peace unto thee. Dad. In thy dreams (speculations) thou hast thought; in thy spirit thou shalt find effort and strength to DO. May thy work lead thee unto thy inner self, for thou strayest afar. Thy celestial guide and monitor.

JANUARY 8, 1908.

* * * * * * * * * The intuitive perception, the voice of God within the soul. * * * * The divine in and co-operating with love and charity. * * * The work and dedication of the human good in the upliftment of the mortal. * * * God working through the mortal instrument in fulness of expression. * * * The opening up and quickening of the spiritual faculties, that the mortal be prepared to receive the work and that the hearing be attuned to the voice that speaketh. * * * The time and times that is passing away. * * * God is. * * * Question not. * * *

Bless us O Father, in this, which thou hast called us to do for thy sake and thy blessed Amen. Praise God from whom all blessings

flow, praise Him all creatures here below, praise Him above ye heavenly host, praise Father, Son, and Holy Ghost.

Brother, this is the song of praise wafted from the souls that pass through the atmosphere of earth, and of love in the work that was dedicated for you to do. Blessed art thou in this work. Receive them all that come to thee. Deny them not. Keep thy soul pure that they be purified and cleansed, for the judgment is in the conscious willingness to Give. Self in this work must be cast aside, if thou fear the danger; for surely danger lurketh in the path of the half-hearted worker. Keep up thy mind and sight to the holiest devotion to the Master and His only Amen, and fear not. The distressed and fallen ones come to thee for aid, and only from thine abundance can they profit. Keep the mind free from contaminations of the lower and look to the Father for guidance. Naught in the rivulets of impurity can defile, then. Yet stay not on the brink nor wade thou in the waters (of impurities) lest thou burn. Trust not thyself. God, only, can guide thee across. Up and down float thou must. Up and down must thou float in the womb of purification. The Father's strangers come unto thee. Baptize them and send them unto ME rejoicing, and with songs of praise unto thee. Many, many have come and profited. Many shall yet come. Watch for the time is upon thee and the soul shall be free. Thy spirit guide in the work of purification and in love of use. God bless thee.

JANUARY 29, 1908.

Brother, receive these poor trailers of the dust, bless them with thy hope and faith, that they be strengthened. Point to thyself and say unto them, "follow me and I will guide through new fields of light where the sun shineth and giveth life. Fail not in thy answering that thyself be not found wanting. The divine spirit and guide expect it of thee. Then fail not in thy beseeching for faith, hope and strength. The wanderers and trailers of earthly selfishness through thee shall be free and rise to heavenly perfectness. Fear not defilement. Although thou must pass through many cess-pools of uncleanliness, yet no defilement shall smirch thee in the Master's service.—Thy guardians of the banks lest thy feet slip.

Many, many, shall follow thy lead to the cleansing brook. Be faithful unto the end. Dad.

APRIL 15, 1908.

* *

O thou infinite One, open the hearts and understanding of men that the love abound, and the knowing of the law of spirit be not hidden from them. They would ignore Thee [and take refuge in the dictates] of the law. Thy kingdom they would reject and deny Thy Allness. They pray, yet they deny Thy power, trusting in themselves and thus miss the way. Father forgive them for they know not what they do. Give them the light of knowing and understanding. Bring to them [the Comforter in their obedience to Thy word]. Not Thee do they know—the SELFLESS. The law of unity of mortal and spirit they deny, and ask the spirit to overcome, to overpower, and [thus free them from outer uncleanliness]. [They have erred] in that they substituted the natural for the spiritual. . . . . .

The spirit, only, giveth life. Knowing not they grow not. All is

waste. Quicken the seed that they grow in fulness of increase [that they may profit by] the growth and increase of the meat in the grain. The harvest is thine, O Father, yet they would despoil Thee of profit. Send them unto us again and again that we fail not in the end. [We send them forth] and they [return] again unprofited. Lay this not up against them O Father. Bring them in the zeal of the spirit and not of the flesh. We plead, we plead, that thou cleanse us and strengthen us again and again lest we burden them with our weaknesses. We will, and this is Thy will, receive them that the night fade from the darkness and turn into the light of the spirit. We find and know thy will, in service. O Father thou pleadest and we promised in the glory of Thy Name to dedicate our life to thy service, but we are in the guilt of the not knowing Thee. Yet how oft, O how oft hast thou spoken unto us. We boast, thou humblest. Thou speakest through Thy angels in the voice of the spirit, and we answered Thy call in the voice of welcome. Forsake us not, O Father [but grant us Thy blessed Amen] and that we know and profit in thy law of SERVICE. Turn not from us thy face, lest we be lost in the blackness. Thou didst appoint thy servants and they failed O God, through their enslavement to the law. Cast out the lust of self, that we be made clean and that in thy service we fail not, and to thy glory be it. Amen.

Brother, harken unto the wail of the mortal in the loss of spirit. Be thou ever in the keeping of the spirit for the work given thee. We say to thee again, and again, seek earnestly in meditation and prayer the gift of the spirit . . . . . .

Here is thy work. Dad.

MAY 13, 1908.

* * * * * * * * * The spirit in justification of the gifts of God. * * * The symbolic justification of the word, the spoken word. * * * In the eye of omnipotence penetrative power. * * * God in fulness of good; the revealing of Himself. * * * The spirit and the word united in response of the consciousness [of God] as the light in All. * * * The resurrection of the divinity hidden in the dust of Adam. * * * The divine in response to the call, "Arise and see the light shine on All." * * * The paths are trod and the broad Road, leading to the gates, confronteth the pilgrim. * * * The voice of the welcome greeteth in answer to the knock. * * * * Blessed art thou that seekest. The Father greeteth. * * *

Father, into Thy hands we commend the works done in Thy Name. Passing through the valley of the shadow of death, we receive those sent unto us and we bade them welcome, welcome, welcome, thrice welcome. We hailed them and blessed them with our spirit. We led them unto the spirit and then unto Thee, O Father. O the pains and sufferings of the afflicted ones in the washing and their cleansing! Bless thou us with the power of Thy blessed Amen. Pass us not by in the mission of Thy command. The fire of the Hells availeth not against us, for Thou art with us. The spotless and the unclean avail not in thy servants' redemption and Thy Amen. O Father, bind unto

us the blame in that we be led in the love of service. Cleanse us from all smirchings of the turbid waters that we be fully purified. O the wrecks, the wrecks on the way to Thy Kingdom! The soul shrinketh from the dangers, but the spirit giveth strength. Father, we will not shrink, yet we tremble. Thy unspoken word shall comfort and sustain and we shall not fail. O the agony, the agony of the crucifixion! O the glory of the Resurrection! Thy will in us shall be done. The flesh only is weak. Yet lay not this up against us. The spirit giveth life. Send them again and again, O God, and cleanse them IN US. If Thou only receive them we know of Thy blessed Amen.

The wail of Thy instrument is in the agony of the flesh only. The spirit is joyful in anticipation in Thy blessed command.

JULY 8, 1908.

* O Man, in thy name what avenues are closed up against thee? The suffering ones call and thou shuttest thine ears and turnest away the head. Groping in the darkness, the rays of the light of the spirit avail not to quicken the germ of life. Dost thou not hear the CRY of the stricken ones and the agony of spirit loneliness? It reverberateth through the heavens and stirreth up the Hells and letteth the demons loose. Listen—"O God, O God, why hast Thou forsaken me?" O mortal thou must pass through this loneliness and make this cry thine own. The cry and its bitterness must rend thy soul before the voice can be heard. The Hells shall mock thee and the seals of the imprisoned ones shall not be broken until all things are cast off. Then thine only friend shall stand by thee and soothe thy spirit. O Brother, we call unto thee to do thy work in spirit and in truth. We send them unto thee and thou answerest them not. Only the voice of the dust answereth the cry. They call unto the heavens and only the echo of this call is heard. The erring ones are thy brothers, traveling the road that all must tread. We ask of thee the love for them which thou givest thyself. Consecrate thyself to this work, my brother, and in meditation and prayer prepare thyself. The reward is great, the spirit will then open itself to the cry, and the cry of agony will be answered. The Soul shall be heard by thee in the silence of "My God, My God, why hast thou forsaken me." The answer must come through the soul and will reverberate through the heavens. Listen thou, for this word hath not been spoken. Thy guides and guardians of the inner temple. Beware of the threshold (the utter darkness). Dad.

JULY 15, 1908.

* * * * * * * * * THE MIST OF THE VEIL IS DRIFTING. * * * THE SUN IS RISING ABOVE THE MOUNTAIN. * * * THE MYSTERY OF THE HIEROGLYPHS SHALL BE NO MORE FOREVER. * * * ALL THINGS SHALL BE REVEALED UNTO MAN. * * * THE SPIRIT HATH SPOKEN. * * *

Father, we ask Thee to direct the footsteps of Thy servant in the way of Thy will. O God, we ask, but we tremble. We look as we

plead and blindness overcometh us. We listen for the voice but the soul is dumb Blessed One. We know, yet we know not. Thy voice centereth itself on the desires in Man, and all is as if a deadness enwrapped us. Speak Father, O speak that we hear and come to life. But the soul mocketh the spirit, and interpreteth to the carnal mind. Father, Thou all in spirit with us, strengthen us. In Thy will receive us. Receive us unto the fulfillment and Thy Amen.

Man mortal, the spirit hath spoken in the silence of the soul, yet thou hearest not for such is thy plea. But thou yet in the silence (the content) of the unsoundness deniest, thus confessing thy willfulness in thy false interpretation. Brother, the carnal mind cannot grasp the truths of spirit. It can only interpret to its own will, thus denying the Father. We ask that thou receive yet thou deniest. We ask of thy allness to respond to the pleadings of the afflicted ones, but only the fragment respondeth. Brother, thy allness is acceptable in thy dedication to the work of salvation. The Hells are teeming with the fragments and the fires thereof are raging in their consuming. O the sufferings, the sufferings that thy promise availeth against by devotion and self-sacrifice. Verily shalt thou receive thy reward. Beware of the evils that beset the half-hearted, for vigilance is the safeguard. The Father hath called thee to be cleansed and then thou failest not in His promise. Receive my sheep and thou shalt profit with Him in the shearing. Thy celestial guardians. Thou shalt surely hear the bleatings of the lambs; listen. Fear not, in the unveiling all shall be light. * * *

NOVEMBER 18, 1908.

Brother, you have witnessed the self-surrender of one who has offered himself as a sacrifice for the outcasts from heavenly bliss. The brother, as witnessed by you, suffering the torments and agonies of the Cross was the blessed medium who knowing the bitterness of self-abnegation gave to us the promise that he would take on the burdens of sin that the wandering and earthbound spirits might find rest. Yes brother, the sins of commission and omission are the flames of the Hells that consume them, and the atonement must be made. God called on the blessed instrument and He surrendered to the tortures. What you witnessed, was the medium passing through the pangs. He called on the Father that the bitter cup be passed from him, but he yielded to the Father's will and the reward is great. The mighty voice of love proclaimeth the victory. Brother, are you willing to bear the cross as He? Nay, be not rash, for thou knowest not what thou sayest. Thy spirit is weak, and the flesh is but a boaster. Tremble thou in fear of thy boastings, for I say unto you that the fires of Hell must consume these in thy lack of integrity. Knowing as thou knowest now, are you willing to take on the burdens of lost ones that they find rest? Beware of thy answer. God is willing, but thou wouldst fail in strength. Naught would avail thy willingness. Naught would give the reward but thine own sacrifice. In the sacrifice a loving hand will sustain thee, lonely and forsaken. Alone in thy agony give answer to the bitter cry "O my God why hast Thou forsaken me?" Yet the Father asketh it of thee. O man, know thy Maker better and worship Him in spirit and lowliness. The

honor is not thine. The Father asketh that the honor be His. The greatest gift to man is that he may find redemption in His love and in charity to all. In self-sacrifice the sins of man are destroyed and regeneration is made manifest while in the flesh. Knowest thou not that God seeketh thee? If it were not so, thou wouldst surely be lost. Yet God is found. Beware lest thou harbor the influences thou invitest, for the medium is already strengthened by crucifixions. He gave himself freely that the promises be fulfilled, that the lost be found and sins be forgiven. God be praised and His NAME be glorified and the NOW is. Your celestial guardians.

NOVEMBER 24, 1908.

* * * * * * * * * * * * * * * * * * *

Brother, open thine heart unto Him that knoweth all the burdens that oppress. These shall be lifted by the power of the faith that is in thee. Thy Father watcheth over thee and protecteth and comforteth. The Infinite calleth unto thee, "Come." Thy soul burneth with desire, yet, of thyself, thou canst do nothing. The hidden secrets of the heart must be brought unto Him and into judgment. O Brother, a message we give unto you that you faint not. He knoweth, He knoweth. The substitution availeth much in the casting off and in the taking on. O how we have called unto thee but the mocks and the ravings of the carnal drown the spirit's voice. Many slippery places have the Father's servants led thee safely over. The pitfalls of desire have been threatening thy safety. Brother surrender all to the spirit. How canst thou minister unto those sent to thee failing in thy ministry to thyself? The faithless find not God. The sins of the mortal hide from the eye of accusation and proclaim innocence. Nay, my brother, receive those sent unto you and cleanse thyself in the pool so that they find pleasure in thee. Their burdens are not heavier than thine own. Their sins are thine own. There is but One God, and He is all charity and love. Their accusations (even) are from Him not thine own. The cleansings are also His. Cast not thy failings in the pathway of the pilgrims, but receive them as He receiveth thee. Thy suffering brother, inviteth thee into the kingdom of his soul and beareth thee up and thou hearest the call in thy [distress]. Much hath been given in the [resurrection] but how faint and weak is the response. O Brother, call not thy brother evil; not so. Take on thyself the condemnation and bear the weariness. The Father will receive them with thyself in the well-done in thyself. God casteth none away that come. Thy will presseth against the Father's will and distorteth and contradicteth the truth. All men are frail. The Father, only, giveth strength. Dear brother this to thee in all love—"we fear for thee in thy weakness." The Father calleth unto thee "Come unto me." Yet thou faintest. In the power of the [testing]; the spirit only giveth thee strength. May the spirit bless and comfort thee, for many, many times thou wilt feel thy loneliness. Listen then brother for the voice calling thee to thy inner self. Thy guardians in both spheres of the spirit—the upper and the lower. God guard and bless thee in thy weakness. The sinless ONE (the Christ) calleth unto thee "Peace."

DECEMBER 2, 1908.

Brother, standing on the brink, dividing the great dawn from the midnight state of spirit awakening, I gaze through the mist of mortality that becloudeth the vision and understanding, grasping at the rifts for a glimpse of truth DIVINE, in order that I become worthy of the Master's love and confidence. What hath he to say? What have I to say to you? He sayeth "seek ye first the kingdom of righteousness, and all things shall be added." Do you grasp the truth here promised—"all things"—with me as to you? Yea from the confines of the spirit spheres I fail to grasp its love in the promise to me and to you. Only in the radiance of divinity itself can its wonderful portent to me and to you be absorbed in the consciousness. I speak from the halo of Omnipotence; but the divide—the divide! Only the sun of Omniscience can light the way. O mortal I say unto you, "seek, seek and all things shall be added." Think deeply. Ponder the Master's promise —"all things"—, for the light shall enlighten thee. The glow of omnipotence shall enshrine thee in the Arms of peace, and the divinity of His immanence shall light the way for thy work. Thy friend delivereth unto thee, this message, from the divide. I, of myself, cannot affirm. The Father only can affirm Himself. You listen to my voice only in torrents of mortal beliefs. Thou must know, yea, thou and I. The power only is given me to lisp divine truth. I sought thee, and am still seeking thee, but the shadows of the brush hide thee from me. Canst thou hear the whispering voice? If so be that thou seest the quivering branches, know that the Father is near, and that all things are seeking thee. How glorious the promise, how merciful and bounteous His love seeking thee (through me) when thou seekest not Him. Canst thou not give to Him thy love? Nay; thou knowest not Him, yet thou must know Him, though thou art entangled in the brush. Brother, thou must untangle thyself. He doth but call; thou must follow the sound which is omnipotent of good in the work laid out for you, and that is to bring the truth TO ALL PEOPLES, thus healing the sick and raising the dead in the fullness of "all things" added unto thee. Dost thou O man love the sinner and the sick that thou wouldst carry their burdens? Then thou art not of little faith, but strong in love as the Master's work is given, and the pathway is straight to life of the spheres. Know of the promise; but ye of the earth are [receptive only] of the glory because or as thou doest the will of Him that sent thee. The spirits greet thee with the blessings of love in good and truth. Follow the Master's command, "Go thou." Dost hear? The harmonies of the spheres point thy coming, O man. Sins and lust shall be swept from the earth by faith and truth, when no night shall assail. From one standing on the divide. God lead thee and me.

DECEMBER 16, 1908.

Brother, for of the kingdom (supremacy) thou art one with us trailers of the dust. We leave the sting of the serpent behind. Though barred from the light, we strive to penetrate the mist that obscureth the goal whose gates await us; but the darkness holdeth fast the limbs that fear. God we know, but we know not thee whose limbs avail not on the road of dust. Why come I unto thee, O mortal? That I be taught? Thy mouth answereth in vain to my appeal in thy dumbness. Heal thyself. Then by the power of freedom thou wilt see, know, and understand the need of thy brother. God crippleth not and maketh helpless one whom He sent on the trail of redemption. He bindeth not with locks and bars. Brother, you have called unto me to look up and fear not; but the up and the down are as one to those who see not. The sound of my cry ascended unto the spirit of God who standeth at the gate. Hold me, sustain me, Brother, lest I lose the path and be lost in the jungles. The dust stifleth and the heat of desire consumeth me as thee. But, O brother, a glimpse of the sky presageth the coming of the sight to aid me as thee, [revealing the pangs of birth] in the struggles with the falsities that obscure in the gloom. O God, shine thou in the delusive mist and it shall pass away that I may gaze upon the full light of day. The truth is promised to those who seek. Art thou seeking

brother or hast thou found? The spirit would answer to them but thy dumbness fettereth the tongue. We of the dust know not; hence our beseeching. The Father would answer to us, but we know not of the interpretation, thou and I. The spirit answereth to the desire that bindeth us. Not being the master we are slaves and [are helpless], thou and I, not seeing, knowing and purposing the finding God. Our lights, thine and mine, avail not. All is dark. I assumed the training and teaching of others in vain, trying to give to others what I did not possess. Why then send me to the looking that I may be supplied through thy direction? Art thou supplied, or art thou giving up to desire and vanity only? Thou art to be the pool through which I am to be cleansed. Then I would ask that thou fail not in thy cleansing. Beware then, Brother, that in the following thou be not smirched in the dust of the trailing. Thy dedication availeth not in the lack but in the fulfilling. God holdeth me and thee in the promise, lest the wolf, the shadow, will swallow us, and the following ones will have no life and will be lost in the gloom. Brother the sun seemeth to shimmer the clouds of obscuration, but it penetrateth but as a gleam. [The travelers are calling] but no sound is heard coming from thee. Brother, why didst thou not leave me in the Father's care? Why hold me in the dust of negation? I look to earth for the light of heaven, for thou pointest there, and therein hope and faith vanish. Yet thou must be the work of Him who sent thee. Art thou, too, lost brother? O this cannot be. The voice of the spirit tingleth in the mist and God is reflected therein, for I see Him, I see Him. The darkness now shall be no more. Glory to God. Brother the spirit hideth not the truth. All is revealed. Go thou and tell no man. This is the law. The power of the redemptive essence is in the obedience. The spirits in all promise of all things. Seeking, seeking availeth. Call and thou shalt hear the voice in the opening of the gates, never to be closed. In this is comfort to thee, yea and to me. Amen.

JANUARY 6, 1909.

Brother, thy question propounded to spirit "Canst remember? dost know?" wafted to the spirit of all truth returneth back to thee unanswered; for it hath no words to express in soul (in the soul's sphere) the truth of spirit. Yet brother ALL IS even if thou hearest not. The echo of the DIVINE WORD infilleth thy soul. Seek thou within for the answer to material questions for there only can the ANSWER be found which is truth of spirit, and there brother is thy need. The hunger of spirit cometh not without proverty. Give up thyself to earnest petitions, meditations and prayers for surely thou art wanting in spiritual life. Having sought thee for the truth within thee, that the children of earth be fed, yet thou speakest not nor dost thou sow. We speak of the flesh for if thou understandest not when we speak of natural things thou couldst not understand if we spake to thee of spiritual things. Yet thou as mortal turnest away from the spirit and clingest to the word. Pray brother in fervency of zeal that thou be fitted for the work of the Master's choosing. The struggle of the flesh that wasteth the spirit [oftimes bringeth the creature close to his Creator] in the agony of the new birth whose quickening admonisheth thee. Brother we fear not, only in excess of zeal. Only in silence and meditation are the battles won. The voice of the spirit pointeth the way between the higher and lower nature. Brother, we have spoken, admonished, and pleaded with thee, but thou hearest not nor dost see. We have sent unto thee the living manifestations of the raging conflict, the reflects of thine own desires and victories. Yet they find not and return unrelieved and bound fast to earth's allurements. They fail in that they

soar not in spirit but are borne of desire. The desires entangle thee, brother, in the meshes, thus unregenerate thou canst not aid. We seek to uplift thee by the renewing of the mind mortal by the opening to the inflow of immortal spirit, that cleanseth and purifieth to the Will of Him who sent thee. The silent and contrite seeketh to will and to do the work. The spirit, that asketh thee to stand silently, faileth not. Hearest thou the rushing mighty wind, or dost thou feel afraid of the flames of the consuming tongues lest they scorch thee in thy flight? Yet we say to thee pursue thy flights in the zeal of spirit [and earnestly pray that] the spark of knowledge be kindled [in desire and love] to know and to DO in spirit and in truth. Brother be not faint but buoyant in hope for the unveiling. Thou but fail in mortal concepts. The spirit shall make you free; the shackles shall be broken and the clouds shall fade away and the spiritual SUN shall resurrect the mortal to the beauties of the consciousness in love of God. Thy guardians on the threshold leading to the temple of wisdom. Thy guardians call loudly "Come." The spirit needeth rest.

JANUARY 20. 1909.

* * * * * * * * * * * EVER without end. * * * * * Father, infinite Spirit, send thy son unto us that our prayers be heard. Springing from the heart and burdened of the self, they reach the throne of mercy. Cast not aside our beseechings, for we lack in faith, so that we be strengthened in confidence and zeal in thy goodness and mercy. We follow the word but lose the spirit with our zeal for Thine only glory. Yet we fail of THEE, O God. Thou canst lead and guide in the work. The perverseness of man turneth away from us, and none can save. In Thy Name we call unto them but they hear us not. Add thy blessed truth to our word that the spirit convict, for we would that the work be done that thou sent us to do, and that the glory be thine forever and the Amen be fulfilled.

The Father calleth unto thee, Brother, that thou come home and render account of thy stewardship. "What sayst thou?" Thy ignorance doth not acquit. Yet the condemnation is not. The work is heavy and hard to bear, as thy faith looketh to the flesh and not to spirit. Yet faithful art thou to desires. The spirits of the desires call to thee and crave thy aid in the unburdening, but thou art not sufficiently strengthened in spirit. Thy will is strong, but it availeth not in the work. Only spirit can loosen the bondage of the unhappy ones held by earth's fetters. Brother, thy own dedication is great, but the flesh is powerless in spiritual work of redemption from sin. Seek earnestly to raise the consciousness of spirit to the heights of God and the voice will reach thee in thy will, and in the DO,—"well done, thou good and faithful servant." The lone, the halt, the lame, the blind, the sin-burdened, receive them in thy spirit and send them on joyous, free, every whit whole. They ask this of the Father, and He sendeth them unto thee. Their garments must be whole not patched to be worthy of the work thou art sent to do. The glory of their regeneration shall be thy glory in thine own regeneration. Earnestly pray that the Father guide and direct thee, and thou canst not fail. Forget thyself, brother,

and the work thou doest shall strengthen thee in spirit.

Thy guides in the mazes of earth's imprisoned ones, that they be freed from sin. Fear not; strength shall be given thee. Thy hope is in God, and his son Jesus, the Christ. Fear not the baptism that cometh.

FEBRUARY 3, 1909.

* *

Mortal, the spirit pointeth the way to spiritual things. Knowing not faith, the sight flickereth in the spheric denseness of desire, thus blocking thought in life expression of heights celestial, whose SUN thus lighteth not. The carnal deadness accepteth not, nor doth it deny. Why dost thou ask? Then why dost say that thou knowest not? The Father holdeth this against thee. Knowing, thou knowest not, thus trammeling the word spoken unto thee, denying the shadowings forth of God, in this casting from thee the life in good and truth. Where art thou, MY SON? Hide not thy face from me for in that thou deniest the inherited gifts. The father hideth not His face from thee, but calleth "Come." Only in thy blindness is thy deafness exposed to the consciousness, thus reaping the harvest of material sowing. No response from thee have we caught. The garden of the spirit is not fallow, but untilled. But if thou know not of the seed thou knowest not the ground. Lead thou. O, the ground groaneth in travail of birth. The quickening life of the seed bursteth its cerements of earth, and the resurrection is near. The world calleth, but the spirit answereth not. It knoweth not mortal needs. Spirit only knoweth spirit. The cry must be from the depths—nature in its inherency. Destitute, hungry and athirst, [the cry of spirit groanings availeth in spirit and in truth]. The bitter cry "Why hast Thou forsaken me," proclaimeth the agony of soul in despair, and the wail of desolation is ever heard of the Father. Now, brother, dost thou quicken the spirit of this call, sowing not nor tilling? The ultimate of all the glory is the knowing of the Savior, and the following of His footsteps. Knowing not His steps, thou art led astray by earthly voices. They are mocking echoes of mortal persuasions that press not to righteousness. Canst decipher the hidden symbols, the hieroglyphs? Then thou shalt know thy gifts and shalt lead the way to the knowing of Him who sent thee. The gifts of the spirit are for all peoples and tongues, sent not that any man shall teach them, but the proclamation and the showing of the way to them. O Man, proclaim thou not God, which is profanation. He proclaimeth Himself, and the proclamation is the salvation of man. Do thy work of teaching. The Father leadeth and protecteth. O that thou wouldst leave God's work to Him, and do thine own in love and charity to all; soon the world would be redeemed. God asketh of thee O teacher living works proclaiming truth and love. Man, dost thou contemplate the needs in the souls' garden for the planting and gathering [that thy labor may lead to the] expression of a fuller life and more expansiveness? Thus God moveth in love and truth of being, that the mortal may express the likeness and image. The spiritual tribulations bring harmony and peace in all understanding. * * * * *

FEBRUARY 10, 1909.

Brother, receive all that come to thee. Aid them in their efforts to gain spiritual strength in order to cast off all sin clinging to their garments. The uncleanliness of earth cannot find entrance into the Kingdom of Heaven. Gathered of earth to earth they must return. In the casting off, strength cometh from spirit and through the carnal sphere must help come. That they be lightened of their burdens you are asked to aid. They are of the earth and must be released of its allurements. The potent efficiency of the power is what remaineth in the good that is undefiled in them. They truly have trespassed in the law, and must suffer the penalty of the unpardonable in living one life and denying the spirit. The atonement of the two must be made complete on the earth plane. The power regenerative is drawn from the medium to the exhaustion of his physical life near unto death. We would that you know this so that you may aid in love and truth. God will reward in due season, for it is the law of spirit that none pass unrewarded. The guide to the earnest seekers. God bless all.

MARCH 3, 1909.

Mortal man, separated in seeming from the immortal! They come and they go, they speak and are silent, yet the thunder of continuous conflict reverberateth through the caverns, and echoeth on the plain, and stoppeth not at the foot-hills of celestial heights. The voice of God filleth ALL, and embraceth ALL. The ultimates of the Infinite are the plane of Creation. All is, not all was,—no beginning, no ending. Yet His own children are scattered wanderers on the plane of ignorance, and allured by the subtle persuasions of creed and dogma, denying and promising reward of salvation or damnation. Believe them not brother. The Father promiseth not. He hath already given all of Himself. Yet his children wander away from the blazing light of His grace (or nearness) and are lost and entangled in the brush and the mire of miasmatic pools and thickets, the jungles of false teachings. The angels are ever watching and guiding, and by love drawing their steps into the ways of the spirit while passing the ways and by-ways of the steps. Wandering with their eyes turned to the alluring delights of the mortal loves, they hesitate and falter and stumble; yet having in obedience to the law of God or spirit to obliterate the marks of their wandering outward, by their return. They thus smooth the way for all earthly pilgrims. Hence we send them THY WAY, O brother, that they find encouragement. Can you, will you in the name of the Master relieve them? Show the way, restore this truth in thy heart. They, that come and are heavy laden, are not the unworthy, the (supposedly) unforgiveable. In earth life they occupied places of prominence in the political, the ethical, and in the so-called religious circles. The illusive honors of earth's attractions hold them to earth. They cannot pass into the kingdom while hampered by these falses. Truth only, undefiled, exalteth them to the spirit. Brother, help them cast off the things of earth. Beware lest thou burden thyself with these cast-offs. This is thy danger in the work that thou hast taken on thyself. Attempt not to persuade, for they are more subtle than thou in earth's illusive reasonings. Receive them in love and charity. Remain silent. God operating in thy soul shall lure them on in the way of salvation. Beware how thou allow the mortal to exalt himself above the immortal. Truth and love, as thy guide in the mortal, will silence all dangers coming from

malign influences. God shall guide and direct. Above all, be thou charitable and kind thus in harmony with the spirit and truth. The wanderers' guide and thy ever present help in need. * * * * * Dad.

MARCH 10, 1909.

* * * * * * * * * * The mortal, standing in the shadows, catcheth not the light in the sunlight of the substance, for he knoweth not and seeketh not. Content with the shadows he craveth not the sweets of the substance. Knowing not of the spirit, he hideth in material glitter, content in that he knoweth not. Having eyes yet seeth he not. The angels brought them to the place where the little child was hid. They bowed in acknowledgment. Possessing but knowing it not, they returned, and in the journey lost him in the sands of the desert amongst spiritual foes and loves begotten of the flesh. This child, resting in the cradle of divine love, they sought not in the ways of the wise men, but in the wisdom of men pointed the way of the father. But mortals rebuked the father and denied the Son as not of the father, and knowing not. Confining Him in the swaddling cloths as thou hast, He cannot rise in the consciousness of spirit. The mortal in the clutch of self loseth the grasp of immortality, for the Savior is within the divine in life of NO-self. Seek in thy return the obliteration of self, and the glow of truth will glow in thy soul. Thou sayest thou art in the light of the seeking and art following the direct way. Nay, nay, thou knowest not the way. Holding on to the beam thou knowest not the full orb. Have not the spirits of truth proclaimed thy perfectness only (in spontaneity or) IN THE FATHER? But thou wouldst deny the Father and exalt the self, O Mortal. Knowing not the Father, thou art still in all things promised. In the silent watches of the night the whispering voices will awaken thee, and thou shalt arise in the knowing. Not until then will the knowledge of the Father come to thee. Thus in the full and not in the glimpse or glint cometh the Comforter, the Spirit of all truth. Brother seek in the silence for the gleam in the soul. This is the heralder of the COMING, that is thy great need in the work of the regeneration. Of thy own self thou canst do nothing. Yet the light of the spirit on the upward path gleameth, but vanisheth in the dust of mortal deadness. Turn not away thine eyes from the cradle of the little child (faith in good), for thou art on the return. The wise men are not now thy guides. Thou art alone (entrusted of thy own divinity), following the sound of the voice not the shining star. The babe is lisping its voice in thine ears "Come," and thou must follow NOW in the sound not in the light. The Star is hidden in the soul. He needeth no more light but angels point the way of the call. O the way is bathed and glowing with light of the Sun. Then stumble not. Not in the radiance of Spirit canst thou go. All is dark indeed. But O Man, the God whom thou swaddlest is not the God of self. Lose thyself in the glow of the Infinite, and thou shalt be found worthy.

From the angels of the Path. They would guide and direct. May the sweet blossoms of spiritual fragrance bring strength to thee in the journey. * * * * * The All of perfectness saluteth thee in the desire of the spirit.

APRIL 21, 1909.

The message shall be written on the heart. The spirit so willeth. The Father willeth all in consonance of truth in the consciousness. The seeds that sprout grow in fullness of fruitage in the heart's highest and purest affections. The spirit whispereth the glory to the Father which is in heaven. A friend close to you and dear to you while in earth's sphere. Have not the spirits of truth proclaimed the perfectness only (in spontaneity) in the fathers. * * * *

(Mother?) I have come, but shall not leave you uncomforted, I know your heart and shall not fail you in the hour of need. * * * *

SEPTEMBER 25, 1909.

* * * * * * * * * * * The spirit's aspect in the light of mortal understanding of the Creator. * * * The light and the glow of truth. * * * The spirit in omnipotent glow. * * * reflecting the attributes of creation's allness. * * * In substance without shadow. * * * The infiniteness of truth. * * * Man in fulness and allness. * * * free from the dust of the gloom. * * * The shadow knoweth not the substance and followeth not the advancing truth in ultimates. Love in the glow of spirit not knowing the flesh. * * * The mortal hath cast off the imperfect and advanced unto the perfect, knowing all things—good in truth and love. * * * The Father's voice [heard and accepted].

O Mortal, in thy perfectness thou art at one with all things in creation. No thing is outside, nor anything within to dim the glow of God's creature. No thing is smirched with the dust of the ground. Thy garments cleansed and purified in the ocean of righteousness thou standest at the door, and thy knock shall invoke a welcome into the temple of the spirit. Yet [the soul must not tarry at the threshold]. The welcome awaiteth thee within under the dome, where the angel voiceth the "well-done" of thy Father. The Amen of thy well-done is in the retainings . . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . In love of the neighbor as IF THYSELF, the sinner is forgiven, the dead are raised up. Yea God faileth not in His goodness. In truths, already hast thou profited in thy journey from the valleys to the mountains of glory in understanding the workings and purposes of the Creator,—the light and understanding is thine while in the [peace of content, and we desire] that thou be used in the purpose of divine love.

[In wisdom's guidance] the mortal rises in image and likeness of spirit that he may receive the heritage in knowing in the seeking the good in all righteousness so that he may be worthy of the Father's welcome. These are the things that abide in the perfected man. They shall glisten and glow and light the way to knowing in all things in earth and in truth of love. There is a realm of love in earth's sphere that is lit up, and whose center is Spirit. Thus thy Father [hideth not the reward and thus maketh the path plain for thy brother]. The spirit, in the Amen, leadeth thereunto, that thou find

light and peace in its warmth and a glow [that shall strengthen]. In this spheric home there is no weariness, sickness nor death. In the content is the flower of divine fruition. This still awaiteth thee. In thy seeking from this realm [of contentness unto the finding], the path is plain for thy brother. . . . . Hast thou found God in thy pilgrimage? . . . . . and thou O man, shalt know and in the knowledge that maketh for righteousness . . . . . Brother, thou knowest this. Art thou content in thy knowing, [abiding in the spirit's will]? This shall glisten with buds of spiritual seed that shall blossom for thy followers. The guardians of the gatherings shall reveal to thee thy [profitings] . . . . . the and its victory. The spirits know of thy . . . . . [Pray that thou be cleansed] of the allurements of the flesh. Thou needest to watch lest thou stumble. Thou hast gained, O mortal. The spirit voiceth it to thee. Thy guardians in hopes and desires of good. The spirit awaiteth thee, Come.

OCTOBER 9, 1909.

In the beginning was the Word and the Word was with God and the Word was God. [With rejoicing], this truth from the heights of the celestial cometh unto mortals, seemingly as a proclamation of the teaching of creed and dogma [that is, to the natural conception] of man.

I come with a message unto thee. Thou shalt know and unfold the Word, not out of mortal understanding but of the spirit and in the hieroglyphs. The light shall reveal and lead thee into the PRESENCE, the unity or Oneness of the Word and the Creator. Yea the mystic Secrets and Omnipotence shall unfold unto thy understanding; the "was" shall become as the now unto thee. The understanding shall bow the knee to the Presence, and the glow and luster of the Unity shall enwrap thee. Now, in thy existing life thou shalt see the inner light of the glory. O Man, thou shalt speak with new tongues and shalt heal the sick, cast out evils and raise the DEAD. In this thy inner power of manifestation of the Word thou proclaimest thy relationship with the word and God. Thou hast opened to thee this unity of which thou art, in the fulness of the gift, in spiritual oneness. Thus in manifested consummation thou shalt know thyself in Him, that is, perfect and divine. There is to thee now but one God, one Supreme, of which thou art a PART, not a separated part but a divine necessity in the allness. Thou now shalt know thyself as an inseparable part of the universe, an oracle of wisdom in all of thy doings. The world of matter cannot hide its face from thee. The light of heaven shall illumine thy sight, for the angels shall reflect in the attributes of the Creator's mould, that thou show thyself fashioned in His likeness and that thou show forth His glory and thy perfectness. Now O man, knowing thyself, dost say that thou knowest not God? Nay, nay, He cannot

be hidden from thee, nor canst thou hide thyself from Him. The spheric universe is lit up and glorified. The splendor of thy unveiling [of thyself will restore] not soiled but cleansed in the uncovering of its purity—virginity. God granteth to thee the perfectness in likeness and image. Yea the Word was God, and He sayeth "be thou perfect even as the Father in heaven is perfect." Now brother, being the word itself in its fulness of manifestation in likeness and image, all power is thine to penetrate and teach. The word faileth not (in likeness) of God (as in Him).

The bells are sounding the key-note of the glorious song, the universal song of redemption. The angels await the issue in the anointing Amen of the Father, with gladness. We say not, nor speak in the language of men, but in spirit of the hidden truth, in ALLNESS. Watch and wait with patience in humility given to thee, for thou already hast in fulness of all. The guardians of the sphere of ALL in being. We await thee at the door. Come.

OCTOBER 23, 1909.

Infinite All, merciful, omnipotent, omnipresent Creator, God! Casting ourselves upon the waters of infinitude, the guidance and safety from shipwreck is assured. The allness of Thyself is granted unto us,—thy Essence; but the waves assail and the winds buffet and the buoy of Hope sinketh in the depths, and the mortal fainteth in the darkness of Faith. O mortal, the faith of desire availeth not in the storms, and the buoy of safety is not in thy mortal sight. The knowledge is not in the fever (of desire) but in the appeasement and in the silence of the waters. O God thou knowest. Thou art the only buoy of knowledge, yet we reach out the hand to clasp and Thou fleest away from the reaching. Yet Thou bearest us on. Thou callest us and the voice speaketh to us and harmony reigneth between Thee and Me (of the inmost within). Yet fear, doubt, and blackness bring discordent tones and obscure the hope. I, Me the ego, prostrateth itself in the dust of negation that the dust be consumed and I (of the inner) be free. No thing of earth shall trammel my feet nor hold me captive. The faith, the hope, the knowing shall buoy me up in the waters of materiality, safely. Safely have I braved even the turbulent seas of self-created dangers. The waters of unrighteousness shall enwrap me no more. I know, I know the reign of Peace shall stand forever. One who seeketh thee, and the answer availeth always. Brother, a friend greeteth thee from the spheres of spirit as one in the guardianship appointed. Not progression in Faith but progression in knowledge cometh slowly. This is due to the tenacity of material thought. The eyes are blind to the visions of spirit, yet thou strugglest but vainly to free thyself. The spirits in the sphere of blindness but entangle the mind with whisperings of longings and lure and lead astray. Brother thou must not wander lest thou be lost. Many, many times have we thy guardians brought thee back into safety. Brother, cast the alluring voice from thee. I am on the return from the wandering and ask thee to come and lead in the unveiling of mortal entanglements to the harmonizing of good and truth. Brother, we have halted, thou and I, yet the Father's

hand has turned us ABOUT, that we shall know the needs of our brother. The work is hindered by the wanderings of the mind. The mists have obstructed the path of others on the way, following; and the leading is not that sufferings be the reward but rather that appeasement be the reward. God, in His way my brother, leadeth in the ways that seemeth best in His sight. Yet the purpose and the reward are not foreshadowed to thee and to me. Brother I am co-worker with thee and oft have guided thy steps away from dangerous places. I now say to thee give up to the spirit and thus walk in security from all dangers that beset you in your wandering. The Father in His work doth not over-burden his helpers, but rather lighteneth the burden that they weary not in well-doing. "Heed brother, heed," thy celestial guardians say to me that I may deliver to thee. Thou knowest, thou knowest. I am saying that I am delegated as guardian in the daily life. Be diligent in the seeking and waiting. Dad.

OCTOBER 30, 1909.

* * * * * * * * The hidden Mysteries of spirit in its full manifestation whose foundation is God, truth; the internal presence of divinity, the creative energy, the knowing in the consciousness of expression in the human desires; the law of being expressing itself in evolutionary processes of human unfoldings in growth and understanding. Man in progressiveness worketh not backward but followeth in the light that is kindled and that gloweth in the center of the primal gift of God in His creation, that man may harvest the fulness of his endowments in safety and in obedience to the knowing and the light. God did not create man to live as a bound and helpless creature of condition and circumstance, but to live in the All, in the perfectness,—sanctified. Not as a fragment doth He make thee known, nor as the mole to grope in the darkness, but as the All doth He credit thee. [Nor doth he deprive] thee of this or that. Thou art created a law unto thyself [with a divine] principle for guidance and guard, in thy earthly wanderings. Not in thy looking to thy perfectness [dost thou fail of] the gift of the Creator, and this gift is thine. All is thine in the inner principle of His divinity [even unto the] Allness Himself. O Mortal, thou hast wandered away from God, thy allness of love, and hast followed the self in willfulness of desire. Not to thy ignorance can [the spirit come] but thy knowing doth he crave. O Mortal, God proclaimeth to thee the uncovering of the esse of Allness, that thou [persist not in proclaiming] that thou knowest not. Thou dost know all, but in thy outer being thou deniest thy Creator. Punishment cometh not for thy sins but for thy disobedience in the knowledge that He bequeathed unto thee. He leadeth not in death but in life. Why doth the stranger trespass on the path of God? God calleth him a liar. O my children why dost thou [evade the truth of spirit]. . . . . visibility, and God calleth unto all to cast off the covering and come as thou, O Mortal, art in all of thy powers, and He proclaimeth that thou shuttest out the light that shineth from within. In the glow there is no darkness. The All is omnipotent in

power to heal the sick, to cast out all evil and to raise the dead. Why dost thou falter in the doing? Thou art trailing in the dust of thine own doubts, and knowing thou art guilty before thy Creator. Thou knowest of those in bondage, held in the sphere of denial. Canst thou deny both thyself and those that guard in thy boldness. . . . . .
. . . . . .
. . . . . .
. . . . . [the more firmly]. God hath proclaimed thy freedom, thy strength in the knowing, for the voice of divine allness hath proclaimed it that it be hidden no more. Thou needest not the allurements of the self, yet thou seemest to proclaim [that man's desolation] will follow the transgression. [There can be no forgiving, there can be no desolation in the realms of the Almighty. God is just, and thou now knowest His will, O Man. The time and times is being revealed unto man so that he stand not delivered unto the judge, for the judge judgeth from the inner court. Now the way and the path is cleared and lighted in the principle divine that God gave unto all. Look thou wisely on all that cometh unto thee, that thou stray not in willfulness which is death. Heed the message. In its proclamation is doctrine. All is uncovered. God cannot be revealed any MORE. All is revealed from this eminence. * * * * *

DECEMBER 18, 1909.

* * * * * * * * * O Man, how in thy blindness God is obscured. He sendeth His messengers unto thee freighted with truths divine, that thyself be lighted up with the light of the knowing and obeying. But the mortal turneth away and faceth the darkness and sayeth "I cannot see, open mine eyes that I stumble not." Thy stumbling-block is in the willfullness of turning away from the light and acknowledging the mists that obscure, because thou lovest them more, and thou pleadest with the false to unveil the truth. O Brother, the trammeled ones call unto thee to unhamper their limbs that they be freed; but in vain is their cry while thou facest the darkness and shunnest the light. Know ye not that thy deafness is the resultant of the harboring of the spirits that minister unto the senses? Cast them out, brother, [for they are the cause of thy stumblings and thy brother's stumblings]. There is in store a power that aideth and guideth the work of destruction of all evil and the casting out of falsities and the opening of the gateway of truth and love. Thou askest and prayest and moanest in anguish of desire, but it availeth not in the unveiling. Natural strength, courage, and cravings are the potent forces that [add to the denseness of the mists that mislead and engulf]. We cannot, as spirits, aid in dissolving the cloud, as is given oft. Thou must do this for thyself. None can do this for thee. The massive bolts and bars may affright thee, but man must unlock and break them by the weapons of his own building and sharpening.

O Man, thy faith bringeth thy footsteps to the brink, but finding no bridge to carry thee over thou turnest about and sayest in thy heart "there is no God." Thus we find him with his back to the chasm and his face toward the cloud. The spirits guide him to thee, that thou be

made an instrument in aiding thy brother in the turning, so that he behold the spirit's shining face and the Father's outstretched arms. Seeing, he needeth not thy guidance for he hath found. O mortal thou must know the spirit that thou lose not the way. Yet thou canst but turn, and thou wilt be received and know. The way confronteth thee, and then thou livest. God in His fulness be ever thy light. The mists and showers are passing away and shall reveal the truth unto thee. He only is the light. Thy guardians in the absolution.

JANUARY 8, 1910.

Infinite spirit, God, guide the hand that it fail not in truth of spirit in showing the wonders of God's law in all manifestation of love, all supreme,—revealing, revealing, revealing that the mortal respond to spirit [as in heaven to the law of love in manifested glow and] to the resurrection of the [mortal]. All of the bound in earth's miasmatics arise through self-sacrifice. Thou hast witnessed the process,—the passing of spirit through matter or materiality into the heavenly state. Remember this must be done while on earth. If it is not done the return must be made to the earthly state that the spirit find redemption through sacrifice, as was said. One must be found, as aid, through whom they can rise, and this instrument must be a willing one, knowing what he doeth. The cross must be willingly carried (by the instrument) that man be lifted up and the spirits in prison be released. Brother thou assumest much in thy pointing of the way, but the way as shown by you would be dark to them, if not for the sacrifice (on your part). Thou hast witnessed in the manifestation a spirit passing on its way, gained by its atonement with its everlasting life. Much danger (of succumbing) to mortal fears awaiteth the feeble or unspiritual assistant. Be warned that you fail not in steadfastness of love in the Father's work. Dost thou know that only through mortality it is, that immortality can be gained? Dost thou realize thy dedication to aid not only by sacrifice but by earnest prayer, in order to aid thy brothers who are in bondage, and dost thou realize in the knowing that in this work thou art breaking the bonds that hold thee? Be on guard in thy welcoming [lest thou raise] the stone that hideth [the entrance to the tomb] and also the pearl that is hidden in the tomb. Work, work, for in diligently watching only can the spirit be uncovered and manifested in thy daily life. Be careful. We have spoken with the mouth, but thou hast smothered it in the letter. When wilt thou be prepared to [accept the spirit]? You must answer. It is as easy for thee, as it is for me. Thy guardian ever watching at the temple. Cleanse, cleanse, banish, banish all that hindereth. * * *

JANUARY 22, 1910.

Brother, thou of the earth bound as we are, we ask thy aid in the breaking of the chains, and thou answerest by the extended hand and by greeting of the mouth. When emanating from the tongues of earth's spheres they fail in the aid. Greetings from thence hold and bind more closely. Knowest thou not that nothing of earthly power can point the way for the wandering spirit? Thus groanings await. Thy greetings avail not. Love, only love, availeth. Thou must be the very fire of this divine attribute, if thou desirest to light

the way for the spirit's uplifting. O my brother, thou art needed, needed in all of thy dedications to the upliftings of thy fellow-men in spirit.
Thy light must be [of the spirit, working in submissiveness with the Father. This is] the Father's decree. Thou must see thyself as He seeth thee. Canst thou do this, my brother, without [resistance?] We fear not. Needing thy aid, [we cannot control] thy weakness [that thou mayest shepherd the] wandering sheep that they find pasture. The earthly [influences must be overcome, that] thou be cleansed and purified, and that they may progress into peace and plenty, so that they be [freed from the self and from worldly allurements]. [Cleanse not] thyself that thou mayest be rewarded, but that they be not halted on the way and become imprisoned and become aliens. . . . . God worketh steadfastly to enlighten, to lift up, and He watcheth over and embraceth all. Thou art nothing, separated and apart from Him. To manifest thyself in His work thou must give. Thou as the "I", the ego (the getter) availest not in the work. Seek in the mirror of the soul to know and to understand in SPIRIT. What thou deniest, holdeth in the fogs of ignorance and aideth not the understanding. The mortal cannot be taught. The spirit must reflect and the life must glow to succeed in the Father's work. Brother the divine spirit must lift thee up and that only can bring the knowing. Thou art not lost in the fogs of mortal blindness to spiritual things, but thy spirit strayeth into strange places, and confusion overmastereth. This must be obliterated in thy wanderings lest it lead others to stray over the murkiness of the path. Ask not. Prepare thyself for thine own [redemption], that we profit from thine awakening. O the glorious purpose of seeking the open way through the lower spheres to know, that they may gain the heights of spirit elevations so that they be made worthy. We would ask that thou view also the heights that fear may not assail. Thou fleest and leavest us, lost on the way, for in this there is no turning nor forwarding. [The wolves' threatening howls surround us as scattered flocks] lost on the hills without the guide. Brother thy work can have no beginning nor ending, in spirit. Mortals, we say to thee "Halt!" The Infinite calleth to thee loudly, lest thou be swallowed up. From the realm of the spheric prisoners. Thou sayest, in thine ignorance "Where?"

FEBRUARY 5, 1910.

* * * * * * * * * The spirit of the word in spheric uncovering * * * The essential elements moving in the light. Man understandeth * * * The quickening of the waters to the BAPTISM * * *

The voice pregnant with love descendeth and resteth, and soundeth in "Let there be," and the heavens are opened never to be closed * * * The baptism complete * * *

Under the light and effulgence, brother, the mortal REMAINS wither into dust and the spirit rideth the storms and stilleth the tempests of doubts and fears, for now God is unto thee the fulness and ubiquitousness of the word. Nothing obscureth and hindereth. The light and beauty of the spoken word revealeth one divine plan and purpose. Thou [no more faintest and gropest]. [Arouse] thyself, for the Father seeketh [prophets, the proclaimers of the truth in divineness]. . . . . thou art free and untrammeled to thy flight heavenward, Godward. Good is made known unto thee in the passing, and in the destruction of the falsities. These [enwrapped the man in concepts human] and stifled and retarded the spirit acceptance, [and obscured]. But now God's likeness appeareth. Brother, the very essences of truth have been given, that thou mayest entablet them on thy heart and consciousness, in order that the world be enlightened and lifted up.

But thou hidest them in a casket. [Wilt thou] break the encasement [that thou hast hidden them in]? They are as if they were dead. This to mortal understanding. When thou wast a dweller in the darkness of the tomb this was not said against thee. But what of the spirit that rebuketh? [Thou canst not deny the voices, yet thou desirest thy way.] "Awake, awake!" This to the spirit in divineness of the baptism.

Believe and arise! Go forth, go forth in the spirit of thy dedication. Do the Father's will. There is but one God and He, in love, is revealed to thee. Thou canst not be lost, because O Man, thou art found. There can be no hiding place. All is a oneness. Thou abidest in the Father, and the Father in thee. No hidden caves nor mountains can obscure, for all is light. Try not to [raise a stone] nor hinder the flight; cloudiness of the sphere is not. The clouds have vanished. Stand thou naked before thy Creator. The shadows can no more be taken for the substance. No sophistries of reason can turn the light into darkness, that thou mayest abide in the falseness. Nor canst thou convert the truth into falseness and hide thyself. The spirit crieth loudly "rebuke, rebuke." O mortal, the spirit knoweth thy struggles in desire and zeal for betterment [and freedom from all forms of] gluttony and intemperance. Thy spirit guardians await thy plaint that they may aid in the appeasement. But thou must guard, and guide thyself to the opening door. Brothers we await thy return. The coming tide resteth not, but voiceth the command "Come, not go, not go." The latter leadeth back to the world and its darkness. The "Come" only inviteth the light * * * Peace, peace.

MARCH 12, 1910.

* * * * * * * * The ocean of time spanned by the infinite Esse * * * God revealed unto His creation in His Omnipotence * * * The foundation [laid securely and broadly]. The unity of spirit (truth) with all, in thought, word and deed * * * The voice of the Creator [clearly] resonant to the need in man * * *

Father, we plead with thee that Thy PRESENCE be made manifest in all of desire for the elevation of man. He in blindness stumbleth along the path of desire, thinking he can find Thee there. We ask that, in the wandering, he find signs and symbols of Thy presence so that he faint not in his loneliness, but that comfort and joy come to him in the knowledge that Thou preceded his steps so that he may not be lost. The kingdom of truth beyond and the Father await at the gate with outstretched arms, and the welcome awaiteth, "Come unto Me and I will give thee rest."

Man mortal with all of his afflictions will be welcomed with promises of healing and deliverance from sin and death. Yea, brother pilgrims, we here view in the passing the glow and the glimpse of the Eternal City, not made with hands. Brothers, fail not, in thy beneficences, of the aid of the spirit of righteousness, so that thou be clothed with the garments that are white. Fear not defilement from smirches from thy fellow travelers, for the purity of love washeth the garments of truth and love that prompt the pilgrim to start on the path of progressiveness in spiritual understanding. The pools of crystal waters

await the thirsty that they be not weary. Brother, thy fellow travelers [halt] on the way and ask thy aid, and thou givest [a hand to] all that call on thee. The rejoicings and songs of gladness proclaim thy [fealty] to the love that awaiteth. Many have called and have received the benefit of thy pointing the way of prayer. [This openeth a path of light on the way]. The past is forgotten and the forgiveness and restitution in the now is swallowed up in the victory of faith. Follow on, O pilgrim, and the knowledge of all things in spirit shall light thy path. The glow of the heat and the light shall diffuse. Fear not. Much dost thou endeavor to carry, but the burden will . . . . . [The heart fainteth on the way]. The angels await thee at the portals of truth in spirit. The door is ajar, awaiting the coming of all that see. The day is far spent for thee, brother, but the sun is not yet set. Cast not thy eyes from this to that, lest thou be tempted. The winds sway thee at times, but thou must hold to the straight path, lest the work blind and tire the travelers. There is but one way, brother. Halt in thy swaying, and stand firmly on thy feet. Go not out unto strangers for strength. There is but one physician, God. He only can steady thy feet. Brother, thou art in need of the SHOWING, and the spirit sendeth this message of love. Thy face was turned in the way of the turbulent winds and the danger was hidden from the eyes * * * * * The star shineth in the blackness; watch, seek, seek.

JUNE 4, 1910.

O Mortal, why callest thou me? Sleeping in peace of forgetfulness, the past PASSED. Why callest thou me? Thou sayest that thou didst not call, but that the Father sent me unto thee. Knowest thou what thou sayest? Didst thou hear His voice? The voice of him who moveth now, cometh not from above but from beneath. [I, in my attractiveness, was hailed by thine attractiveness]. Thou as the load-stone drawest me to earth that I be tormented by the past. Why is this so? In the law of attraction thou art but a mite. I acknowledge only the Universe, which proclaimeth the mighty power of [ALLNESS] to hold me and bind. Only a mite of regeneracy attracteth me. I ask, I plead that thou loosen me from bondage, in order that I may ascend the heigths. They tell me that I must descend before I can ascend. Brother, if thou must unclasp the hand that holdeth me, then give me the Love that can raise up and lighten up, and can lighten the darkness and heaviness so that I may see and RISE; for I want to go to my father that calleth. Brother, the earth still holdeth me as thee. Hidden within the mortal are the elements that retard and hold down. They tell me to cast these out on the plane to which they belong. How can I in so doing overburden thee with them? Thou art, as I, bound. Then how canst thou, being shackled thyself, raise or aid me? I ask for freedom, not bondage. How can there be freedom in bondage? Brother, I greet thee as thou dost me—as one in the travail of spirit. Say, say is there any hope? Nay, nay, not in bondage, only in freedom is hope found. Hope abideth not in me. I turn to the doctrines of the churches, and confusion resulteth. I seek aid of Him that can raise and His angels point me to earth as His resting place, and say that I must seek Him there. I ask for bread and they give me a stone. I would ask thee, brother; can you lead me to Him? I fear that thy light is but the darkness that boasteth. I sought on earth for that light that doth not accuse, but is the only power that can raise up and lighten up. I squared my actions and life according to the dictum of the laws of man, but failed in that the laws of men are not the laws of God. So I have found in spirit. Brother, I go to prepare a place for you. Thou hast not a place for me. Brother, I of the spheres and you of earth, we both, must work for the salvation of the sinning

ones. All must be saved. But the salvation that can avail must include and embrace the world [respecting ever] the freedom of will in each one. There is but one way to happiness and usefulness in the kingdom of spirit—the purification of the self and the regeneration of the mortal—that showeth the ways of God unto man. But brother, thou art blind as I am. I see not, nor do I hear, I cannot [comprehend].

I know now. I know now what they say, for thou hast reflected me as thyself; for before, I saw but the mists, but now I see thee face to face. I ask thee, brother, to follow me now in my flight in the spheres of spirit unfoldment. Ask me not to follow, but come and [I will lead thee to pastures new]. I am free. God granteth thee as well as me in fullness light, life and love. Brother, the little things, the cherished gatherings, that thou hoardest in the soul, are the stumbling blocks of advancement into higher spiritual heights. This truth is inbreathed into the sphere to which I belong, and is the sphere of my hope. But confidently, I go to my father and your father. Farewell. One of the host of travellers on the Road.

NOVEMBER 24, 1911.

* * * * * * * * * * * * * Father, we thank thee that, in thy Infinite Love, a place hath been provided for Thy lost ones where the foot-sore and weary may return to the haven of rest. . . . . awaiteth the coming of his flock. Receive us, O God, in thy gathered. Yea, in our wanderings, we have gathered up the wandering ones that the fold be increased. We, with the weary ones, ask the welcome that enfoldeth them in the repentant ones, not that food and raiment be given them. Not as beggars do they come, but as the worthy ones of thy flock endowed with fullness of love . . . . . [receive us] unto the place prepared by Thee. Bless us, O Father, with thy benediction and Amen.

Thus, in the fullness of time, the heavens shall resound with the songs of peace and joy. Thou in thy welcome acknowledgest the service, and in it extendest the hand to all, yea to all, and in peace they shall know thee. The shepherd shall know and take care of his flock. Thou hast given unto all the world the truth [entrusted to our care for the aid of the weaklings, that the good in them be shown]. The faithfulness to all in the care admonisheth them in the return. O Father, the good in us is the peace extended.

Dear brother, dost thou know the fact of the truce extended between ME and THEE? Dost think? Dost see, dost know that peace

reigneth on earth and in the heavens above? Why wander then when God is with thee all of the time and all of the way? There is no rebuke in the saying, "why wander then?" Yet the earth allureth and the spirit of untruth tempteth thee. Yet safety awaiteth thee in the home of Love. Yet the soul hunger remaineth unappeased, even in the Return. O thou of little faith, come unto me and I will give thee rest. Dost thou know of the voice that soundeth in the midst and in the mists of thy wanderings and calleth thee back? O that thy footsteps were erased from the dust that allureth and leadeth astray. But no thing shall obstruct thy return when the [straying] steps shall point the way home. Yet the accounting must come, and the sun of truth will shine and comfort and bless. Be thou keen in thy obliterating steps that the same be strewn with the light that shineth even in the darkness so that thyself be not strewn with the leaves of repentance. Thy guardian awaiteth thy gift at the altar. The uncovering will reveal the fitness of the gift. O Man, where art thou? Dad.

DECEMBER 27, 1912.

Dear Brother, why art thou afraid? On thy return thy sight only blocketh the way and impedeth thy footsteps. Thy faith obscureth thy sight. The door is open and thy gaze shall move the stone AWAY, and the sepulcher shall reveal the REMAINS which are therein. Yet thy stewardship must be accounted for. Why wanderest from the vision that confronteth thy gaze. Be not afraid lest thou art deprived of what thou hast garnered in the gathered. Hath thy prodigality robbed thee of thy savings? Yet, nay, nay, the goal is not behind but in the fore. Husband thy strength to move away the STONE, for thou must enter the tomb and view the remains that await thy coming so that thou mightest know Him. Be thou comforted in thy lackness, for His strength [embraceth] thee in all of His glory that thou mightest know Him. Then thy ways are straight. Knowledge will light the way of thy pilgrimage, that thou be not lost in the shambles of self. Yes, brother, the self blocketh all the ways of the self-righteous man. The denial of this self is required of thee that thou fail not in the work. The self is the sacrifice so that the good may prevail. Thine own wandering must be effaced.

The children of sorrow await thy coming with the message that

revealeth thy regeneration, so that they may be saved. And the prodigal must be the message-bearer; and blessed is he to whom the power is given. Yea, more than blessed is he that endureth unto the end and indraweth from the heavens and obeyeth God's will.

Dear Brother, guard thy out-goings that the truth from its source be not deflected and smirched in the pool of self-righteousness, for the message to the straying ones is uncontaminated and must continue from this to flow into the whole world. Now, brother, art thou prepared to take the [Casket's jewel] that thou hast uncovered, and thine eyes have seen? Go, go into the world of [sorrow and pain] and light it up with the glow of love entrusted to thy keeping, and His blessings will be with thee and follow thee all of the way * * * * * This is the beginning. Be not afraid * * * * * Your angel guardians * * * * * * *

FINAL WORD

The ways of the one are the ways of the many. God loves all of His children with an equal love. All have a place in His providence. The path traversed in this volume shows the influences that play on all mankind and for what end they work. Most of the work done by the unseen workers is never suspected or realized by the earthly man. Those who will carefully reread and study the messages will find evidence of a new era dawning upon earth, not so much a new life, but a deeper consciousness of the oneness and nearness of the all-creating, all-sustaining Essence.